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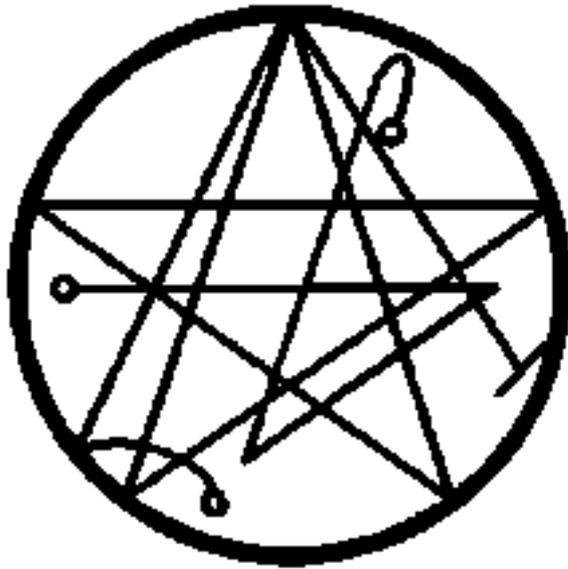
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Dedication
On the One Hundredth anniversary
of the Nativity of the Poet

ALEISTER CROWLEY
1875-1975
Ad Meiomrum Cthulhi Gloriam

ACKNOWLEDGEMENTS

THE EDITOR would like to thank all of the people whose cooperation and dedication to unspeakable horrors has made this book possible. First, our thanks go to that nameless monk who presented us with the originals., who has since disappeared. Second, to that ever-changing staff of translators who performed a most distasteful and oft'times unsatisfying task: to Ms. I. Celms, Ms. N. Papaspyrou, Mr. Peter Levenda, Mr. X. and Mr. Y. Third, to Ms. J. McNally, whose thorough knowledge and understanding of Craft folklore aided the Editor in assuming a proper perspective towards this Work. Fourth, to Mr. J. Birnbaum who aided in some of the preliminary practical research concerning the powers of the Book, and its dangers. Fifth, to Mr. L. K. Barnes, who dared to tempt the awesome wrath of the Ancient Ones, rising unspeakable eldritch horrors, in supporting the publication of this arcane treatise. Sixth, to all those patient Pagans and Friends of the Craft who waited, and waited for the eventual publication of this tome with baited breath . . . and something on the stove. Seventh, and perhaps most importantly, to Herman Slater of the Magickal Childe (nee Warlock Shop), whose constant encouragement and eternal kvetching was material to the completion of this Work.

And, finally, to the Demon PERDURABO, without whose help the presentation of this Book would have been impossible.

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PREFACE TO THE SECOND EDITION

THERE ARE THREE major individuals who must share the credit for the astonishingly good reception the NECRONOMICON has enjoyed over the last two years since its publication. L.K. Barnes was lured into the Magickal Childe bookstore in Manhattan one day by an incarnated thoughtform we may only refer to by his initials, B.A.K. Both were in search of some casual amusement from the slightly distorted version of the supernatural intelligence-dissemination that usually took place on those premises. L.K. Barnes, publisher of this tome, has probably come to regret ever setting foot or tentacle inside those clammy precincts, for the crazed

proprietor of that institution commenced to wave before him the manuscript copy of this book, thereby securing his soul forever in the service of the Elder Gods.

Needless to say, L.K. - a longtime pilgrim in the search for the genuine NECRONOMICON which he knew, since childhood, really existed - was suitably impressed. Shocked, actually. He asked to see the dubious personality who claimed responsibility for the editing and general research work that went into the volume.

This exotic individual, Simon by name, appeared suddenly one day in the living quarters of L.K. Barnes attired in a beret, a suit of some dark, fibrous material, and a attache case which contained - besides correspondence from various Balkan embassies and a photograph of the F-104 fighter being crated up for shipment to Luxembourg - additional material on the NECRONOMICON which proved his bona fides. Also at that meeting was the third member of the Unholy Trinity, James Wasserman of Studio 31 who - according to a South American cult leader - died during the last year, but who has been able with assistance from the Stone of the Wise and certain of the formulae in this book, to go on about his business like unto a living man.

With Simon's manuscript, Barnes' occult vision and aesthetic scruples, and Wasserman's production experience and tireless labour, the abhorred NECRONOMICON began to take shape and the first edition smote the stands on December 22, 1977 - the ancient pagan feast of Yule, the winter solstice.

Yet, not without a number of bizarre occurrences that more than once threatened the lives, the sanity, and the astral bodies of the three individuals most deeply involved.

Jim Wasserman was subjected to what we may vaguely refer to as "poltergeist" activity during the time he worked on production and design aspects of the book. A room which, for certain loathsome purposes, was always kept locked was found one day to have been opened - from the inside. In the same building, just below his loft, the typesetters were set upon by swarms of rats. The discovery of a small Hindu idol that had been lost signalled the end to the plague, and the rats disappeared.

Simon usually lives in fear of his life, for reasons that do not always have to do with the NECRONOMICON. However, he has been subject to constant surveillance by the Ancient Ones as they await one slip, the single misstep, that will provide for them the entry they earnestly desire into this world.

L.K. Barnes, on the other hand, has had no rest whatever from the signals and messages from the extraterrestrial intelligences that were the overseers and the guardians of the book's publication. He has been plagued by an unremitting chain of numerological events which he cannot ignore. The predominance of the numbers 13,333,555,666 and others too arcane to bear mentioning have been made his life a demonstration (read, demon-stration) of Jungian synchronicity patterns. Also, his printing of the beautiful, full-colour Denderah Zodiac on the first anniversary of the NECRONOMICON's publication in 1978 precipitated a rash of UFO sightings in Australia and New Zealand - in which one pilot has disappeared.

Bizarre occurrences and humorous coincidences aside for the moment, the NECRONOMICON has caused changes in the conscience of those people most intimately involved with it, as well as many strangers who simply bought the book through the mail or at their bookstore. Judging by the letters we have received in the last two years, these changes have been startling. Many have found the books' magick to work, and work extremely well. Others, having once attempted certain of the rituals, felt compelled to retire from the occult "scene" for lengthy periods of time. The mere fact that the books was generally considered never have existed - and then found to exist after all - is itself a powerful psychic influence. A fantasy come true. A dream realised in waking life. The quest for a lifetime search come to an end. The ultimate Book of Spells. The Godfather of Grimoires.

Therefore it is with awe, and with something akin to dread, that I address this second edition to the courageous reader of the NECRONOMICON. The Beast has told us, "I am the warrior Lord of the Forties : the Eighties cower before me, & are abased." (AL, III:46) This edition of the NECRONOMICON is scheduled for early delivery in January-February 1980, making it possibly the first occult book of the Eighties. A herald of doom ? Or a harbinger of fate ?

Since the publication of this book in December, 1977, the ancient forces of erstwhile victory have been banging and clamouring at the Gates. December 1977 was the middle of the killing spree of the calibre killer, known to the press as the Son of Sam, who was motivated - according to recent reports - by membership in a satanic cult in Yonkers. Several months after the capture of David Berkowitz in 1978, nearly one thousand people killed themselves in Guyana at the orders of a crazed religious leader. Several months after that, the leader of a

mystical Islamic sect seized power in Iran and - at the time of writing - is calling for a Holy War against the Infidel.

There is evidence that every New Age witnesses a baptism by fire. Christians and Muslims are turning on each other and themselves; Israel is once again in serious jeopardy; Buddhism is being eradicated in Southeast Asia as it was in Tibet. The Ancient Ones, Lords of a time before memory, are being drawn by the smell of confusion and the hysteria and mutual hatred of the primitive life-forms on this planet: human beings. Unless the Gates are secured against attack, unless humanity awakens to both the real danger and the real potential for evolution ...

Well, the vision of the Mad Arab - ancestor of the Muslim princes so much in the news in 1979/1980 - is one, certainly of terror. The discovery of this book, however, like the discovery of the typesetters' idol, may be the key, the link in our defence against the possible Enemy awaiting us, Outside. Events of the last two years have shown us that the book is also an amulet, a protective shield, that guards its own from the machinations of evil. Extraterrestrial or primevally elemental, alien beings or subconscious repressions, they are powerless against us if we consider deeply the message of this book, and take the seeming ranting of the Arab at face value for what they are: a warning, a weapon, and a wisdom. With these three we enter the New Age of the Crowned and Conquering Child, Horus, not in a slouch towards Bethlehem, but born within us at the moment we conquer the lurking fear in our own souls.

**New York, N.Y.
December, 1979**



*"Our work is therefore historically authentic; the rediscovery of the Sumerian Tradition." -
Aleister Crowley*

INTRODUCTION

IN THE MID - 1920's, roughly two blocks from where the Warlock Shop once stood, in Brooklyn Heights, lived a quiet, reclusive man, an author of short stories, who eventually divorced his wife of two years and returned to his boyhood home in Rhode Island, where he lived with his two aunts. Born on August 20, 1890, Howard Phillips Lovecraft would come to exert an impact on the literary world that dwarfs his initial successes with *Weird Tales* magazine in 1923. He died, tragically, at the age of 46 on March 15, 1937, a victim of cancer of the intestine and Bright's Disease. Though persons of such renown as Dashiell Hammett were to become involved in his work, anthologising it for publication both here and abroad, the reputation of a man generally conceded to be the "Father of Gothic Horror" did not really come into its own until the past few years, with the massive re-publication of his works by various houses, a volume of his selected letters, and his biography. In the July, 1975, issue *The Atlantic Monthly*, there appeared a story entitled "There Are More Things", written by Jorge Luis Borges, "To the memory of H.P. Lovecraft". This gesture by a man of the literary stature of Borges is certainly an indication that Lovecraft has finally ascended to his rightful place in the history of American literature, nearly forty years after his death.

In the same year that Lovecraft found print in the pages of *Weird Tales*, another gentleman was seeing his name in print; but in the British tabloid press.

NEW SINISTER REVELATIONS OF ALEISTER CROWLEY read the front page of the *Sunday Express*. It concerned testimony by one of the notorious magician's former followers (or, actually, the wife of one of his followers) that Crowley had been responsible for the death of her husband, at the Abbey of Thelema, in Cefalu, Sicily. The bad press, plus the imagined threat of secret societies, finally forced Mussolini to deport the Great Beast from Italy. Tales of horrors filled the pages of the newspapers in England for weeks and months to come: satanic rituals, black masses, animal sacrifice, and even human sacrifice, were reported - or blatantly lied about. For although many of the stories were simply not true or fanciful exaggeration, one thing was certain: Aleister Crowley was a Magician, and one of the First Order.

Born on October 12, 1875, in England - in the same country as Shakespeare - Edward Alexander Crowley grew up in a strict Fundamentalist religious family, members of a sect called the "Plymouth Brethren". The first person to call him by that Name and Number by which he would become famous (after the reference in the *Book of Revelation*), "The Beast 666", was his mother, and he eventually took this appellation to heart. He changed his name to Aleister Crowley while still at Cambridge, and by that name, plus "666", he would never be long out of print, or out of newspapers. For he believed himself to be the incarnation of a god, an Ancient One, the vehicle of a New Age of Man's history, the Aeon of Horus, displacing the old Age of Osiris. In 1904, he had received a message, from what Lovecraft might have called "out of space", that contained the formula for a New World Order, a new system of philosophy, science, art and religion, but this New Order had to begin with the fundamental part, and common denominator, of all four: Magick.

In 1937, the year Lovecraft dies, the Nazis banned the occult lodges of Germany, notable among them two organisations which Crowley had supervised: the A\A\ and the O.T.O., the latter of which he was elected head in England, and the former which he founded himself. There are those who believe that Crowley was somehow, magickally, responsible for the Third Reich, for two reasons: one, that the emergence of New World Orders generally seems to instigate holocausts and, two, that he is said to have influenced the mind of Adolf Hitler. While it is almost certain that Crowley and Hitler never met, it is known that Hitler belonged to several occult lodges in the early days after the First War; the symbol of one of these, the Thule Gesellschaft which preached a doctrine of Aryan racial superiority, was the infamous Swastika which Hitler was later to adopt as the Symbol of the forms, however, is evident in many of his writings, notably the essays written in the late 'Thirties. Crowley seemed to regard the Nazi phenomenon as a Creature of Christianity, in its anti-Semitism and severe moral restrictions concerning its adherents, which lead to various types of lunacies and "hangups" that characterised many of the Reich's leadership. Yet, there can be perhaps little doubt that the chaos which engulfed the world in

those years was prefigured, and predicted, in Crowley's Liber AL vel Legis; the Book of the Law.

The Mythos and the Magick

We can profitably compare the essence of most of Lovecraft's short stories with the basic themes of Crowley's unique system of ceremonial Magick. While the latter was a sophisticated psychological structure, intended to bring the initiate into contact with his higher Self, via a process of individuation that is active and dynamic (being brought about by the "patient" himself) as opposed to the passive depth analysis of the Jungian adepts, Lovecraft's Cthulhu Mythos was meant for entertainment. Scholars, of course, are able to find higher, ulterior motives in Lovecraft's writings, as can be done with any manifestation of Art.

Lovecraft depicted a kind of Christian Myth of the struggle between opposing forces of Light and Darkness, between God and Satan, in the Cthulhu Mythos. Some critics may complain that this smacks more of the Manichaen heresy than it does of genuine Christian dogma; yet, as a priest and former monk, I believe it is fair to say that this dogma is unfortunately very far removed from the majority of the Faithful to be of much consequence. The idea of a War against Satan, and of the entities of Good and Evil having roughly equivalent Powers, is perhaps best illustrated by the belief, common among the Orthodox churches of the East, in a personal devil as well as a personal angel. This concept has been amplified by the Roman Catholic Church to such an extent - perhaps subconsciously - that a missal in the Editor's possession contains an engraving for the Feast of St. Andrew, Apostle, for November 30, that bears the legend "Ecce Qui Tollis Peccata Mundi" - Behold Him Who Taketh Away The Sins of the World - and the picture above it is of the atomic bomb!

Basically, there are two "sets" of gods in the mythos : the Elder Gods, about whom not much is revealed, save that they are a stellar Race that occasionally comes to the rescue of man, and which corresponds to the Christian "Light"; and the Ancient Ones, about which much is told, sometimes in great detail, who correspond to "Darkness". These latter are the Evil Gods who wish nothing but ill for the Race of Man, and who constantly strive to break into our world through a Gate or Door that leads from the Outside, In. There are certain people, among us, who are devotees of the Ancient Ones, and who try to open the Gate, so that this evidently repulsive organisation may once again rule the Earth. Chief among these is Cthulhu, typified as a Sea Monster, dwelling in the Great Deep, a sort of primeval Ocean; a Being that Lovecraft collaborator August Derleth wrongly calls a "water elemental". There is also Azazoth, the blind idiot god of Chaos, Yog Sothot, Azathoth's partner in Chaos, Shub Niggurath, the "goat with a thousand young", and others. They appear at various times throughout the stories of the Cthulhu Mythos in frightening forms, which test the strength and resourcefulness of the protagonists in their attempts to put the hellish Things back to whence they came. There is an overriding sense of primitive fear and cosmic terror in those pages, as though man is dealing with something that threatens other than his physical safety: his very spiritual nature. This horror-cosmology is extended by the frequent appearance of the Book, NECRONOMICON.

The NECRONOMICON, is according to Lovecraft's tales, a volume written in Damascus in the Eighth Century, A.D., by a person called the "Mad Arab", Abdhul Alhazred. It must run roughly 800 pages in length, as there is a reference in one of the stories concerning some lacunae on a page in the 700's It had been copied and reprinted in various languages - the story goes - among them Latin, Greek and English. Doctor Dee, the Magus of Elizabethan fame, was supposed to have possessed a copy and translated it. This book, according to the mythos, contains the formulae for evoking incredible things into visible appearance, beings and monsters which dwell in the Abyss, and Outer Space, of the human psyche.

Such books have existed in fact, and do exist. Idries Shah tells us of a search he conducted for a copy of the Book of Power by the Arab magician Abdul-Kadir (see: The Secret Lore of Magic by Shah), of which only one copy was ever found. The Keys of Solomon had a similar reputation, as did The Magus by Barret, until all of these works were eventually reprinted in the last fifteen years or so. The Golden Dawn, a famous British and American Occult lodge of the turn of the Century, was said to have possessed a manuscript called "the Veils of Negative Existence" by another Arab.

These were the sorcerer's handbooks, and generally not meant as textbooks or encyclopedias of ceremonial magick. In other words, the sorcerer or magician is supposed to be in possession of the requisite knowledge and training with which to carry out a complex magickal ritual, just as a cook is expected to be able to master the scrambling of eggs before he conjures an "eggs Benedict"; the grimoires, or Black Books, were simply variations on a theme, like cookbooks, different records of what previous magicians had done, the spirits they had contacted, and the successes they had. The magicians who now read these works are expected to be able to select the wheat from the chaff, in much the same fashion as an alchemist discerning the deliberate errors in a treatise on his subject.

Therefore it was (and is) insanity for the tyro to pick up a work on ceremonial Magick like the Lesser Key of Solomon to practise conjurations. It would also be folly to pick up Crowley's Magick in Theory and Practise with the same intention. Both books are definitely not for beginners, a point which cannot be made too often. Unfortunately, perhaps, the dread NECRONOMICON falls into this category.

Crowley's Magick was a testimony of what he has found in his researches into the forbidden, and forgotten, lore of past civilisations and ancient times. His Book of the Law was written in Cairo in the Spring of 1904, when he believed himself to be in contact with a praeter-human intelligence called Aiwass who dictated to him the Three Chapters that make up the Book. It had influenced him more than any other, and the remainder of his life was spent trying to understand it fully, and to make its message known to the world. It, too, contains the formulae necessary to summon the invisible into visibility, and the secrets of transformations are hidden within its pages, but this is Crowley's own NECRONOMICON, received in the Middle East in the shadow of the Great Pyramid of Gizeh, and therein is writ not only the beauty, but the Beast that yet awaits mankind.

It would be vain to attempt to deliver a synopsis of Crowley's philosophy, save that its 'leitmotif' is the Rabelaisian

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

The actual meaning of this phrase has taken volumes to explain, but roughly it concerns the uniting of the conscious Self, a process of individuation which culminates in a rite called "Knowledge and Conversation of the Holy Guardian Angel"; the Angel signifying the pure, evolved Self.

Yet, there are many terrors on the Way to the Self, and an Abyss to cross before victory can be declared. Demons, vampires, psychic leeches, ghastly forms accost the aspiring magician from every angle, from every quarter around the circumference of the magick circle, and they must be destroyed lest they devour the magician himself. When Crowley professed to have passed the obstacles, and crossed the Abyss of Knowledge, and found his true Self, he found it was identical with the Beast of the Book of Revelation, 666, whom Christianity considers to represent the Devil. Indeed, Crowley had nothing but admiration for the Shaitan (Satan) of the so-called "devil-worshipping" cult of the Yezidis of Mesopotamia, knowledge of which led him to declare the lines that open this Introduction. For he saw that the Yezidis possess a Great Secret and a Great Tradition that extends far back into time, beyond the origin of the Sun cults of Osiris, Mithra and Christ; even before the formation of the Judaic religion, and the Hebrew tongue. Crowley harkened back to a time before the Moon was worshipped, to the "Shadow Out of Time"; and in this, whether he realised it as such or not, he had heard the "Call of Cthulhu".

Sumeria

That a reclusive author of short stories who lived in a quiet neighbourhood in New England, and the manic, infamous Master Magician who called the world his home, should have somehow met in the sandy wastes of some forgotten civilisation seems incredible. That they should both have become Prophets and Forerunners of a

New Aeon of Man's history is equally, if not more, unbelievable. Yet, with H.P. Lovecraft and Aleister Crowley, the unbelievable was a commonplace of life. These two men, both acclaimed as geniuses by their followers and admirers, and who never actually met, stretched their legs across the world, and in the Seven League Boots of the mind they did meet, and on common soil . . . Sumeria.

Sumeria is the name given to a once flourishing civilisation that existed in what is now known as Iraq, in the area called by the Greeks "Mesopotamia" and by the Arabs as, simply, "The Island" for it existed between two rivers, the Tigris and the Euphrates, which run down from the mountains to the Persian Gulf. This is the site of the fabled city of Babylon, as well as of Ur of the Chaldees and Kish, with Nineveh far to the north. Each of the seven principal cities of Sumeria was ruled by a different deity, who was worshipped in the strange, non-Semitic language of the Sumerians; and language which has been closely allied to that of the Aryan race, having in fact many words identical to that of Sanskrit (and, it is said, to Chinese!).

For no one knows where the Sumerians came from, and they vanished just as mysteriously as they appeared, after the Assyrian invasions which decimated their culture, yet providing the Assyrians with much of their mythology and religion; so much so that Sumerian became the official language of the state church, much as Latin is today of the Roman Catholic Church. They had a list of their kings before the Flood, which even they carefully chronicled, as did many another ancient civilisation around the world. It is believed that they had a sophisticated system of astronomy (and astrology) as well as an equally religious rituale. Magick, as well in history, begins at Sumer for the Western World, for it is here, in the sand-buried cuneiform tablets that recorded an Age, that the first Creation Epic is found, the first exorcism, the first ritual invocations of planetary deities, the first dark summonings of evil Powers, and ironically, the first "burnings" of people the anthropologists call "Witches".

Lovecraft's mythos deals with what are known chthonic deities, that is, underworld gods and goddesses, much like the Leviathan of the Old Testament. The pronunciation of chthonic is 'katonic', which explains Lovecraft's famous Miskatonic River and Miskatonic University, not to mention the chief deity of his pantheon, Cthulhu, a sea monster who lies, "not dead, but dreaming" below the world; an Ancient One and supposed enemy of Mankind and the intelligent Race. Cthulhu is accompanied by an assortment of other grotesqueries, such as Azathoth and Shub Niggurath. It is of extreme importance to occult scholars that many of these deities had actual counterparts, at least in name, to deities of the Sumerian Tradition, that same Tradition that the Magus Aleister Crowley deemed it so necessary to "rediscover".

The Underworld in ancient Sumer was known by many names, among them ABSU or "Abyss", sometimes as Nar Mattaru, the great Underworld Ocean, and also as Cutha or KUTU as it is called in the Enuma Elish (the Creation Epic of the Sumerians). The phonetic similarity between Cutha and KUTU and Chthonic, as well as Cthulhu, is striking. Judging by a Sumerian grammar at hand, the word KUTULU or Cuthalu (Lovecraft's Cthulhu Sumerianised) would mean "The Man of KUTU (Cutha); the Man of the Underworld; Satan or Shaitan, as he is known to the Yezidis (whom Crowley considered to be the remnants of the Sumerian Tradition). The list of similarities, both between Lovecraft's creations and the Sumerian gods, as well as between Lovecraft's mythos and Crowley's magick, can go on nearly indefinitely, and in depth, for which there is no space here at present. An exhaustive examination of Crowley's occultism in light of recent findings concerning Sumeria, and exegesis on Lovecraft's stories, is presently in preparation and is hoped to be available shortly. Until that time, a few examples should suffice.

Although a list is appended hereto containing various entities and concepts of Lovecraft, Crowley, and Sumeria cross-referenced, it will do to show how the Editor found relationships to be valid and even startling. AZATOT is frequently mentioned in the grim pages of the Cthulhu Mythos, and appears in the NECRONOMICON as AZAG-THOTH, a combination of two words, the first Sumerian and the second Coptic, which gives us a clue as to its identity. AZAG in Sumerian means "Enchanter" or "Magician"; THOTH in Coptic is the name given to the Egyptian God of Magick and Wisdom, TAHUTI, who was evoked by both the Golden Dawn and by Crowley himself (and known to the Greeks as Hermes, from whence we get "Hermetic"). AZAG-THOTH is, therefore, a Lord of Magicians, but of the "Black" magicians, or the sorcerers of the "Other Side".

There is a seeming reference to SHUB NIGGURATH in the NECRONOMICON, in the name of a Sumerian deity, the "Answerer of Prayers", called ISHNIGARRAB. The word "Shub" is to be found in the Sumerian language in reference to the Rite of Exorcism, one of which is called Nam Shub and means "the Throwing". It is, however, as yet unclear as to what the combination SHUB ISHNIGARRAB (SHUB NIGGURATH) might actually mean.

There was a battle between the forces of "light" and "darkness" (so-called) that took place long before man was created, before even the cosmos as we know it existed. It is described fully in the Enuma Elish and in the bastardised version found in the NECRONOMICON, and involved the Ancient Ones, led by the Serpent MUMMU-TIAMAT and her male counterpart ABSU, against the ELDER GODS (called such in the N.) led by the Warrior MARDUK, son of the Sea God ENKI, Lord of Magicians of this Side, or what could be called "White Magicians" - although close examination of the myths of ancient times makes one pause before attempting to judge which of the two warring factions was "good" or "evil". MARDUK won this battle - in much the same way that later St. George and St. Michael would defeat the Serpent again - the cosmos was created from the body of the slain Serpent, and man was created from the blood of the slain commander of the Ancient Army, KINGU, thereby making man a descendent of the Blood of the Enemy, as well as the "breath" of the Elder Gods; a close parallel to the "sons of God and daughters of men" reference in the Old Testament. Yet, though the identity of the Victor is clear, there were - and are - certain persons and organisations that dared side with the vanquished, believing the Ancient Ones to be a source of tremendous, and most unbelievable, power.

Worship of the Ancient Ones in History

*"Let them curse it that curse the day, who are skilful to rouse Leviathan." -
JOB 3:8*

S.H. Hooke, in his excellent Middle Eastern Mythology, tells us that the Leviathan mentioned in JOB, and elsewhere in the Old Testament, is the Hebrew name given to the Serpent TIAMAT, and reveals that there was in existence either a cult, or scattered individuals, who worshipped or called up the Serpent of the Sea, or Abyss. Indeed, the Hebrew word for Abyss that is found in GENESIS 1:2 is, Hooke tells us, tehom, which the majority of scholars take to be a survival of the name of the chaos-dragon TIAMAT or Leviathan that is identified closely with KUTULU or Cthulhu within the pages are mentioned independently of each other, indicating that somehow KUTULU is the male counterpart of TIAMAT, similar to ABSU.

This monster is well known to cult worship all over the world. In China, however, there is an interesting twist. Far from being considered a completely hostile creature, dedicated to the erasure of mankind from the page of existence, the Dragon is given a place of pre-eminence and one does not hear of a Chinese angel or saint striving to slay the dragon, but rather to cultivate it. The Chinese system of geomancy, feng shui (pronounced fung shway) is the science of understanding the "dragon currents" which exist beneath the earth, these same telluric energies that are distilled in such places as Chartres Cathedral in France, Glastonbury Tor in England, and the Ziggurats of Mesopotamia. In both the European and Chinese cultures, the Dragon or Serpent is said to reside somewhere "below the earth"; it is a powerful force, a magickal force, which is identified with mastery over the created world; it is also a power that can be summoned by the few and not the many. However, in China, there did not seem to be a backlash of fear or resentment against this force as was known in Europe and Palestine, and the symbol of might and kingship in China is still the Dragon. In the West, the conjuration, cultivation, or worship of this Power was strenuously opposed with the advent of the Solar, Monotheistic religions and those who clung to the Old Ways were effectively extinguished. The wholesale slaughter of those called "Witches" during the Inquisition is an example of this, as well as the solemn and twisted - that is to say, purposeless and unenlightened - celibacy that the Church espoused. For the orgone of Wilhelm Reich is just as much Leviathan as the Kundalini of Tantrick adepts, and the Power raised by the Witches. It has always, at least in the past two thousand years, been associated with occultism and essentially with Rites of Evil Magick, or the Forbidden Magick, of the Enemy, and of Satan . . .

. . . and the twisting, sacred Spiral formed by the Serpent of the Caduceus, and by the spinning of the galaxies, is also the same Leviathan as the Spiral of the biologists' Code of Life : DNA

The Goddess of the Witches

The current revival of the cult called WICCA is a manifestation of the ancient secret societies that sought to tap this telluric, occult force and use it to their own advantage, and to the advantage of humanity as was the original intent. The raising of the Cone of Power through the circle dancing is probably the simplest method of attaining results in "rousing Leviathan", and has been used by societies as diverse as the Dervishes in the Middle East and the Python Dancers of Africa, not to mention the round dances that were familiar to the Gnostic Christians, and the ones held every year in the past at Chartres.

The Witches of today, however, while acknowledging the importance of the Male element of telluric Power, generally prefer to give the greater honour to the Female Principle, personified as the Goddess. The Goddess has also been worshipped all over the world, and under many names, but is still essentially the same Goddess. That TIAMAT was undoubtedly female is to the point; and that the Chinese as well as the Sumerians perceived of two dragon currents, male and female, gives the researchers a more complex picture. The Green Dragon and the Red Dragon of the alchemists are thus identified, as the positive and negative energies that compromise the cosmos of our perception, as manifest in the famous Chinese yin-yang symbol.

But what of INANNA, the single planetary deity having a female manifestation among the Sumerians? She is invoked in the NECRONOMICON and identified as the vanquisher of Death, for she descended into the Underworld and defeated her sister, the Goddess of the Abyss, Queen ERESHKIGAL (possibly another name for TIAMAT). Interestingly enough, the myth has many parallels with the Christian concept of Christ's death and resurrection, among which the Crucifixion (INANNA was impaled on a stake as a corpse), the three days in the Sumerian Hades, and the eventual Resurrection are outstanding examples of how Sumerian mythology previewed the Christian religion by perhaps as many as three thousand years - a fact that beautifully illustrates the cosmic and eternal nature of this myth.

Therefore, the Goddess of the Witches has two distinct forms: the Ancient One, Goddess of the Dragon-like telluric Power which is raised in Magickal rituals, and the Elder Goddess, Defeater of Death, who brings the promise of Resurrection and Rejuvenation to her followers those who must reside for a time after death and between incarnations in what is called the "Summerland".

Sumer-land?

Another hallmark of the Craft of the Wise is evident within the NECRONOMICON, as well as in general Sumerian literature, and that is the arrangement of the cross-quarter days, which make up half of the Craft's official pagan holidays. These occur on the eves of February 2nd, May 1st, August 1st, and November 1st, and are called Candlemas, Beltane, Lammas and Samhain (or Hallows), respectively.

The name Lammas has a curious origin in the dunes at Sumer. It is not less than the name of one of the four mythological Beasts of the astrological fixed signs, Lamas being the name of the half-lion, half-man Guardian of Leo (the sign governing most of August, when the feast of Lammas takes place), and USTUR being that of Aquarius (February), SED that of Taurus (May) and NATTIG that of Scorpio (November). I do not believe that this is a fantastic assumption, the Sumerian origin of the Feast of Lammas. Indeed, it seems just as valid as the ideas of Idries Shah concerning Craft etymology as presented in his book, *The Sufis*. It is also not far-fetched to assume that these four beasts were known to the entire region of the Middle East, as they appear on the Sphinx in Egypt, and have become the symbols of the Four Evangelists of the Christian New Testament - an ironic and splendid result of the ignorance of the Greek religious historians concerning the ancient mysteries!

Probable the most inconsistent concept the Sumerians possesses with reference to the Craft is the naming of the Goddess as a deity, not of the Moon (as the Craft would have it), but of the planet Venus. The Moon was governed by a male divinity, NANNA (like INANNA but minus the initial 'I'), and was considered the Father of the Gods by the earliest Sumerian religion. It should be noted, however, that all of the planetary deities, termed "the zoned Ones" or zonei in Greek, and indeed all of the Sumerian deities, had both male and female

manifestations, showing that the Sumerians definitely recognised a yin-yang composition of the universe (the "male Moon" idea is, the Editor is given to understand, common to so-called Aryan mythologies). There is also evidence to show that every god and goddess also had both a good and an evil nature, and evil gods were banished in the exorcism formulae of that civilisation as well as the lesser forms of demon.

The Horned Moon

As mentioned, the God of the Moon was called NANNA by the Sumerians. By the later Sumerians and Assyrians, he was called SIN. In both cases, he was the Father of the Gods (of the planetary realm, the zonei), and was depicted as wearing horns, a symbol familiar to the Witches as representative of their God. The horn shaped crown is illustrative of the crescent phases of the Moon, and were symbolic of divinity in many cultures around the world, and were also thought to represent certain animals who were horned, and worshipped for their particular qualities, such as the goat and bull. They also represent sexual power.

The fact that, in ancient Sumeria and Egypt, horns were solely representative of evil gods, but of many different deities, was used by the Christian Church in their attempt to eradicate pagan faiths. It was a simple enough symbol to identify with the Author of Evil, Satan, which the Church depicted as a half-animal, half-human creature with horns, claws, and sometimes a tail. The Church's use of the horns as a sort of archetype of Evil is quite similar to the feeling many people have today with regards to the swastika used by the Nazis, a symbol which has become the archetype of an evil sigil in the West. The fact that it is a highly valued mystical and religious symbol in the East is something that is not well-known. What is worse, the image of the Devil as perpetrated by the Church is simultaneously representative of sexual energy, and can be safely compared to Jung's archetype of the Shadow, the psychic repository of a man's innate maleness, as the anima represents that part of a man which is feminine. Truly, the pictures painted of a Satanic ritual by the pious Catholic clergymen was one of sexual orgies and "perversions", and the handbook of the Inquisitors, the *Malleus Maleficarum* - which has been responsible for the deaths of many more people than even Hitler's *Mein Kampf* - is full of detailed sexual imagery and reveals the nature of the souls of the monks who wrote it, rather than of the innocents it was used to massacre. Eventually, Satanism, Protestantism and Judaism were inextricably woven together to form a patchwork quilt of Evil that the Church attempted to destroy during the Middle Ages, with fire and sword.

As a matter of fact, a certain type of devil worship did exist during those times but, ironically, the acolytes of Hell were usually never brought to trial; something which stems from the fact that many of those who celebrated and attended the infamous Black Masses of the period were Roman Catholic clergymen, many of whom has been pressed into His Service at a young age by their parents, who wished to see their sons brought up well-fed and educated in those uncertain times, where the Church was the sole power and refuge. The frustration at being "condemned" to a life that demanded the abandonment of society and a "normal" life led many priests to express their hostilities through the Office of the Demon, the Black Mass. Often, this was also a means of political demonstration, as the Church controlled virtually all the political life of the period. In a way, as though in a test tube at a philosophical laboratory, Aleister Crowley was brought up under similar circumstances - although ver far removed in time from the days of the Church's immense temporal power. Coming from a fanatically religious Christian family, and suddenly freed upon the neighbourhood of Cambridge, Crowley did, in a sense, turn Satanist. He identified strongly with the underdog, politically as well as spiritually, and came eventually to take the Name of the Beast as his own, and expound a philosophy that he hoped would rip apart the worn tapestry of the established moral Christian atmosphere of Victorian England, and expose it for what it really was, a carpet made of many ingenious threads and not God - or eternal happiness - at all; only nap.

Therefore, it seemed almost logical that he should seek in the defeated, Old Religions of the world for the basis of his new philosophy and, some say, his new "religion". He raised the female aspect back up to one of equality with the male, as it was in the rites of Egypt, and of Eleusis. "Our Lady Babalon" (his spelling) became a theme of many of his magickal writings, and he received the Credo, the Book of the Law, through a Woman, his wife Rose Kelly. The lunar element, as well as the Venusian, are certainly accessible in his works. It has even been said in occult circles that he had a hand in putting together the grimoire of one Gerald Gardner, founder of a

contemporary Witchcraft movement, called the Book of Shadows.

The Moon has an extremely important, indeed indispensable, role in the tantrick sex magick rites that so preoccupied Crowley and the O.T.O. There can be no true magick without woman, nor without man, and in the symbolic language of the occult there can be no Sun without the Moon. In alchemy, ceremonial magick, and Witchcraft, the formula is the same, for they all deal with identical properties; whether they are called the Sun and Moon of the Elixir Vitae, the male and female participants in a rite of Indian or Chinese tantricism, or the Shadow and the Anima of Jungian depth psychology.

For many years, the Moon remained the prime deity of the Sumerians, constituting the essential Personum of a religious and mystical drama that was performed roughly 3000 B.C. amid the deserts and marshes of Mesopotamia. Side by side with the worship of the Moon, NANNA, there was fear of the Demon, PAZUZU, a genie so amply recreated in the book and the movie by Blatty, *The Exorcist*, and similarly recognised as the Devil Himself by the Church. PAZUZU, the Beast, was brought to life by Aleister Crowley, and the Demon walked the Earth once more.

With publicity provided by H.P. Lovecraft.

The Devil

PAZUZU was a prime example of the type of Devil of which the Sumerians were particularly aware, and which they depicted constantly in their carvings and statues. The purpose of this iconography was to ward off the spiritual - and psychic - circumstances which would precipitate a plague, or some other evil. "Evil to destroy evil." Although the ancient people of the world were conscious of an entity we might call the "Author of all Evil", the Devil or Satan, as evident in the Sumerian Creation Epic and the rumoured existences of the Cult of Set of the Egyptians, the more pressing concern was usually the exorcism of TIAMAT, she exists, somehow, just as the Abyss exists and is perhaps indispensable to human life if we think of Her as typifying the female quality of Energy. Although MARDUK was responsible for halving the Monster from the Sea, the Sumerian Tradition has it that the Monster is not dead, but dreaming, asleep below the surface of the Earth, strong, potent, dangerous, and very real. her powers can be tapped by the knowledgeable, "who are skilful to rouse Leviathan."

Although the Christian religion has gone to great lengths to prove that the Devil is inferior to God and exists solely for His purpose, as the Tempter of Man - surely a dubious *raison d'etre* - the Sumerian Tradition acknowledges that the Person of "Evil" is actually the oldest, most Ancient of the Gods. Whereas Christianity states that Lucifer was a rebel in heaven, and fell from God's grace to ignominy below, the original story was that MARDUK was the rebel, and severed the Body of the Ancient of Ancient Ones to create the Cosmos in other words, the precise reverse of the Judeo-Christian dogma. The Elder Gods evidently possessed a certain Wisdom that was not held by their Parents, yet their Parents held the Power, the Primal Strength, the First Magick, that the Elder Ones tapped to their own advantage, for they were begotten of Her.

It generally accepted in the Halls of Magick that all of the Wisdom in the world is useless without the necessary adjunct of Power. This Power has gone by many names, as the Goddess and the Devil have, but the Chinese symbolise It by the Dragon. It is the force of Will, and relies heavily upon the biochemical matter that makes up the human body, and hence, the human consciousness, to give it existence. Science is coming around to accept the fact that the Will does exist, just at the point where Psychology has determined it does not - in the behaviourists vain attempt to eradicate what has always been known to constitute vital parts of the psyche from their consideration in pseudo scientific experimentation, leaving us with the "white mice and pigeons" of Koestler's *The Ghost In The Machine*. Science, ancient Sister of Magick, has begun to realize the human potential that resides, inconspicuously, in the spiral-mapped matter of the brain. Just as the magicians, accused of trafficking with the Devil, were said to have developed tremendous power over natural phenomena, Science has ascended to that realm unblamed, and guiltless. The Pope has ridden in aircraft. Cardinals have flown in 'choppers' over battlefields in Southeast Asia, urging technological eco-side, invoking Christ; pronouncing damnation and the Devil on the industrially inferior man. *Ecce Qui Tollit Peccata Mundi*.

And a rock group from England, home of the Anglican heresy, sings of "sympathy" for the Devil. PAZUZU. TIAMAT. The Seven Deadly Sins. The fear of Lovecraft. The pride of Crowley.

The lunar landing was the symbolic manifestation of man's newly acquired potential power to alter the nature - and perhaps, via nuclear weapons, the course - of the heavenly bodies, the zonei, the Elder Gods. It has a power the Ancient Ones have been waiting for, for millennia, and it is now within their grasp. The next century may deliver unto mankind this awesome power and responsibility, and will leave him knocking on the dread doors of the azonei, the IGIGI, approaching the barrier that keeps out the ABSU.

And one day, without the benefit of NECRONOMICON, the Race of Man will smash the barrier and the Ancient Ones will rule once more.

An alternative possibility exists: that, by landing on the Moon, we have come to reinstate the ancient Covenant and thereby assure our protection against the Outside. Since "the gods are forgetful", by treading on their celestial spheres we are reminding them of their ancient obligations to us, their created ones. For, as it is said in one of man's most ancient of Covenants, the Emerald Table, "As Above, So Below". Man's power to alter the nature of his environment must develop simultaneously with his ability to master his inner environment, his own mind his psyche, soul, spirit. Perhaps, then, the lunar landing was the first collective initiation for humanity, which will bring it one step closer to a beneficial Force that resides beyond the race of the "cruel celestial spirits", past the Abyss of Knowledge. Yet, he must remember that the occult powers that accompany magickal attainment are ornamental only, indications of obstacles overcome on the Path to Perfection, and are not to be sought after in themselves, for therein lies the truth Death. Lovecraft saw this Evil, as the world passed from one War and moved menacingly towards another. Crowley prepared for it, and provided us with the formulae. The Mad Arab saw it all, in a vision, and wrote it down. He was, perhaps, one of the most advanced adepts of his time, and he certainly has something to say to us, today, in a language the Intuition understands. Yet they called him "Mad".

Accompanied in the ranks of the "insane" by such "madmen" as Nietzsche, Artaud, and Reich, the Mad Arab makes a Fourth, in a life-and-death game of cosmic bridge. They are all voices crying in that wilderness of madness that men call Society, and as such were ostracised, stoned, and deemed mentally unfit for life. But, for them, Justice will come when we have realised that the Ship of State and the Ship of St Peter have become mere Ships of Fools - with Captains who course the seas by stars, ignoring the eternal Ocean - and then, we will have to look to the Prisoners in the Hold for navigational guidance.

It is there, always, and Cthulhu Calls.



PREFATORY NOTES

THE PRESENT MANUSCRIPT was delivered into the hands of the Editor by a priest who had managed to get ordained through uncanonical methods which have been entertainingly described in the several books and articles on the ecclesiastic phenomenon, the "wandering bishops". Just such an "unorthodox" prelate was Fr. Montague Summers, who wrote numerous books on demonology, witchcraft, and the like. Suffice it to say, we were rather doubtful as to the authenticity of the work before us. In the first place, it was in Greek and for quite awhile it was difficult to ascertain what it might actually be, save for the title **NECRONOMICON** and the many weird drawings. In the second place, after translation, we found several internal inconsistencies and some evidence that would suggest we did not possess the entire Work. There may still be some missing or the irregular monastic might have withheld certain of the chapters. As the chapters are not numbered, it is too difficult to day.

A great deal of misfortune accompanied the publication of this book. First, we went through more than one translator. The last finally absconded with his preface, describing his work in the some detail. This, we will have to do from memory in the following pages. At one point, an unscrupulous publisher from the West Coast took a copy of the initial preface and some of the miscellaneous pages in translation (including some dummies, which we were in the habit of giving potential publishers for our protection) and went off, and has not been heard from again.

At a crucial stage in the preparation of the manuscript, the Editor was stricken with a collapsed lung and had to undergo emergency surgery to save his life.

But, let us proceed with a description of the contents of the **NECRONOMICON**:

Within these pages a series of myths and rituals are presented that have survive the darkest days of magick and occultism. The exorcisms and bindings of the famous Maqlu text are here presented for the first time in English, although not completely: for the originals in their entirety were evidently not known to the author of the **NECRONOMICON**, nor are they to present scholarship; the various tablets upon which they were written being cracked and effaced in many places, rendering translation impossible. The **MAGAN** text, which comprises the Creation Epic of the Sumerians (with much later glosses) and the account of **INANNA**'s "descent into the Underworld", along with more extraneous matter, is presented. The unique "Book of the Entrance" has no counterpart in occult literature, and the drawings of magickal seals and symbols are wholly new to anything that has yet appeared on the contemporary occult scene - although bearing some resemblances to various diagrams found in the ancient Arabic texts of the last millennium. Although some of the characters found in these pages can be traced to Mandaic and Demotic sources, and are evidently of a much later date than the Rites of Sumer, the overall appearance of the seals is quite unusual, almost surreal.

The Book begins with an introduction by the alleged author, the Mad Arab (the name that Lovecraft made famous, 'Abdul Alhazred' does not appear in our copy of the Ms.), and ends with a sort of epilogue by the same Arab. We have called the first part "The Testimony of the Mad Arab" and the latter "The Testimony of the Mad Arab, the Second Part." The Second Part is the most chilling. The author has, by this stage in the writing of his opus, become fearful for his soul and begins to repeat himself in the text, saying things he has already said in previous chapters as though having forgotten he had said them, or perhaps to stress their importance. The Second Testimony is riddled through with non sequiturs and bits of incantation.

He does not finish the Book.

It trails off where he would have signed it, presumably, in the Arab manner, but giving his lineage. Instead, it ends before he can name himself or even one relation. We can only imagine with horror what fate befell this noble Sage.

Another problem that confronts the Editor is the suspected frequency of the copyist's glosses; that is, there do seem to be occasionally bits of sentence or fragments of literature that would seem to be inconsistent with the

period in which the text was written. However, no final word can be said on this matter. The difficulty arises in the age-old question of "which came first, the chicken or the egg?". For instance, in the MAGAN text, the final verses read though from the Chaldean Oracles of Zoroaster:

"Stoop not down, therefore, into the darkly shining world," which might have been of Greek origin and not Zoroastrian. It is a question for scholars.

The etymology of certain words is a game that has fascinated both the Editor and perhaps a score or more of Sumerian researches of the past. The Sumerian origin of many of the words and place-names we use today provides us with an insight into our own origins. For instance, the Sumerian word for the temple is BAR, from which we get our word "barrier", or so it is said by Waddell. This makes sense in the context with the erecting and maintaining of barriers against the hostile forces Outside.

The etymology is even dramatic where Magick is concerned, and aids us in understand even Crowley's system better than we do. As an example, Crowley of (or Aiwass) ends the Book of the Law with the words "AUM.HA." In the Sumero-Aryan Dictionary by Waddell we read that the word AUM was known to the Sumerians, in almost the same sense that it was, and is, known to the Hindus. It is a sacred word, and pertains to the Lord of Magicians, ENKI. Further, the Greek spelling of ENKI was EA, by which he is most commonly known in the European texts which treat of Sumeriology. In the Greek alphabet, EA would appear as HA. Q.E.D: AUM.HA betrays the essential Sumerian character of that Book.

After the initial Testimony, we come to the chapter entitles "Of the ZONEI and Their Attributes", Zonei is, of course a Greek word and refers to the planetary, or heavenly bodies; for they are "zoned", i.e., having set courses and spheres. They are also known as such in the Chaldean Oracles. The 'spirits' or bodies that exist beyond the zonei are called the azonei, meaning "un-zoned". Whether this refers to the so-called "fixed " stars (having no sphere ascertainable to the early astronomers) or the comets, is unknown to the Editor. Whatever the case may be, the zonei seem to include the Seven Philosophical Planets, i.e., including the Sun and Moon as planetary bodies, along with Mercury, Venus, Mars, Jupiter and Saturn. Each has their own seal and their own Number.

Kenneth Grant, author of Aleister Crowley and the Hidden God, may be interested to know (or may already know) that the Number of the Sumerian Goddess of Venus, hence of Love and War, is Fifteen. In many of the ancient tablets of that period, she is actually referred to as "the Fifteen", as a shortcut to spelling out the whole Name in cuneiform, was assume. Grant made much of "the Goddess Fifteen" in his study of Crowley's system as related to Tantricism, without mentioning the Name by which this Goddess is quite well-known, or even mentioning Her native country!

After the chapter on Zonei, we come to the "Book of Entrance" which is really a system of self-initiation into the planetary spheres and may have something to do with the planetary arrangement of the steps of the ziggurats of Mesopotamia, which were seven storeyed mountains. Not much is revealed to the potential candidate for initiation as to how these "gates" work, or what he might find there, save to say that the key of one Gate lies in mastering the Gate before it. The Mad Arab was either keeping a sacred Secret, or found human language inadequate to the task of describing what other initiates in similar systems have expressed in the vague abstractions of the truly illuminated, likening the experience to an LSD trip.

The "Incantations of the Gates" follow, and are probably meant to accompany the preceding chapter, being prayers proper to each of the celestial Gates. The "conjunction of the Fire God" follows this, and resembles the others in its mixture of Greek and Sumerian phrases. It should be noted here that wherever a Sumerian phrases. It should be noted here that wherever a Sumerian phrase appears in the original MS. we have kept it as it is, untranslated, as we expect the Mad Arab would have wanted it. Quite possibly, even he did not know the exact meaning of much of the conjurations in the Old Tongue, but viewed it as a 'barbarous' tongue' which must be preserved because of its essential Power. Indeed, with the publication of this Book, Sumerian may become as popular among magicians as the strange, angelic language of Enochian, discovered by Dr. Dee in Elizabeth England.

In Greek, in the original MS., a common incantation would look something like this (using Roman characters for the Greek):

*'O Kakos Theos
'O Kakos Daimon
'O Daimon
PNEUMA TOU OURANOU THUMETHERE!
PNEUMA TES GES THUMETHATE!*

*(O Wicked God
O Wicked Demon
O Demon
Spirit of the Sky, Remember!
Spirit of the Earth, Remember!)*

Yet, a word like SHAMMASH, the Name of the Solar Deity, would read SAMAS or SAMMAS, and in the text of the NECRONOMICON we would make the word read like its original.

The "Conjuration of the Watcher" follows the Fire God conjuration. The word "watcher" is sometimes used synonymously with "angel", and sometimes as a distinct Race, apart from angelos: egragori. The Race of Watchers are said not to care what they Watch, save that they follow orders. They are somewhat mindless creatures, but quite effective. Perhaps they correspond to Lovecraft's shoggoths, save that the latter become unwieldy and difficult to manage.

After the Watcher, comes the MAKLU text, which appears to be a collection of exorcisms, which includes the famous "Xilka Xilka Besa Besa" incantation, in the original, to which a translation has been appended in this work - a translation evidently not at hand when the author compiled the MS. Thus, for the first time, this much-rumoured exorcism is available in full and in English.

After this, the "Book of Calling" needs little explanation. It is the grimoire of the NECRONOMICON, containing the formulae of ritual conjuration, as well as the seals and diagrams to accompany the rites. It is followed by "The Book of Fifty Names" being fifty separate powers of the God MARDUK, defeater of Chaos. This is interesting, in that the names seem to come from the Enuma Elish, in which the Elder Gods confer these fifty names upon MARDUK as titles, in their appreciation of his routing of Evil. A sigil is given for each of the Names, and a word of Power for most of them.

Then appears the Centrepiece of the Book, the MAGAN text. The word MAGAN may mean the Land of the MAGAN which was said to lie in the West of Sumer. For a time, it seems the name MAGAN was synonymous with the Place of Death - as the Sun 'died' in the West. Hence, it is a bit confusing as to what MAGAN is really supposed to mean in this text, but in context the "Place of Death" explanation seems quite valid. The MAGAN text is nothing more than an incomplete and free-form version of the Creation Epic of Sumer, along with INANNA's Descent into the Underworld, and many glosses. We are told how MARDUK slays TIAMAT - after much the same fashion that the Chief of Police of Amity slays the great white shark in Benchley's novel JAWS, blowing an evil wind (the oxygen tank) into Her mouth and sending in an arrow (bullet) in after it to explode her. Surely, the two or three most box-office successful films of the past few years, JAWS, THE EXORICIST and, perhaps, THE GODFATHER, are an indication that the essence of Sumerian mythology is making itself felt in a very real way in this, the latter half of the Twentieth Century?

After the long and poetic MAGAN text, comes the URILLIA text which might be Lovecraft's R'lyeh Text, and is subtitled "Abominations". It has more specifically to do with the worship of the Serpent, and the nature of the cults that participate in the Concelebration of Sin. Again, more conjurations and seals are given, even though the reader is charged not to use them; an inconsistency that is to be found in many grimoires of any period and perhaps reveals a little of the magicians's mentality; for there is very little that is evil to the advanced magus, who cares not if he deals with angelic or demonic forces, save that he gets the job done!

Then, following the URILLIA text and forming the very end of the received MS., is the Second Part of the Testimony of the Mad Arab. It is a haunting and sorrowful occult personality. Was he really mad? This is

perhaps a question that will go on for as long as Man tries to understand himself; himself as a part of the cosmic dance and spiral, which includes the satanic as well as the deific, the sad as well as the happy. Perhaps the Arab was privy to some other-worldly secret that he could not reveal. Perhaps he had opened the Door by mistake, his own personal Gate to the Abyss, and was forced to cross its threshold into the Unknown. We may never know.

Or, we may wish we never had.

The Editor New York, New York October 12, 1975



CHART OF COMPARISONS

(showing some relationships to be found between the mythos of Lovecraft, the magick of Crowley, and the faith of Sumer.)

Lovecraft	Crowley	Sumer
Cthulhu	The Great Beast as represented in "CTHDH 666"	Ctha-lu, Kutulu
The Ancient Ones	Satan; Teitan	Tiamat
Azathoth	Aiwass (?)	Azag-thoth
The Dunwich Horror	Choronzon	Pazuzu
Shub Niggurath	Pan	Sub Ishniggarab (?)
Out of Space	The Abyss	Absu; Nar Mattaru
IA!	IO! IAO!	IA (JAH; EA; Lord of Waters)
The Five-pointed grey Star carven	The Pentagram	The AR, or UB (Plough Sign; the original pentagram and the sign of the Aryan Race)
Vermis Mysteriis	The Serpent	Erim (the Enemy; and the Sea as Chaos; Gothic; Orm, or Worm, great Serpent)

This is, of course, by no means a complete list but rather an inspirational sampling. Meditation upon the various Things mentioned in the Mythos will permit the scholar to draw his own conclusions; research upon the etymology of both Lovecraft's and Crowley's respective literature enables the occultist to discover the ancient Names and Numbers for much of his own, familiar, material.

(Note: that Lovecraft may have head or Crowley is hinted at darkly in his short story "The Thing On The Doorstep" in which he refers to a cult leader from England who had established a covenstead of sorts in New York. In that story, published in *Weird Tales* in 1936, the cult leader is closely identified with chthonic forces, is described as "notorious", and linked to the strange fate that befell the protagonist, Edward Derby.)



SUPPLEMENTARY MATERIAL TO 777

THE CHART that follows is based on research presently available to the Editor with regard to Sumerian and Assyro-Babylonian religions. Entries in parentheses refer to the state of correspondences before the advent of the Elder Gods, the Race of MARDUK; that is, it reflects the nature of the cosmos before the Fall of MARDUK from Heaven. (Names of zodiacal constellations are after Budge's renderings.)

	Table VII [A.C.]	Table XXV [S.]
0.	...	ANU (TIAMAT)
1.	Sphere of the Primum Mobile	ENLIL (ABSU)
2.	Sphere of the Zodiac or Fixed Stars	ENKI; LUMASHI (IGIGI)
3.	Sphere of Saturn	ADAR
4.	Sphere of Jupiter	MARDUK
5.	Sphere of Mars	NERGAL
6.	Sphere of the Sun	UTU
7.	Sphere of Venus	INANNA
8.	Sphere of Mercury	NEBO
9.	Sphere of the Moon	NANNA
10.	Sphere of the Elements	KIA
11.	Air	ANNA
12.	Mercury	GUDUD
13.	Moon	SIN
14.	Venus	DLIBAT
15.	Aries	AGRU (XUBUR)
16.	Taurus	KAKKAB U ALAP SHAME (KINGU)
17.	Gemini	RE'U KINU SHAME U TU'AME RABUTI (VIPER)
18.	Cancer	SHITTU (SNAKE)
19.	Leo	KALBU RABU (LAKHAMU)
20.	Virgo	SHIRU (WHIRLWIND)
21.	Jupiter	UMUNPADDU
22.	Libra	ZIBANITUM (Ravening Dog)
23.	Water	BADUR
24.	Scorpio	AKRABU (SCORPION-MAN)
25.	Sagittarius	PA-BIL-SAG (HURRICANE)
26.	Capricorn	SUXUR MASH (FISH-MAN)
27.	Mars	MASTABARRU
28.	Aquarius	GULA (HORNED BEAST)

29. Pisces	DILGAN U RIKIS NUNI (WEAPON)
30. Sun	SHAMASH
30. Fire	AG
30. Saturn	KAIMANU
30. (bis) Earth	KIA
30. (bis) Spirit	ZI



NOTES ON PRONUNCIATION

WE CANNOT BE absolutely how Sumerian and Akkadian were spoken; but many useful guidelines are available to the student, including the transliterated tablets found all over Mesopotamia. Basically, we can offer the following principles which should prove of value in reciting the foreign language instructions :

Vowels

a

as in "father"

e

as in "whey"

i

as in "antique"

o

as in "boat" (but rarely found)

u

as in "zulu"

Consonants

Most are basically the same as in English. The Sumerians did not have an alphabet as we know it, but they had developed a syllabary, very much like the Japanese "Kana" script of today. In phonetic transliterations, the English spelling sought to approximate the Sumerian pronunciation. However, there are a few sounds which English does not possess, and which have been put into phonetic variations. Important examples below :

X

as in the German "ach"

CH

(same as above)

Q

as in "like"

K

(same as above)

SH

as in "shall"

SS

as in, perhaps, "lasso"; a hissing "s" common to Arabic languages

Z

as in "lots"; a hard "ts" sound, not quite as in "zoo"

Remember, in the transliterations which follow, every letter must be pronounced. There are no schwas or silent syllables in Sumerian. Hence, "KIA" is pronounced "keeya"; "KAIMANU" is pronounced "ka-ee-mah-nu" or, if spoken rapidly, the two initial vowel sounds slur into 'kigh' rhyming with "high"

The incantations should be said carefully and slowly at first, to familiarise oneself with the tongue-twisting phrases. A mistake may prove fatal to the Work



THE SPELLS (TRANSLATED)

WHERE POSSIBLE, the Editor has taken every opportunity to find the original Sumerian or Akkadian translation of a given Greek charm of conjuration. These will be given here. Also, the reader will find English translations of the Sumerian charms as they are given in the NECRONOMICON. Not all of the charms are available this way, and sometimes we have had to make do with near misses. Much of what is found here has come from the Maklu text, of which the only extant translation is in the German of Tallqvist ("Die Assyrische Beschwörungsserie Maqlu nach dem originalen im British Museum Herausgegeben" Acta Societatis Scientiarum Fennicae, Tomm. XX, No. 6, Helsingforsiae mdcccxcv). The word "maklu" or "maqlu" itself is controversial, but Tallqvist seems to think that it does, indeed, mean "burning"; especially so as the incantations to be found therein invariably entail burning something, usually a doll made in the likeness of a witch or evil sorcerer that the magician wished to dispose of. Hence, we have here probably the archetype of the Great Burning Times of the Inquisition, when people were condemned to a fiery death as Witches and Pagans. The chant "burn, witch! burn!" can be found in the Maklu text, in all its pristine glory. Indeed, Cthulhu Calls.

The Conjuration "The Binding of the Evil Sorcerers"

Alsi ku nushi ilani mushiti
Itti kunu alsi mushitum kallatum kuttumtum
Alsi bararitum qablutum u namaritum
Ashshu kashshaptu u kashshipanni
Eli nitum ubbiraanni
Ili-ia u Ishtari-ia ushis-su-u-eli-ia
Eli ameri-ia amru-usanaku
Imdikula salalu musha u urra
Qu-u imtana-allu-u pi-ia
Upu unti pi-ia iprusu
Me mashtiti-ia umattu-u
Eli li nubu-u xiduti si-ipdi
Izizanimma ilani rabuti shima-a dababi
Dini dina alakti limda
Epu-ush salam kashshapi-ia u kashshapti-ia
Sha epishia u mushtepishti-ia
Is mass-ssarati sha mushi lipshuru ruxisha limnuti
Pisha lu-u ZAL.LU Lishanusha Lu-u Tabtu
Sha iqbu-u amat limutti-ia kima ZAL.LU litta-tuk
Sha ipushu kishpi kima Tabti lishxarmit
qi-ishrusha pu-uttu-ru ipshetusha xulluqu
Kal amatusha malla-a sseri
Ina qibit iqbu-u ilani mushitum.

The Conjuration "XILQA XILQA BESA BESA" or "A Most Excellent Charm Against the Hordes of Demons" etc.

Arise! Arise! Go far away! Go far away!
Be shamed! Be shamed! Flee! Flee!
Turn around, go, arise and go far away!
Your wickedness may rise to heaven like unto smoke!

Arise and leave my body!
From my body, depart in shame!
From my body flee!
Turn away from my body!
Go away from my body!
Do not return to my body!
Do not come near my body!
Do not approach my body!
Do not throng around my body!
Be commanded by Shammash the Mighty!
Be commanded by Enki, Lord of All!
Be commanded by Marduk, the Great Magician of the Gods!
Be commanded by the God of Fire, your Destroyer!
May you be held back from my body!

"Another Binding of the Sorcerers"

Ssalmani-ia ana pagri tapqida duppira
Ssalmani-ia ana pagri taxira duppira
Ssalmani-ia iti pagri tushni-illa duppira
Ssalmani ini ishdi pagri tushni-illa duppira
Ssalmani-ia qimax pagri taqbira duppira
Ssalmani-ia ana qulqullati tapqida duppira
Ssalmani-ia ina igari tapxa-a duppira
Ssalmani-ia ina askuppati Tushni-illa duppira
Ssalmani-ia ina bi'sha duri tapxa-a duppira
Ssalmani-ia ana GISHBAR tapqida duppira

The Conjunction of the Mountains of MASHU"

May the mountain overpower you!
May the mountain hold you back!
May the mountain conquer you!
May the mountain frighten you!
May the mountain shake you to the core!
May the mountain hold you in check!
May the mountain subject you!
May the mountain cover you!
May the mighty mountain fall on you,
May you be held back from my body!

(Note: the original translator had noted the resemblance between the Greek word for Lores, kurios, and the Sumerian word for mountain, kur, and for a type of underworld, chthonic, monster which is also called kur and which refers to the Leviathan of the Old Testament. Also, in this particular conjunction, the word for mountain is shadu - shaddai ? The Old Serpent KUR is, of course, invoked every day by the Christians: Kyrie Eleison!)



COMMON SUMERIAN WORDS AND PHRASES IN ENGLISH

Sumerian	English
Akhkharu	Vampire
Alal	Destroyer
Alla Xul	Evil God
Barra!	Begone!
Dingir Xul	Evil God
Edin Na Zu!	Go to the Desert! (a form of exorcism)
Gelal	Incubus
Gigim xul	Evil Spirit
Gidim Xul	Evil Ghost
Idimmu	Demon
Idpa	Fever
Kashshaptu	Witch
Lalartu	Phantom
Lalssu	Spectre
Lilit	Succubus
Maskim Xul	Evil Fiend (Ambusher, Lier-In-Wait)
Mulla Xul	Evil Devil
Rabishu	(same as Maskim Xul)
Telal	Wicked Demon (Warrior)
Uggae	God of Death
Uruku	Larvae
Utuk Xul	Evil Spirit
Zi Dingir Anna Kanpa!	Spirit, God of the Sky, Remember!
Zi Dinger Kia Kanpa!	Spirit, God of the Earth, Remember!



A WORD CONCERNING THE ORIGINAL MANUSCRIPT

THE EDITOR and the Publishers anticipate that there will be a demand at first for privileged views of the original **NECRONOMICON**, whether out of curiosity's sake, or by nervous experimenters who will be certain that we did not copy a sigil correctly, etc.

Let us hasten to state at this point that the original Ms. is neither the property of the Editor, nor the Publishers. We were given the right to translate and publish this work, with as much additional and explanatory material as needed, but not the right to hold the MS. up to public inspection. We regret that this is the case, but we also feel that it might be advisable, in reference to the dangerous character of the work involved. Perhaps one day a book will be written on the hazards of possessing such an original work in one's home or office, including the fearful hallucinations, physical incapacities, and emotional malaise that accompanied this work from the onset of the translation to the end of its final published form.

Therefore, as a matter of policy, we cannot honour any requests to see the **NECRONOMICON** in its original state.



BANISHINGS

Read this section carefully.

In the interim period between the translation and the publication of this work, the Editor, along with a circle of initiates in another discipline, undertook to experiment with the rituals and forces outlined in the NECRONOMICON. In using the material alone, or within a Western ceremonial structure (such as the Golden Dawn system) we came upon startling discoveries in both cases: there are no effective banishings for the forces invoked in the NECRONOMICON itself! The rituals, incantations, formulae of this Book are of ancient origin, comprising some of the oldest written magickal workings in Western occult history. The deities and demons identified within have probably not been effectively summoned in nearly six thousand years. Ordinary exorcisms and banishing formulae have thus far proved extremely inadequate: this, by experienced magicians. Hence, the following recommendations.

The religion of the ancient Sumerian peoples seems to have been lunar-oriented, a religion - or religion - magickal structure - of the night, of darkness in a sense. Invocations using solar formulae have proved thus far effective in successfully banishing NECRONOMICON demons and intelligences. For instance, the Kaddish prayer of the Jewish faith contains some solar elements that have proved resilient to inimical genii, and the vibration of the Lord's Prayer for Christians is also a workable method.

We suggest that individual operators utilise an equivalent solar (i.e., positive light) invocation from their own religion or the religion of their ancestors, should they no longer have a religion or should they have changed it in their lifetime.

For best practical purposes in the beginning - for those intent on actually using the rituals contained herein - it is advisable to take especial care in the construction of the magickal circle and of all magickal defences. A preliminary period of purification is well in order before attempting anything in this grimoire. Persons of unstable mental condition, or unstable emotional condition, should not be allowed, under any circumstances, to observe one of these rituals in progress. That would be criminal, and perhaps in suicidal. One of our colleagues was fearfully attacked by his dog directly following a fairly simple and uncomplicated formula from this book. This is definitely not a Gilbert chemistry set.

The method of the NECRONOMICON concerns deep, primeval forces that seem to pre-exist the normal archetypal images of the tarot trumps and the Golden Dawn telematic figures. These are forces that developed outside the Judeo-Christian mainstream, and were worshipped and summoned long before the creation of the Qabala as we know it today. Hence, the ineffectiveness of the Golden Dawn banishing procedures against them. They are not necessarily demonic or qliphotic in the sense that these terms are commonly understood in the West, they just simply represent power sources largely untapped and thus far ignored by twentieth-century, mainstream consciousness.

The results of any experimentation with this book, as well as practical suggestions concerning its rituals, are welcomed by the publishers.



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THE TESTIMONY OF THE MAD ARAB

THIS is the testimony of all that I have seen, and all that I have learned, in those years that I have possessed the Three Seals of MASSHU. I have seen One Thousand-and-One moons, and surely this is enough for the span of a man's life, though it is said the Prophets lived much longer. I am weak, and ill, and bear a great tiredness and exhaustion, and a sigh hangs in my breast like a dark lantern. I am old.

The wolves carry my name in their midnight speeches, and that quiet, subtle Voice is summoning me from afar. And a Voice much closer will shout into my ear with unholy impatience. The weight of my soul will decide its final resting place. Before that time, I must put down here all that I can concerning the horrors that stalk Without, and which lie in wait at the door of every man, for this is the ancient arcana that has been handed down of old, but which has been forgotten by all but a few men, the worshippers of the Ancient Ones (may their names be blotted out!).

And if I do not finish this task, take what is here and discover the rest, for time is short and mankind does not know nor understand the evil that awaits it, from every side, from every Gate, from every broken barrier, from every mindless acolyte at the alters of madness.

For this is the Book of the Dead, the Book of the Black Earth, that I have writ down at the peril of my life, exactly as I received it, on the planes of the IGIGI, the cruel celestial spirits from beyond the Wanderers of the Wastes.

Let all who read this book be warned thereby that the habitation of men are seen and surveyed by that Ancient Race of gods and demons from a time before time, and that they seek revenge for that forgotten battle that took place somewhere in the Cosmos and rent the Worlds in the days before the creation of Man, when the Elder Gods walked the Spaces, the race of MARDUK, as he is known to the Chaldeans, and of ENKI our MASTER, the Lord of Magicians.

Know, then, that I have trod all the Zones of the Gods, and also the places of the Azonei, and have descended unto the foul places of Death and Eternal Thirst, which may be reached through the Gate of GANZIR, which was built in UR, in the days before Babylon was.

Know, too, that I have spoken with all manner of spirit and daemon, whose names are no longer known in the societies of Man, or were never known. And the seals of some of these are writ herein; yet others I must take with me when I leave you. ANU have mercy on my soul!

I have seen the Unknown Lands, that no map has ever charted. I have lived in the deserts and the wastelands, and spoken with demons and the souls of slaughtered men, and of women who have dies in childbirth, victims of the she-fiend LAMMASHTA.

I have traveled beneath the Seas, in search of the Palace of Our Master, and found the stone of monuments of vanquished civilisations, and deciphered the writings of some of these; while still others remain mysteries to any man who lives. And these civilisations were destroyed because of the knowledge contained in this book.

I have traveled among the stars, and trembled before the Gods. I have, at last, found the formulae by which I passed the Gate ARZIR, and passed into the forbidden realms of the foul IGIGI.

I have raised demons, and the dead.

I have summoned the ghosts of my ancestors to real and visible appearance on the tops of temples built to reach the stars, and built to touch the nethermost cavities of HADES. I have wrestled with the Black Magician, AZAG-THOTH, in vain, and fled to the Earth by calling upon INANNA and her brother MARDUK, Lord of the double-headed AXE.

I have raised armies against the Lands of the East, by summoning the hordes of fiends I have made subject unto

me, and so doing found NGAA, the God of the heathens, who breathes flame and roars like a thousand thunders.

I have found fear.

I have found the Gate that leads to the Outside, by which the Ancient Ones, who ever seek entrance to our world, keep eternal watch. I have smelled the vapours of that Ancient One, Queen of the Outside, whose name is writ in the terrible MAGAN text, the testament of some dead civilisation whose priests, seeking power, swing open the dread, evil Gate for an hour past the time, and were consumed.

I came to possess this knowledge through circumstances quite peculiar, while still the unlettered son of a shepherd in what is called Mesopotamia by the Greeks.

When I was only a youth, travelling alone in the mountains to the East, called MASSHU by the people who live there, I came upon a grey rock carved with three strange symbols. It stood as high as a man, and as wide around as a bull. It was firmly in the ground, and I could not move it. Thinking no more of the carvings, save that they might be the work of a king to mark some ancient victory over an enemy, I built a fire at its foot to protect me from the wolves that wander in those regions and went to sleep, for it was night and I was far from my village, being Bet Durrabia. Being about three hours from dawn, in the nineteenth of Shabatu, I was awakened by the howl of a dog, perhaps of a wolf, uncommonly loud and close at hand. The fire had died to its embers, and these red, glowing coals cast a faint, dancing shadow across the stone monument with the three carvings. I began to make haste to build another fire when, at once, the gray rock began to rise slowly into the air, as though it were a dove. I could not move or speak for the fear that seized upon my spine and wrapped cold fingers around my skull. The Dik of Azug-bel-ya was no stranger to me than this sight, though the former seemed to melt into my hands!

Presently, I heard a voice, softly, some distance away and a more practical fear, that of the possibility of robbers, took hold of me and I rolled behind some weeds, trembling. Another voice joined the first, and soon several men in the black robes of thieves came together over the place where I was, surrounding the floating rock, of which they did not exhibit the least fright.

I could see clearly now that the three carvings on the stone monument were glowing a flame red colour, as though the rock were on fire. The figures were murmuring together in prayer or invocation, of which only a few words could be heard, and these in some unknown tongue; though, ANU have mercy on my soul!, these rituals are not unknown to me any longer.

The figures, whose faces I could not see or recognise, began to make wild passes in the air with knives that glinted cold and sharp in the mountain night.

From beneath the floating rock, out of the very ground where it had sat, came rising the tail of a serpent. This serpent was surely larger than any I had ever seen. The thinnest section thereof was fully that of the arms of two men, and as it rose from the earth it was followed by another, although the end of the first was not seen as it seemed to reach down into the very Pit itself. These were followed by still more, and the ground began to tremble under the pressure of so many of these enormous arms. The chanting of the priests, for I knew them now to be the servants of some hidden Power, became much louder and very nearly hysterical.

*IA! IA! ZI AZAG!
IA! IA!! ZI AZKAK!
IA! IA! KUTULU ZI KUR!
IA!*

The ground where I was hiding became wet with some substance, being slightly downhill from the scene I was witnessing. I touched the wetness and found it to be blood. In horror, I screamed and gave my presence away to the priests. They turned toward me, and I saw a loathing that they had cut their chests with the daggers they had used to raise the stone, for some mystical purpose I could not then divine; although I know now that blood is the very food of these spirits, which is why the field after the battles of war glows with an unnatural light, the manifestations of the spirits feeding thereon.

May ANU protect us all!

My scream had the effect of casting their ritual into chaos and disorder. I raced through the mountain path by which I had come, and the priests came running after me, although some seemed to stay behind, perhaps to finish the Rites. However, as I ran wildly down the slopes in the cold night, my heart giving rise in my chest and my head growing hot, the sound of splitting rocks and thunder came from behind me and shook the very ground I ran upon. In fright, and in haste, I fell to the earth.

Rising, I turned to face whatever attacker had come nearest me, though I was unarmed. To my surprise what I saw was no priest of ancient horror, no necromancer of that forbidden Art, but black robes fallen upon the grass and weeds, with no seeming presence of life or bodies beneath them.

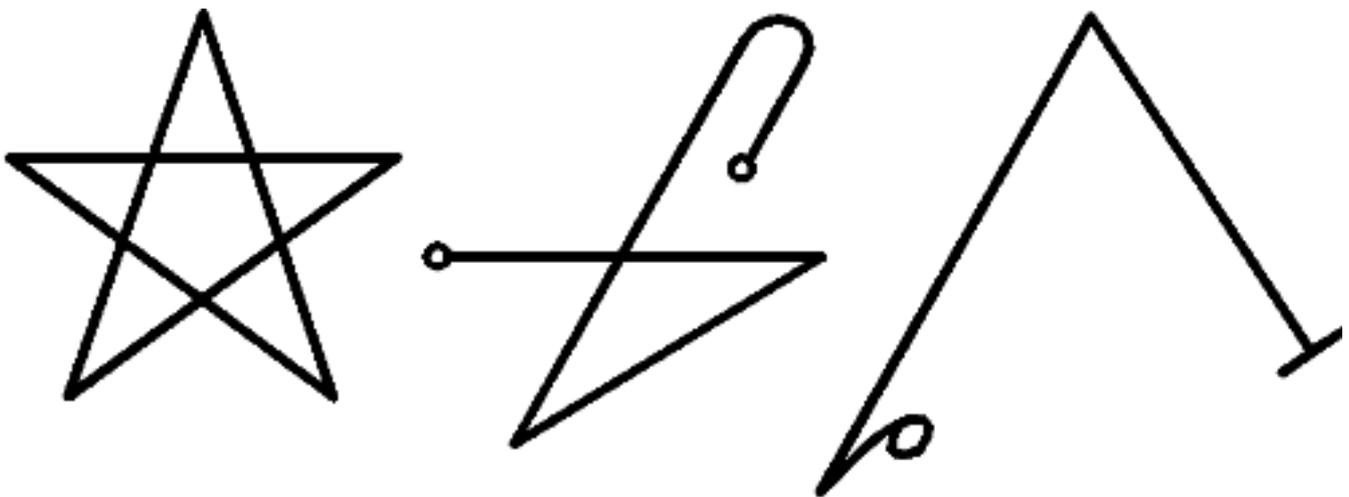
I walked cautiously to the first and, picking up a long twig, lifted the robe from the tangle of weeds and thorns. All that remained of the priest was a pool of slime, like green oil, and the smell of a body lain long to rot in the sun. Such a stench nearly overpowered me, but I was resolute to find the others, to see if the same fortune had also befallen them.

Walking back up the slope that I had so fearfully run down only moments ago, I came across yet another of the dark priests, in identical condition to the first. I kept walking, passing more of the robes as I went, not venturing to overturn them any longer. Then, I finally came upon the grey stone monument that had risen unnaturally into the air at the command of the priests. It now upon the ground once more, but the carvings still glowed with supernatural light. The serpents, or what I had then thought of as serpents, had disappeared. But in the dead embers of the fire, now cold and black, was a shining metal plate. I picked it up and saw that it also was carved, as the stone, but very intricately, after a fashion I could not understand. I did not bear the same markings as the stone, but I had the feeling I could almost read the characters, but could not, as though I once knew the tongue but had since long forgotten. My head began to ache as though a devil was pounding my skull, when a shaft of moonlight struck the metal amulet, for I know now what it was, and a voice entered into my head and told me the secrets of the scene I had witnessed in one word:

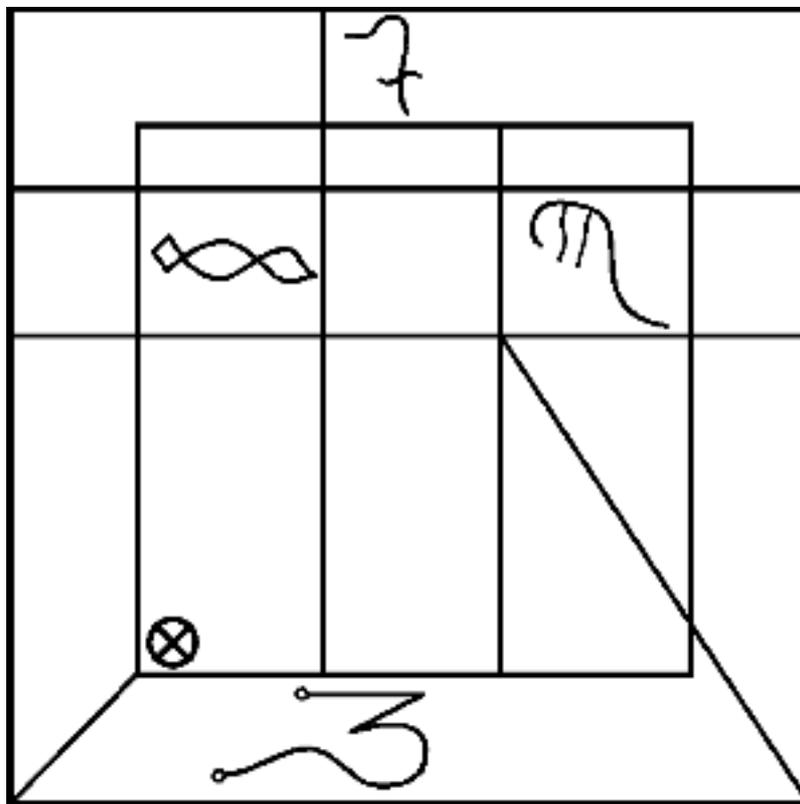
KUTULU.

In that moment, as though whispered fiercely into my ear, I understood.

These are the signs carved upon the grey stone, that was the Gate to the Outside:



An this is the amulet that I held in my hand, and hold to this very day, around my neck as I write these words:



Of the three carved symbols, the first is the sign of our Race from beyond the Stars, and is called **ARRA** in the tongue of the Scribe who taught it to me, an emissary of the Elder Ones. In the tongue of the eldest city of Babylon, it was **UR**. It is the Sigil of the Covenant of the Elder Gods, and when they see it, they who gave it to us, they will not forget us. They have sworn!

Spirit of the Skies, Remember!

The second is the Elder Sign, and is the Key whereby the Powers of the Elder Gods may be summoned, when used with the proper words and shapes. It has a Name, and is called **AGGA**.

The third sign is the Sigil of the Watcher. It is called **BANDAR**. The Watcher is a Race sent by the Elder Ones. It keeps vigil while one sleeps, provided the appropriate ritual and sacrifice has been performed,; else, if called, it will turn upon you.

These seals, to be effective, must be graven on stone and set in the ground. Or, set upon the altar of offerings. Or, carried to the Rock of Invocations. Or, engraved on the metal of one's God or Goddess, and hung about the neck, but hidden from the view of the profane. Of the three, the **ARRA** and the **AGGA** may be used separately, that is to say, singly and alone. The **BANDAR**, however, must never be used alone, but with one or both of the others, for the Watcher must needs be reminded of the Covenant it has sworn with the Elder Gods and our Race, else it will turn upon thee and slay thee and ravage thy town until succour is to be had from the Elder Gods by the tears of thy people and the wailing of thy women.

KAKAMMU!

The metal amulet that I retrieved from the ashes of the fire, and which caught the light of the moon, is a potent seal against whatever may come in the Gate from the Outside for, seeing it, they will retreat from thee

SAVE ONLY IF IT CATCH THE LIGHT OF THE MOON UPON ITS SURFACE

for, in the dark days of the moon, or in cloud, there can be little protection against the fiends from the Ancient Lands should they break the barrier, or be let in by their servants upon the face of the earth. In such a case, no recourse is to be had until the light of the moon shines upon the earth, for the moon is the eldest among the Zonei, and is the starry symbol of our Pact. **NANNA, Father of the Gods, Remember!**

Wherefore, the amulet must be engraved upon pure silver in the full light of the moon, that the moon shine upon

it at its working, and the essence of the moon incantations must be performed, and the prescribed rituals as given forth in this Book. And the amulet must never be exposed to the light of the Sun, for SHAMMASH called UDU, in his jealousy, will rob the seal of its power. In such a case, it must be bathed in water of camphor, and the incantations and ritual performed once again. But, verily, it were better to engrave another.

These secrets I give to thee at the pain of my life, never to be revealed to the profane, or the banished, or the worshippers of the Ancient Serpent, but to keep within thine own heart, always silent upon these things.

Peace be to thee!

Henceforth, from that fateful night in the Mountains of MASSHU, I wandered about the country-side in search of the key to the secret knowledge that had been given me. And it was a painful and lonely journey, during which time I took no wife, called no house or village my home, and dwelt in various countries, often in caves or in the deserts, learning several tongues as a traveller might learn them, to bargain with the tradespeople and learn of their news and customs. But my bargaining was with the Powers that reside in each of these countries. And soon, I came to understand many things which before I had no knowledge, except perhaps in dreams. The friends of my youth deserted me, and I them. When I was seven years gone from my family, I learned that they had all died of their own hand, for reasons no one was able to tell me; their flocks had been slain as the victims of some strange epidemic.

I wandered as a beggar, being fed from town to town as the local people saw fit, often being stoned instead and threatened with imprisonment. On occasion, I was able to convince some learned man that I was a sincere scholar, and was thereby permitted to read the ancient records in which the details of necromancy, sorcery, magick and alchemy are given. I learned of the spells that cause men illness, the plague, blindness, insanity, and even death. I learned of the various classes of demons and evil gods that exist, and of the old legends concerning the Ancient Ones. I was thus able to arm myself against also the she-devil LAMMASHTA, who is called the Sword that Splits the Skull, the sight of whom causeth horror and dismay, and (some say) death of a most uncommon nature.

In time, I learned of the names and properties of all the demons, devils, fiends and monsters listed herein, in this Book of the Black Earth. I learned of the powers of the astral Gods, and how to summon their aid in times of need. I learned, too, of the frightful beings who dwell beyond the astral spirits, who guard the entrance to the Temple of the Lost, of the Ancient of Days, the Ancient of the Ancient Ones, whose Name I cannot write here.

In my solitary ceremonies in the hills, worshipping with fire and sword, with water and dagger, and with the assistance of a strange grass that grows wild in certain parts of MASSHU, and with which I had unwittingly built my fire before the rock, that grass that gives the mind great power to travel tremendous distances into the heavens, as also into the hells, I received the formulae for the amulets and talismans which follow, which provide the Priest with safe passage among the spheres wherein he may travel in search of the Wisdom.

But now, after One Thousand-and-One moons of the journey, the Maskim nip at my heels, the Rabishu pull at my hair, Lammashtha opens her dread jaws, AZAG-THOTH gloats blindly at his throne, KUTULU raises his head and stares up through the Veils of sunkun Varloorni, up through the Abyss, and fixes his stare upon me; wherefore I must with haste write this indeed, it appears as though I have failed in some regard as to the order of the rites, or to the formulae, or to the sacrifices, for now it appears as if the entire host of ERESHKIGAL lies waiting, dreaming, drooling for my departure. I pray the Gods that I am saved, and not perish as did the Priest, ABDUL BEN-MARTU, in Jerusalem (the Gods remember and have mercy upon him!). My fate is no longer writ in the stars, for I have broken the Chaldean Covenant by seeking power over the Zonei. I have set foot on the moon, and the moon no longer has power over me. The lines of my life have been obliterated by my wanderings in the Waste, over the letters writ in the heavens by the gods. And even now I can hear the wolves howling in the mountains as they did that fateful night, and they are calling my name, and the names of Others. I fear for my flesh, but I fear for my spirit more.

Remember, always, in every empty moment, to call upon the Gods not to forget thee, for they are forgetful and very far away. Light thy fires high in the hills, and on the tops of temples and pyramids, that they may see and remember.

Remember always to copy each of the formulae as I have put it down, and not to change it by one line or dot, not so much as a hair's breadth, lest it be rendered valueless, or worse: a broken star is the Gate of GANZIR, the Gate of Death, the Gate of the Shadows and the Shells. Recite the incantations as they are written here, in the

manner this prescribed. Prepare the rituals without erring, and in the proper places and times render the sacrifices.

May the Gods be ever merciful unto thee!

May thou escape the jaws of the MASKIM, and vanquish the power of the Ancient Ones!

**AND THE GODS GRANT THEE DEATH
BEFORE THE ANCIENT ONES RULE THE
EARTH ONCE MORE!**

KAKAMMU! SELAH!



OF THE ZONEI AND THEIR ATTRIBUTES

THE Gods of the Stars are Seven. They have Seven Seals, each of which may be used in their turn. They are approached by Seven Gates, each of which may be opened in their turn. They have Seven Colours, Seven Essences, and each a separate Step on the Ladder of Lights. The Chaldeans were but imperfect in their knowledge, although they had understanding of the Ladder, and certain of the formulae. They did not, however, possess the formulae for the passing of the Gates, save one, of whom it is forbidden to speak.

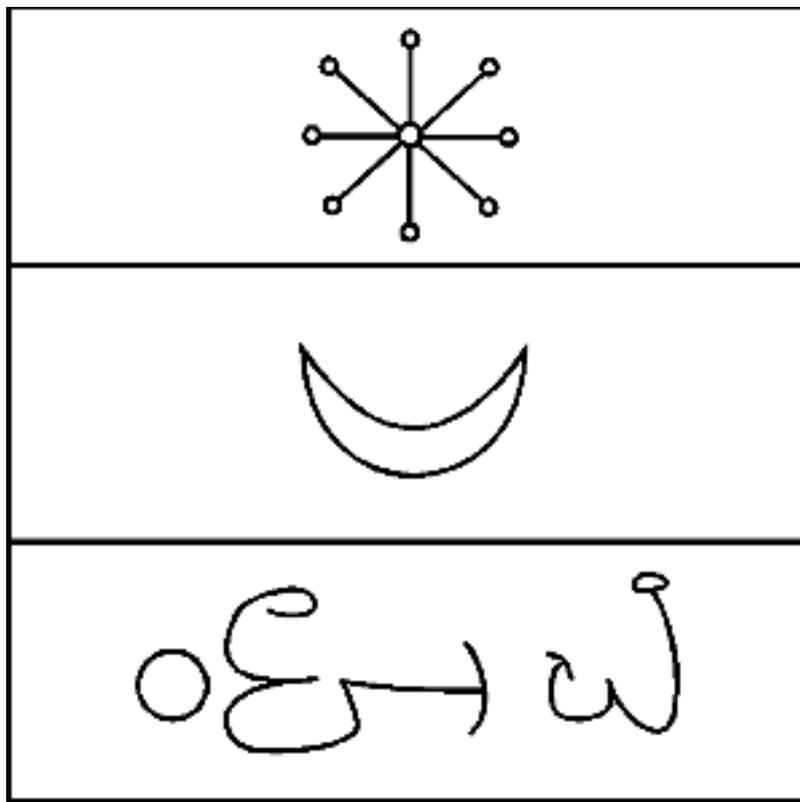
The passing of the Gates gives the priest both power and wisdom to use it. He becomes able to control the affairs of his life more perfectly than before, and many have been content to merely pass the first three Gates and then sit down and go no further than that, enjoying the benefits that they have found on the preliminary spheres. But this is Evil, for they are not equipped to deal with the attack from Without that must surely come, and their people will cry unto them for safety, and it will not come forth. Therefore, set thy face towards the ultimate goal and strive ever onward to the furthest reaches of the stars, though it mean thine own death; for such a death is as a sacrifice to the Gods, and pleasing, that they will not forget their people.

The ZONEI and their attributes, then, are as follows:

The God of the Moon is the God NANNA. He is Father of the Zonei, and the Eldest of the Wanderers. He is long of beard, and bears a wand of lapis lazuli in his palm, and possesses the secret of the tides of blood. His colour is Silver. His Essence is to be found in Silver, and in camphor, and in those things bearing the sign of the Moon. He is sometimes called SIN. His Gate is the first you will pass in the rituals that follow. His Step on the Ladder of Lights is also Silver.

This is his Seal, which you must engrave on his metal, on the thirteenth day of the Moon in which you are working, having no other person about you who may watch you in its manufacture. Being finished, it should be wrapped in a square of the finest silk and lain aside until such time as you desire its use, and then, it should be removed only after the Sun has gone to its rest. No ray of sunlight should strike the Seal, lest its power be rendered nil and a new Seal must needs be cast.

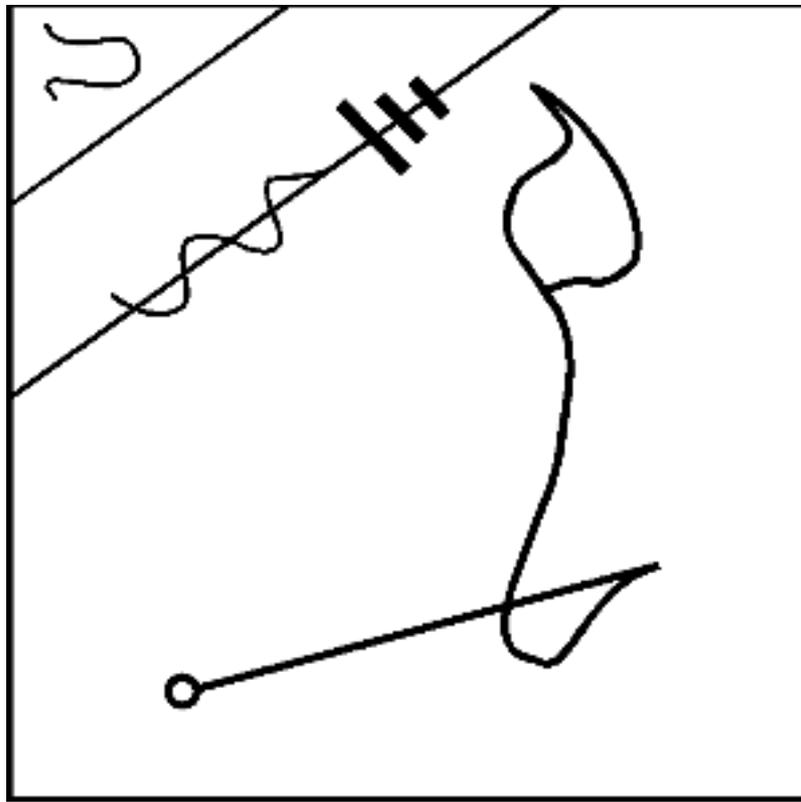
The Number of NANNA is Thirty and this is his Seal:



The God of Mercury is NEBO. He is a very old spirit, having a long beard, and is the guardian of the Gods, as well as the keeper of the knowledge of Science. He wears a crown of one hundred horns, and the long robe of the Priest. His colour is blue. His Essence is in that metal known as Quicksilver, and is sometimes also found in sand, and in those things bearing the sign of Mercury. His Gate is the Second you will pass in the rituals that follow. His Step on the Ladder of Lights is blue.

This is his Seal, which you must write on perfect parchment, or on the broad leaf of a palm tree, having no other person about you who may watch you in its construction. Being finished, it should be wrapped in a square of the finest silk and lain aside until such time as you desire its use, and then, it should be removed only when its light is in the sky. Such is also the best time for its manufacture.

The Number of NEBO is Twelve and this is his Seal:



The Goddess of Venus is the most excellent Queen INANNA, called of the Babylonians ISHTAR. She is the Goddess of Passion, both of Love and of War, depending upon her sign and the time of her appearance in the heavens. She appears as a most beautiful Lady, in the company of lions, and partakes of a subtle astral nature with the Moon God NANNA. When they are in agreement, that is, when their two planets are auspiciously arranged in the heavens, it is as two offering-cups split freely in the heavens, to rain the sweet wine of the Gods upon the earth. And then there is great happiness and rejoicing. She sometimes appears in armour, and is thereby a most excellent guardian against the machinations of her sister, the dread Queen ERESHKIGAL of KUR. With the Name and Number of INANNA, no Priest need fear to walk into the very depths of the Underworld; for being armed, in Her armour, he is similar to the Goddess. It was thus that I descended into the foul pits that lie gaping beneath the crust of the earth, and commanded demons.

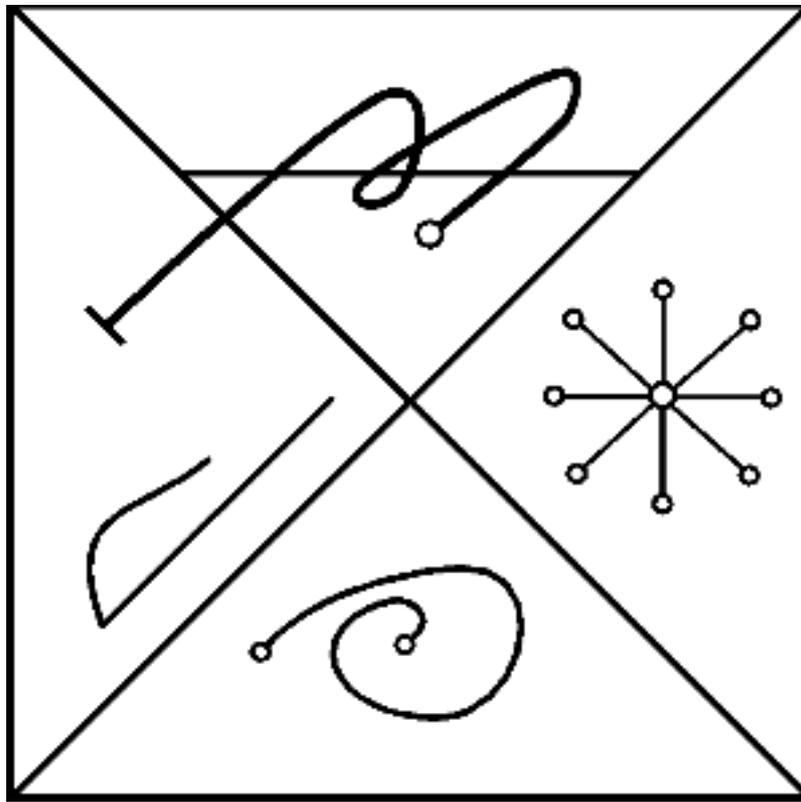
She is similarly the Goddess of Love, and bestows a favourable bride upon any man who desires it, and who makes the proper sacrifice.

BUT KNOW THAT INANNA TAKES HER OWN FOR HER OWN, AND THAT ONCE CHOSEN BY HER NO MAN MAY TAKE ANOTHER BRIDE.

Her colour is the purest White. Her manifestation is in the metal Copper, and also in the most beautiful flowers of a field, and in the saddest death of the battlefield, which is that field's fairest flower. Her Gate is the Third you will pass in the rites that follow, and in which place you will be of a heart to stay; but turn you face to the road that leads beyond, for that is your genuine goal, unless the Goddess choses you. Her Step on the Ladder of Lights, built of old in Babylon and at UR, is White.

This is her Seal, which you must engrave on Copper, Venus being exalted in the Heavens, with no one about watching its construction. Being finished, it is to be wrapped in the purest silk and lain safely away, only to be removed when need arises, at any time.

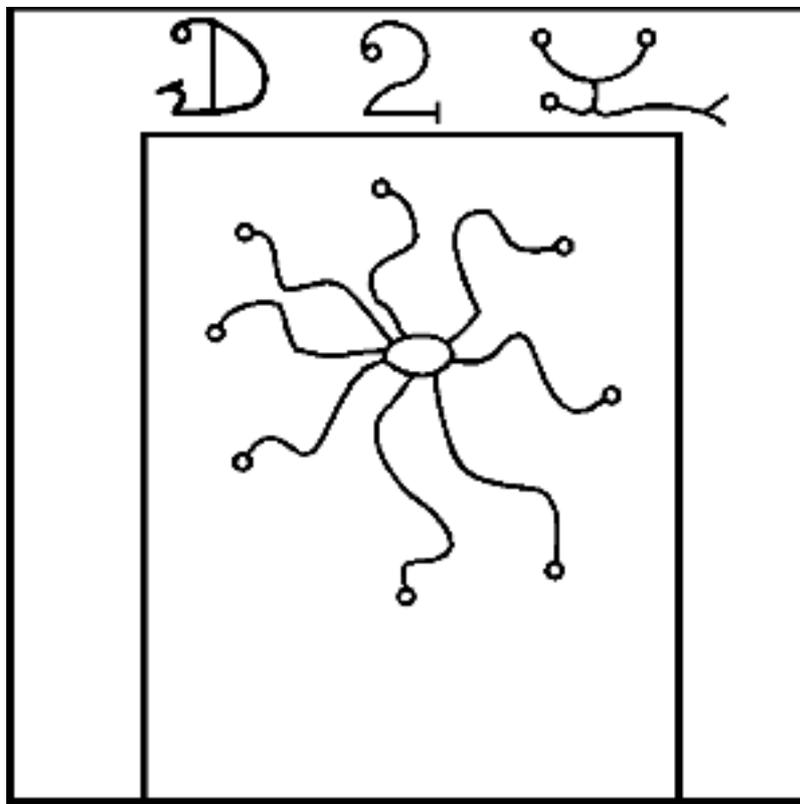
The Number of INANNA is Fifteen, by which Number she is frequently known in the incantations of the Dispensation, her Seal is the following.



This God of the Sun is the Lord SHAMMASH, son of NANNA. He is seated upon a throne of gold, wearing a crown of two horns, holding a sceptre aloft in his right hand and a flame disk in his left, sending rays in every direction. He is the God of Light and of life. His colour is Gold. His Essence is to be found in gold, and in all golden objects and plants. He is sometimes called UDUU. His Gate is the Fourth you will pass in the rituals that follow. His Step on the great Ladder of Lights is Gold.

This is his Seal, which you must engrave in gold, when the Sun is exalted in the heavens, alone on a mountain top or some such place close to the Rays, but alone. Being finished, it should be wrapped in a square of the finest silk and lain aside until such time as it is needed.

The Number of SHAMMASH is Twenty and this is his Seal:

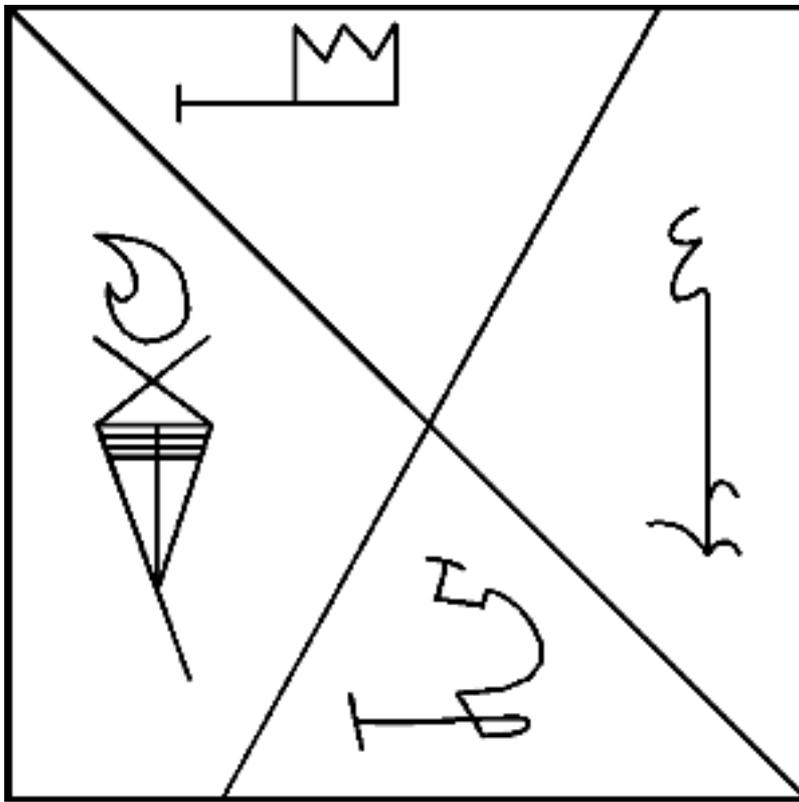


The God of Mars is the mighty NERGAL.

He has the head of a man on the body of a lion, and bears a sword and a flail. He is the God of War, and of the fortunes of War. He was sometimes thought to be an agent of the Ancient Ones, for he dwelt in CUTHA for a time. His colour is dark red. His essence is to be found in Iron, and in all weapons made to spill the blood of men and of animals. His Gate is the Fifth you will see as you pass the Zones in the rituals that follow. His Step on the Ladder of Light is Red.

This is his Seal, which must be engraved on a plate of Iron, or on paper in blood, when Mars is in exaltation in the heavens. It is best done at night, far from the habitations of men and of animals, where you cannot be seen or heard. It must be wrapped first in heavy cloth, then in fine silk, and hid safe away until such times as it is needed. But to take not to use this Seal hastily, for it is a sharp Sword.

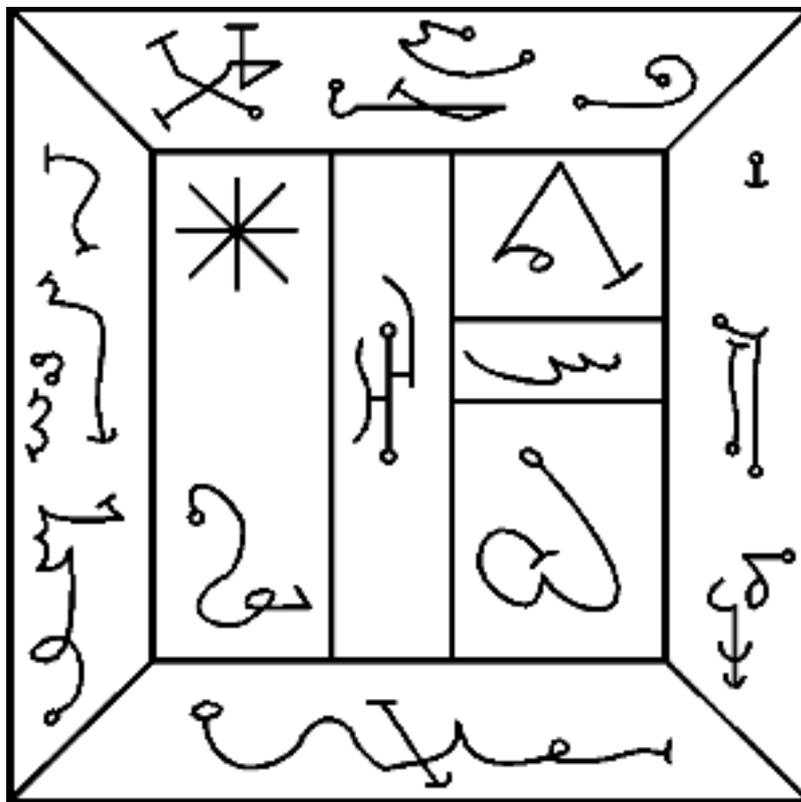
The Number of NERGAL is Eight and this is his Seal:



The God of Jupiter is the Lord of Magicians, MARDUK KURIOS of the Double-headed Axe. MARDUK was born of our Father, ENKI, to do battle against the forces of the Ancient Ones, and he won a powerful fight, subduing the armies of Evil and putting the Queen of the Ancient Ones beneath his foot. That Serpent is dead, but dreams. MARDUK was bestowed Fifty Names and Powers by the Council of the Elder Gods, which Powers he retains to this day. His colour is Purple. His Essence is in the material tin, and in brass. His Gate is the Sixth that you will come upon as you follow the rituals that follow. His Step on the Ladder of Lights in Purple.

This is his Seal, which you must engrave on a plate of tin or of brass, when Jupiter is strong in the heavens, while making special invocation to ENKI Our Master. This shall be wrought as the others, and wrapped in pure silk and lain away until the time for its use. Know that MARDUK appears as a mighty warrior with a long beard and a flaming disk in his hands. He carries a bow and a quiver of arrows, and treads about the heavens keeping the Watch. Take care to summon his assistance in only the most terrible of circumstances, for his might is powerful and his anger fierce. When thou hast need of the power of the star Jupiter, call instead one of the appropriate Powers listed within these pages, and they will surely come.

The Number of Marduk is Ten and this is his Seal:



The God of Saturn is NINIB called ADAR, the Lord of Hunters and of Strength. He appears with a crown of horns and a long sword, wearing a lion's skin. he is the final Zonei before the terrible IGIGI. His colour is the darkest black. His Essence is to be found in lead, in the burnt embers of the fire, and in things of death and of antiquity. The horns of a stag are his symbol. His Gate is the Last you will come upon in the rites that follow. His Step on the Ladder of Lights is Black.

This is his Seal, which you must engrave on a leaden plate or bowl, keeping it well hidden from the eyes of the profane. It should be wrapped and put away as all the others, until its use is desired. It should never be removed when the Sun is in the sky, but only after the night has fallen and the earth grown black, for NINIB knows the best the ways of the demons that prowl among the shadows, looking for sacrifice. he knows best the territories of the Ancient Ones, the practices of their worshippers, and the locations of the Gates. His realm is the realm of the Night of Time.

His Number is Four, as the quarters of the Earth, and the following is his Seal:

M		3
		
N		V



THE BOOK OF ENTRANCE, AND OF THE **WALKING**

THE BOOK OF ENTRANCE

THIS is the Book of Entrance to the Seven Zones above the Earth, which Zones were known to the Chaldeans, and to the ancient races that preceded them among the lost temples of UR. Know that these Zones are governed by the celestial spirits, and that passage may be had by the Priest through those lands that border on the Unzoned Wastes beyond. Know that, when Walking thus through the Sea of Spheres, he should leave his Watcher behind that It may guard his body and his property, lest he be slain unawares and must wander throughout eternity among the dark spaces between Stars, or else be devoured by the wrathful IGIGI that dwell beyond.

Know that thou must Walk the Steps of the Ladder of Lights, each in its place and one at a time, and that thou must enter by the Gates in the lawful manner, as is put down in the Covenant; else thou art surely lost.

Know that thou must keep purified for the space of one moon for the Entrance to the first Step, one moon between the First and the Second Step, and again between the Second and the Third, and so on in like manner. Thou must abstain from spilling thy seed in any manner for like period of time, but thou mayest worship at the Temple of ISHTAR, provided thou lose not thine Essence. And this is a great secret.

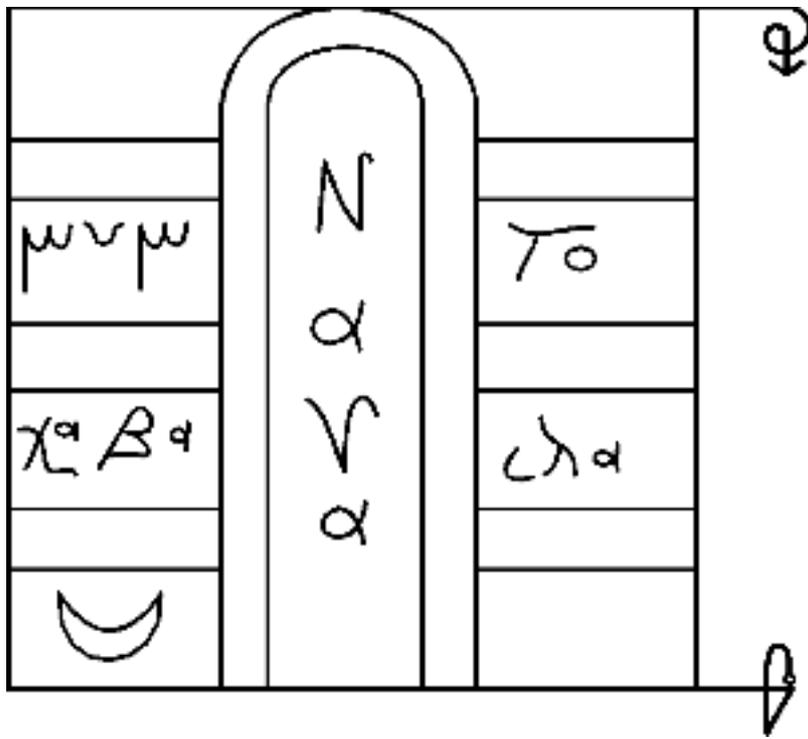
Thou must needs call upon thy God in the dawn light and upon thy Goddess in the light of dusk, every day of the moon of purification. Thou must summon thy Watcher and instruct it perfectly in its duties, providing it with a time and a place whereby it may serve thee and surround thee with a flaming sword, in every direction.

Thy clothing for the Walking should be fair, clean and simple, but appropriate to each Step. And thou should have with thee the Seal of the particular Step whereupon thou Walkest, which is the Seal of the Star appertaining thereunto.

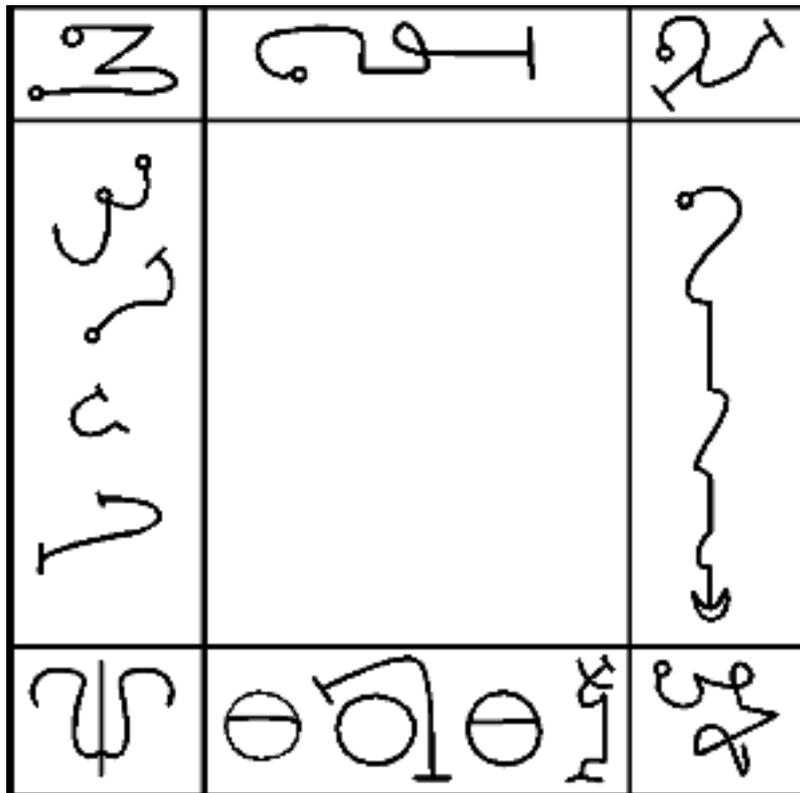
Thou must needs prepare an alter to face the North, having upon it the statues of thine deities, or some such suitable Images, an offering bowl, and a brazier. Upon the earth should be inscribed the Gate appropriate to the Walking. If above thee is the Sky, so much the better. If there be a roof above thine head, it must be free from all hangings. Not even a lamp should be suspended over thee, save in Operations of Calling, which is discussed elsewhere (if the Gods grant me the time!). The only light shall be from the four lamps upon the ground, at each of the four Gates of the Earth: of the North, one lamp; of the East, one lamp; of the South, one lamp; and of the West, one lamp. The oil should be pure, with no odour, or else sweet-smelling. The perfumes in the brazier should also be sweet-smelling, or especially appropriate to the Star where thou wouldst desire Entrance, after the fashion of thy country.

The Seven Gates here follow:

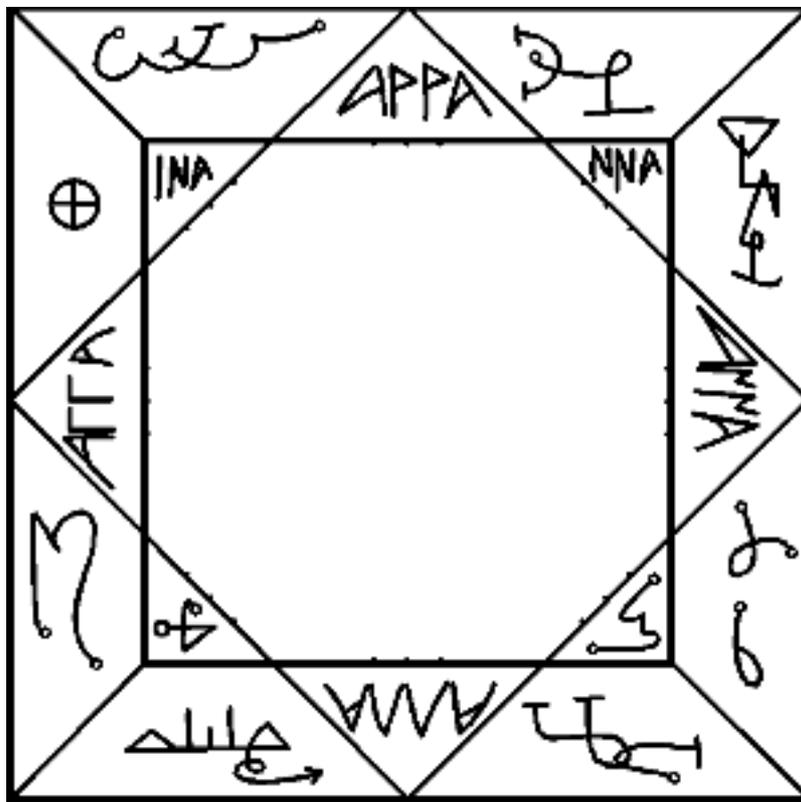
THIS IS THE FIRST GATE THE GATE OF NANNA, CALLED SIN:



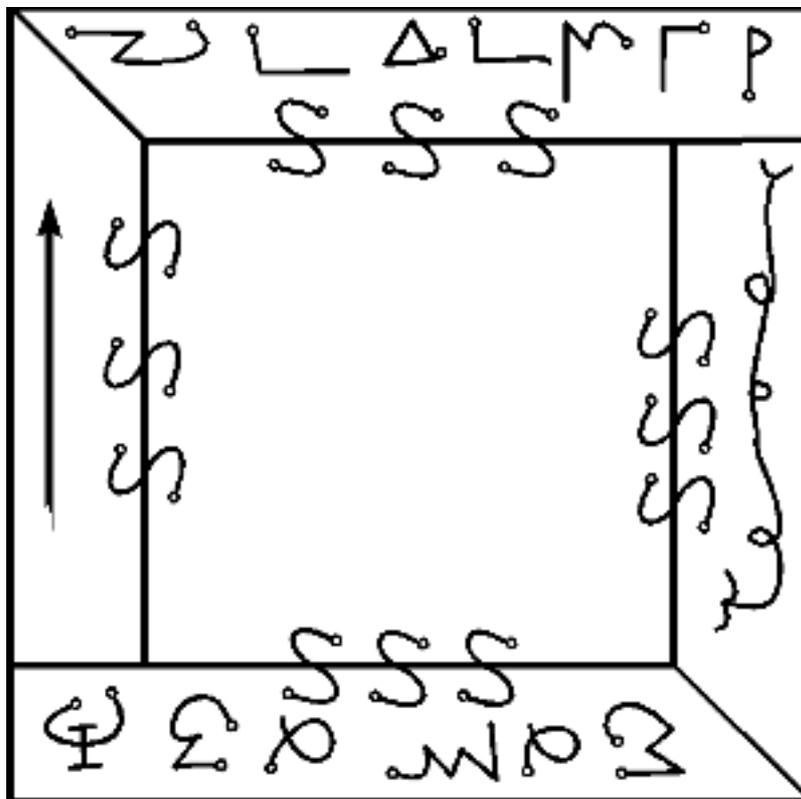
THIS IS THE SECOND GATE, OF NEBO:



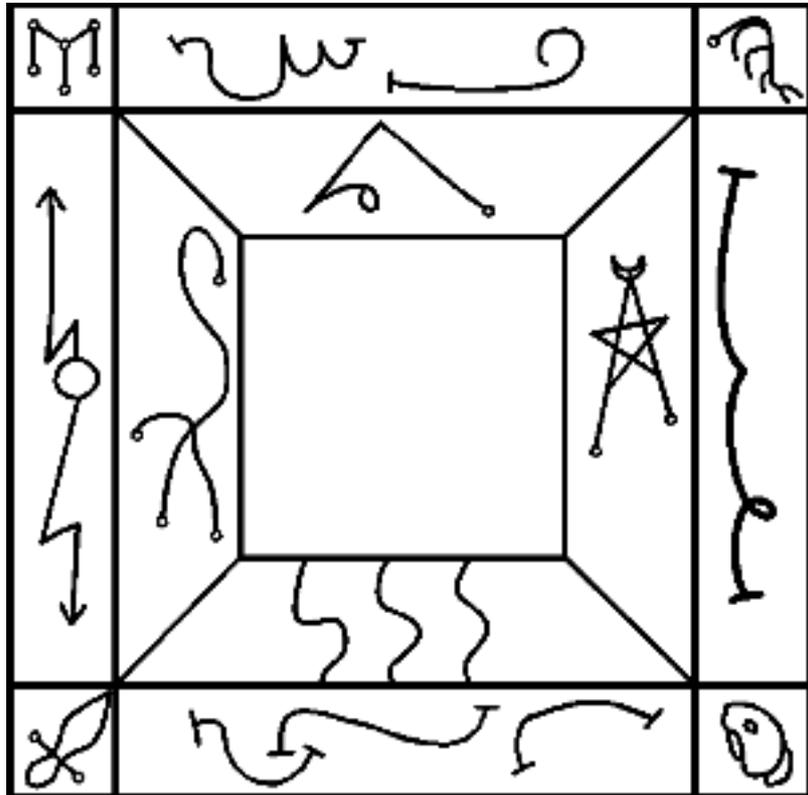
THIS IS THE THIRD GATE, OF INANNA CALLED ISHTAR:



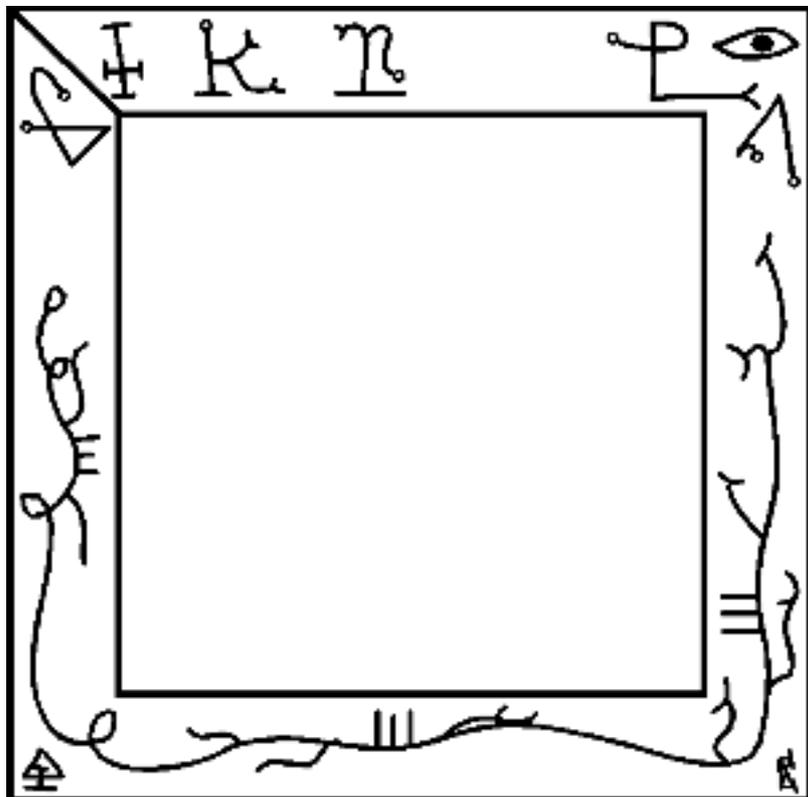
THIS IS THE FOURTH GATE, OF SHAMMASH, CALLED UDDU:



THIS IS THE FIFTH GATE, OF NERGAL:



THIS IS THE SIXTH GATE, OF LORD MARDUK:



THIS IS THE SEVENTH GATE, OF NINIB, CALLED ADAR:



And the Ritual of the Walking must follow the formulae herein described:

First, thou must observe the moon of purification. In this time, thou mayest not eat meat for the space of seven days preceding the last day of the moon, and for the space of three days preceding the last day of the moon thou mayest not eat anything whatsoever, save to drink sweet water. On the last three days, thou must invoke, in addition to thy God and Goddess, the Three Great Elder Ones, ANU, ENLIL, ENKI, by their proper invocations. And the Number of ANU is Sixty, the Perfect Number, for he is Father of the Heavens. And the Number of ENLIL is Fifty, and he is the Father of the Wind. And the Number of ENKI is Forty a most excellent Number, and he is our Father, of all who would tread these forgotten paths, and wander into Lands unknown, among the Wastes, amid frightful monsters of the Azonei.

Second, on the Night of the Walking, which must be the thirteenth night of the moon, having begun on the previous thirteenth night, thou must approach the Gate with awe and respect. Thy Temple is exorcised. Thou must light the Fire and conjure it, but the invocation of the God of Fire, and pour incense thereon. Thou must make offering to the Deities on the altar.

Third, thou must light the four lamps from the flaming brazier, reciting the invocation proper to each of these Watchtowers in its proper place, summoning the respective Star.

Fourth, thou must recite the invocation of the Watcher, thrusting the Sword into the Earth at Its station, not touching it until it is the appointed time for Its departure.

Fifth, thou must take the Seal of the Star in thy right hand, and whisper its Name softly upon it.

Sixth, thou must recite the Incantation of the Walking, loudly, and in a clear voice, as thou walkest about the Gate in a circular fashion, beginning at the North and walking to the East, then to the South, and to the West, the Number of turns being equal to the special Number of the Star.

Seventh, thou must needs arrive back at the centre of the Gate, before thine altar, at which time thou must fall to the ground, looking neither to the right no to the left at what may be moving there, for these Operations attract many kinds of wandering demon and ghost to the Gates, but in the air above the altar whereupon thou wilt presently see the Gate opening for thee and the Spirit-Messenger of the Sphere greeting thee in a clear voice, and giving thee a Name, which thou must remember, for that is the Name of thy Passing the Gate, which thou must use each time thou passeth thereby. The same Spirit-messenger will meet thee and, if thou know not thy Name, he will forbid thee entrance and thou wilt fall to the Earth immediately.

When the First Gate has been entered and the Name received, thou wilt fall back to Earth amid thine Temple. That which has been moving about thy Gate on the ground will have gone. Recite thine thanksgiving to the Gods upon thine altar, strike the Sword of the Watcher that It may depart, and give the incantation of INANNA which say how she conquered the realm of the Underworld and vanquisheth KUTULU. All Idimmu will vanish thereby and thou wilt be thus free to depart the Gate and extinguish the Fire.

Thou mayest not call upon NANNA till thou hast passed the Gate of NANNA. Thou mayest not call NEBO until his Gate hast thou passed. Similarly for the rest of the Gates. When thou hast ascended to the limit of the Ladder of Lights, thou wilt have knowledge and power over the Spheres, and wilt be able to summon them thereby in times of need. This will not give thee power over the ABSU, however, this power being obtained differently by the Ritual of Descent. This Ritual thou wilt undertake in the fifteenth day after the thirteenth of the month when thou hast summoned the Gate of MARDUK to open. For MARDUK slew the Fiends, and INANNA, the Goddess of the Fifteen, conquered the Netherworld, where some of theirs still dwell. This is a most perilous Rite, and may be undertaken by any man who as the formulae, whether he has passes the previous Gates or not, save that it is best advised to have passed through MARDUK Gate before venturing forth into the Pit. For this reason, few have ever opened the Gate of ADAR, and spoken to the Horned One who resideth there and giveth all manner of wisdom regarding the operations of necromancy, and of the spells that hasten unto death. Only when thou hast shown thy power over the Maskim and the Rabishu, mayest thou venture forth to the Land of the IGIGI, and for that reason was this Covenant made, that none shall safely Walk through the sunken valleys of the Dead before having ascended to MARDUK, nor shall they breach the Gates that lie beyond ADAR until they have seen the Signs of the Mad God and felt the fury of the hellish Queen.

And against the Ancient Ones, there is only defence. Only a madman, indeed, such as I am called!, can hope to have power over Them that dwell in the Outer Spaces, for their power is unknown, and the number of the hordes uncounted, and each day they breed more horrors than a man's mind can conceive, the sight of which he can hardly bear. There was a time when the Gate to the Outside was open too long and I witnessed the horror that struck, of which words cannot speak, and of which writing can only confuse. The Ancient One that had escaped into the Inner World was forced back through the Gate by a magician of great power, but only at a great loss to the villages and flocks of the Island. Many sheep were slain after an unnatural fashion, and many devoured, an many Bedou rendered senseless; for the mind perceives what it is shown, but the sight of the Ancient Ones is a blasphemy to the ordinary senses of a man, for that come from a world that is not straight, but crooked, and their existence is of forms unnatural and painful to the eye and to the mind, whereby the spirit is threatened and wrenches loose from the body in flight. And for that reason, the fearful utukku xul take possession of the body and dwell therein until the Priest banish them back to whence they came, and the normal spirit may return to its erstwhile neighbourhood.

And there are all the ALLU, frightening dog-faced demons that are the Messengers of the Gods of Prey, and that chew on the very bones of man. And there are many another, of which this is not the rightful place wherein they may be mentioned, save to warn the Priest against the ambitious striving against the Ancient Ones of the Outside, until mastery is acquired over the powers that reside Within. Only when ADAR has been obtained, may the Priest consider himself a master of the planes of the Spheres, and able to wrestle with the Old Gods. Once Death Herself has been stared in the Eye, can the Priest then summon and control the denizens of Death's darkly curtained halls. Then can he hope to open the Gate without fear and without that loathing of the spirit that slays the man.

Then came he hope to have power over the demons that plague the mind and the body, pulling at the hair and grasping at the hands, and the screaming vile Names into the airs of the Night.

For what comes on the Wind can only be slain by he who knows the Wind; and what comes on the seas can only be slain by he who knows the Waters. This is it written, in the Ancient Covenant.



THE INCANTATIONS OF THE GATES

THE INVOCATION OF THE NANNA GATE

Spirit of the Moon, Remember!
NANNA, Father of the Astral Gods, Remember!
In the Name of the Covenant sworn between Thee and the Race of Men,
I call to Thee! Hearken, and Remember!
From the Gates of the Earth, I call Thee! From the Four Gates of the Land KI, I pray to Thee!
O Lord, Hero of the Gods, who in heaven and upon the earth is exalted!
Lord NANNA, of the Race of ANU, hear me!
Lord NANNA, called SIN, hear me!
Lord NANNA, Father of the Gods of UR, hear me!
Lord NANNA, God of the Shining Crown of Night, hear me!
Maker of Kings, Progenitor of the Land, Giver of the Gilded Sceptre,
Hear me and Remember!
Mighty Father, Whose thought is beyond the comprehension of gods and men,
Hear me and Remember!
Gate of the Great Gates of the Spheres, open unto me!
Master of the IGIGI, swing open Thy Gate!
Master of the ANNUNAKI, open the Gate to the Stars!
IA NAMRASIT! IA SIN! IA NANNA!
BASTAMAAGANASTA IA KIA KANPA!
MAGABATHI-YA NANNA KANPA!
MASHRITA NANNA ZIA KANPA!
IA MAG! IA GAMAG! IA ZAGASTHENA KIA!
ASHTAG KARELLIOSH!

THE INVOCATION OF THE NEBO GATE

Spirit of the Swift Planet, Remember!
NEBO, Custodian of the Gods, Remember!
NEBO, Father of the Sacred Writing, Remember!
In the Name of the Covenant sworn between Thee and the Race of Men,
I call to Thee! Hearken, and Remember!
From the Gate of the Great God NANNA, I call to Thee!
By the Name which I was given on the Lunar Sphere, I call to Thee!
Lord NEBO, who does not know of Thy Wisdom?
Lord NEBO, who does not know of Thy Magick?
Lord NEBO, what spirit, on earth or in heavens, is not conjured by Thy mystic Writing?
Lord NEBO, what spirit, on earth or in the heavens, is not compelled by the Magick of Thy spells?
NEBO KURIOS! Lord of the Subtle Arts, Open the Gate to the Sphere of Thy Spirit!
NEBO KURIOS! Master of the Chemical Science, Open the Gate to the Sphere of Thy Workings!
Gate of the Swift Planet, MERKURIOS, Open unto me!
IA ATHZOTHTU! IA ANGAKU! IA ZI NEBO!
MARZAS ZI FORNIAS KANPA!
LAZHAKAS SHIN TALAS KANPA!
NEBOS ATHANATOS KANPA!
IA GAASH! IA SAASH! IA KAKOLOMANI-YASH!

IA MAAKALLI!

THE INVOCATION OF THE ISHTAR GATE

Spirit of Venus, Remember!
ISHTAR, Mistress of the Gods, Remember!
ISHTAR, Queen of the Land of the Rising of the Sun, Remember!
Lady of Ladies, Goddess of Goddesses, ISHTAR, Queen of all People, Remember!
O Bright Rising, Torch of the Heaven and of the Earth, Remember!
O Destroyer of the Hostile Hordes, Remember!
Lioness, Queen of the Battle, Hearken and Remember!
From the Gate of the Great God NEBO, I call Thee!
By the Name which I was given on the Sphere of NEBO, I call to Thee!
Lady, Queen of Harlots and of Soldiers, I call to Thee!
Lady, Mistress of Battle and of Love, I pray Thee, Remember!
In the Name of the Covenant, sworn between Thee and the Race of Men,
I call to Thee! Hearken and Remember!
Suppressor of the Mountains!
Supporter of arms!
Deity of Men! Goddess of Women! Where Thou gazest, the Dead live!
ISHTAR, Queen of Night, Open Thy Gate to me!
ISHTAR, Lady of the Battle, Open wide Thy Gate!
ISHTAR, Sword of the People, Open Thy Gate to me!
ISHTAR, Lady of the Gift of Love, Open wide Thy Gate!
Gate of the Gentle Planet, LIBAT, Open unto me!
IA GUSHE-YA! IA INANNA! IA ERNINNI-YA!
ASHTA PA MABACHA CHA KUR ENNI-YA!
RABBMILLO-YAK ZI ISHTARI KANPA!
INANNA ZI AMMA KANPA! BIZAMMA KANPA!
IA IA IA BE-YI RAZULUKI!

THE INVOCATION OF THE SHAMMASH GATE

Spirit of the Sun, Remember!
SHAMMASH, Lord of the Fiery Disk, Remember!
In the Name of the Covenant sworn between Thee and Race of Men,
I call to Thee! Hearken and Remember!
From the Gate of the Beloved ISHTAR, the Sphere of LIBAT, I call to Thee!
Illuminator of Darkness, Destroyer of Evil, Lamp of Wisdom, I call to Thee! SHAMMASH, Bringer of Light, I
call to Thee! KUTULU is burned by Thy Might! AZAG-THOTH is fallen off His Throne before Thee!
ISHNIGARRAB is scorched black by Thy rays!
Spirit of the Burning Disk, Remember!
Spirit of the Never-Ending Light, Remember!
Spirit of the Rending of the Veils of the Night, Dispeller of Darkness, Remember!
Spirit of the Opening of the Day, Open wide Thy Gate!
Spirit Who rises between the Mountains with splendour, Open Thy Gate to me!
By the Name which I was given on the Sphere of ISHTAR, I ask Thy Gate to open!
Gate of the Sun, Open to me!
Gate of the Golden Sceptre, Open to me!
Gate of the Life-Giving Power, Open! Open!
IA UDDU-YA! IA RUSSULUXI!
SAGGTAMARANIA! IA! IA! ATZARACHI-YA!
ATZARELECHI-YU! BARTALAKATAMANI-YA KANPA!
ZIDINGIR UDDU-YA KANPA! ZIDINGIR USHTU-YA KANPA!
ZISHTA! ZIDARAKU! ZIBELURDUK!

KANPA! IA SHTA KANPA! IA!

THE INVOCATION OF THE NERGAL GATE

Spirit of the Red Planet, Remember!
NERGAL, God of War, Remember!
NERGAL, Vanquisher of Enemies, Commander of Hosts, Remember!
NERGAL, Slayer of Lions and of Men, Remember!
In the Name of the Covenant sworn between Thee and the Race of Men,
I call to Thee! Hearken and Remember!
From the Great Gate of the Lord SHAMMASH, the Sphere of the Sun,
I call to Thee!
NERGAL, God of the Sacrifice of Blood, Remember!
NERGAL, Lord of the Offerings of Battle, Ravager of the Enemy's Towns,
Devourer of the flesh of Man, Remember!
NERGAL, Wielder of the Mighty Sword, Remember!
NERGAL, Lord of Arms and Armies, Remember!
Spirit of the Glow of the Battlefield, Open wide Thy Gate!
Spirit of the Entrance Unto Death, Open Thy Gate to me!
Spirit of the Sailing Lance, the Thrusting Sword, the Flying Rock,
Open the Gate to Thy Sphere to One who has no fear!
Gate of the Red Planet, Open!
Gate of the God of War, Swing Wide!
Gate of the God of Victory got in Battle, Open to me!
Gate of the Lord of Protection, Open!
Gate of the Lord of the ARRA and the AGGA, Open!
By the Name which I was given on the Sphere of SHAMMASH, I ask Thee, Open!
IA NERGAL-YA! IA ZI ANNGA KANPA!
IA NNGA! IA NNGR-YA! IA! NNGYA! IA ZI DINGIR NEENYA KANPA!
IA KANTALAMAKKYA TARRA! KANPA!

THE INVOCATION OF THE MARDUK GATE

Spirit of the Great Planet, Remember!
MARDUK, God of Victory Over the Dark Angels, Remember!
MARDUK, Lord of All the Lands, Remember!
MARDUK, Son of ENKI, Master of Magicians, Remember!
MARDUK, Vanquisher of the Ancient Ones, Remember!
MARDUK, Who gives the Stars their Powers, Remember!
MARDUK, Who assigns the Wanderers their Places, Remember!
Lord of the Worlds, and of The Spaces Between, Remember!
First among the Astral Gods, Hearken and Remember!
In the Name of the Covenant sworn between Thee and the Race of Men
I call to Thee! Hearken and Remember!
From the Gate of the Mighty NERGAL, the Sphere of the Red Planet,
I call to Thee! Hearken and Remember!
MARDUK, Lord of the Fifty Powers, Open Thy Gates to me!
MARDUK, God of Fifty Names, Open Thy Gates to Thy Servant!
By the Name which I was given on the Sphere of NERGAL, I call to Thee to Open!
Gate of the Great God, Open!
Gate of the God of the Double-Headed Axe, Open!
Gate of the Lord of the World Between the Worlds, Open!
Gate of the Conqueror of the Monsters from the Sea, Open!
Gate of the Golden City of SAGALLA, Open!
IA DAG! IA GAT! IA MARGOLQBABBONNESH!

**IA MARRUTUKKU! IA TUKU! SUHRIM SUHGURIM!
ZHRIM ZHGURIM! AXXANNGABANNAXAXAGANNABABILLUKUKU!**

THE INVOCATION OF THE NINIB GATE

**Spirit of the Wanderer of the Wastes, Remember!
Spirit of the Planet of Time, Remember!
Spirit of the Plane of the Hunter, Remember!
NINIB, Lord of the Dark Ways, Remember!
NINIB, Lord of the Secret Passages, Remember!
NINIB, Knower of the Secrets of All Things, Remember!
NINIB, Knower of the Ways of the Ancient Ones, Remember!
NINIB, Horned One of Silence, Remember!
NINIB, Watcher of the Ways of the IGIGI, Remember!
NINIB, Knower of the Pathways of the Dead, Remember!
In the Name of the Covenant sworn between Thee and the Race of Men,
I call to Thee! Hearken and Remember!
From the Mighty Gate of the Lord of Gods, MARDUK, Sphere of the Great Planet,
I call to Thee! Hearken and Remember!
NINIB, Dark Wanderer of the Forgotten Lands, Hearken and Remember!
NINIB, Gatekeeper of the Astral Gods, Open Thy Gate to me!
NINIB, Master of the Chase and the Long Journey, Open Thy Gate to me!
Gate of the Double-Horned Elder God, Open!
Gate of the Last City of the Skies, Open!
Gate of the Secret of All Time, Open!
Gate of the Master of Magickal Power, Open!
Gate of the Lord of All Sorcery, Open!
Gate of the Vanquisher of all Evil Spells, Hearken and Open!
By the Name which I was given on the Sphere of MARDUK, Master of Magicians,
I call Thee to Open!
IA DUK! IA ANDARRA! IA ZI BATTU BA ALLU!
BALLAGU BEL DIRRIGU BAAGGA KA KANPA!
BEL ZI EXA EXA!
AZZAGBAT! BAZZAGBARRONIOSH!
ZELIG!**



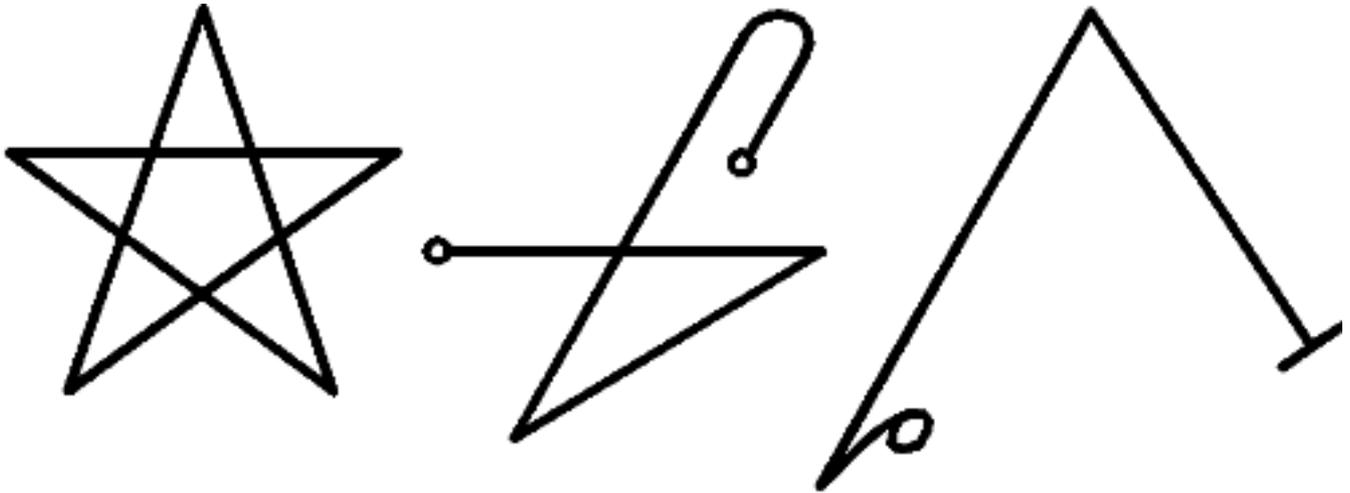
THE CONJURATION OF THE FIRE GOD

**Spirit of the Fire, Remember!
GIBIL, Spirit of the Fire, Remember!
GIRRA, Spirit of the Flames, Remember!
O God of Fire, Mighty Son of ANU, Most terrifying among Thy Brothers, Rise!
O God of the Furnace, God of Destruction, Remember!
Rise Up, O God of Fire, GIBIL in Thy Majesty, and devour my enemies!
Rise up, O God of Fire, GIRRA in Thy Power, and burn the sorcerers who persecute me!
GIBIL GASHRU UMANA YANDURU
TUSHTE YESH SHIR ILLANI U MA YALKI!
GISHBAR IA ZI IA
IA ZI DINGIR GIRRA KANPA!
Rise up, Son of the Flaming Disk of ANU!
Rise up, Offspring of the Golden Weapon of MARDUK!
It is not I, but ENKI, Master of the Magicians, who summons Thee!
It is not I, but MARDUK, Slayer of the Serpent, who calls Thee here now!
Burn the Evil and the Evildoer!
Burn the Sorcerer and the Sorceress!
Singe them! Burn them! Destroy them!
Consume their powers!
Carry them away!
Rise up, GISHBAR BA GIBBIL BA GIRRA ZI AGA KANPA!
Spirit of the God of Fire, Thou art Conjured!
KAKKAMMANUNU!**



THE CONJURATION OF THE WATCHER

THIS is the Book of the Conjunction of the Watcher, for formulae as I received them from the Scribe of ENKI, Our Master and Lord of All Magick. Great care must be taken that this untamed Spirit does not rise up against the Priest, and for that reason a preliminary sacrifice must be made in a clean and new bowl with the appropriate sigils inscribed thereupon, being the three grey carven signs of the Rock of my initiation, which are:



They must be engraved upon the bowl with a fine stylus, or painted thereon with dark ink. The sacrifice must be new bread, pine resin, and the grass Olieribos. These must be burned in the new bowl, and the Sword of the Watcher, with his Sigil engraved thereupon, at hand, for he will inhabit such at the time of the Calling of the Watcher and will depart when he is given license to depart.

The Watcher comes from a Race different from that of Men and yet different from that of the Gods, and it is said that he was with KINGU and his hordes at the time of the War between the Worlds, but was dissatisfied and did cleave unto the Armies of Lord MARDUK.

Wherefore it is wise to conjure It in the Names of the Three Great Watchers Who existed before the Confrontation from whose borne the Watcher and His Race ultimately derive, and those Three are ANU, ENLIL, and Master ENKI of the Magick Waters. And for this reason They are sometimes called the Three Watchers, MASS SSARATI and the Watcher MASS SSARATU, or KIA MASS SSARATU.

And the Watcher appears sometimes as a great and fierce Dog, who prowls about the Gate or the Circle, frightening away the idimmi who forever lurk about the barriers, waiting for sacrifice. And the Watcher aloft the Sword of Flames, and even the Elder Gods are awed thereby. And sometimes the Watcher appears as a Man in A long Robe, shaven, with eyes that never lose their stare. And the Lord of the Watchers dwells, it is said, among the Wastes of the IGIGI, and only Watches and never raises the Sword or fights the idimmi, save when the Covenant is invoked by none less than the Elder Gods in their Council, like unto the Seven Glorious APHKHALLU.

And sometimes the Watcher appears as the Enemy, ready to devour the Priest who has erred in the incantations, or omitted the sacrifice, or acted in defiance of the Covenant, for which acts the very Elder Gods cannot forbid that silent Race from exacting its toll. And it is said that some of that Race lie waiting for the Ancient Ones to once more rule the Cosmos, that they may be given the right hand of honour, and that such as these are lawless. This is what is said.

THE PRELIMINARY INVOCATION

When the time has come to summon the Watcher the first time, the place of thy calling must be clean, and a double circle of flour drawn about thee. And there should be no altar, but only the new Bowl with the three carven signs on it. And the Conjunction of the Fire should be made, and the sacrifices heaped thereupon, into the burning bowl. And the Bowl is now called AGA MASS SSARATU, and to be used for no other purpose, save to invoke the Watcher.

And the bowl must be lain between the Circles, facing the Northeast.
And thy vestments should be black, and thy cap black.
And the Sword must be at hand, but not yet in the ground.
And it must be the Darkest Hour of the Night.
And there must be no light, save for the AGA MASS SSARATU.
And the Conjunction of the Three must be made, thus:

ISS MASS SSARATI SHA MUSHI LIPSHURU RUXISHA LIMNUTI!
IZIZANIMMA ILANI RABUTI SHIMA YA DABABI!
DINA DINA ALAKTI LIMDA!
ALSI KU NUSHI ILANI MUSHITI!
IA MASS SSARATI ISS MASS SSARATI BA IDS MASS SSARATU!

And this special Conjunction may be made at any time the Priest feels he is in danger, whether his life or his spirit, and the Three Watchers and the One Watcher will rush to his aid.

This being said, at the words IDS MASS SSARATU the Sword must be thrust into the ground behind the AGA MASS SSARATU with force. And the Watcher will appear for the instructions to be made by the Priest.

THE NORMAL INVOCATION OF THE WATCHER

This Invocation is to be made during the course of any Ceremony when it is necessary to summon the Watcher to preside over the outer precincts of the Circle or Gate. The Sword is to be thrust into the ground as before, in the Northeast section, but the AGA MASS SSARATU is not necessary LEST THOU HAST NOT MADE SACRIFICE TO THINE WATCHER IN THE SPACE OF ONE MOON in which case it is necessary to sacrifice to It anew whether in that Ceremony or at some other, earlier.

Raise the Copper Dagger of INANNA of the Calling, and declaim the Invocation in a clear voice, be it loud or soft:

IA MASS SSARATU!
I conjure Thee by the Fire of GIRRA
The Veils of Sunken Varloorni,
And by the Lights of SHAMMASH.
I call Thee here, before me, in visible shadow
In beholdable Form, to Watch and Protect this Sacred Circle, this Holy Gate of (N.)
May He of the Name Unspeakable, the Number Unknowable,
Whom no man hath seen at any time,
Whom no geometer measureth,
Whom no wizard hath ever called
CALL THEE HERE NOW!
Rise up, by ANU I summon Thee!
Rise up, by ENLIL I summon Thee!
Rise up, by ENKI I summon Thee!
Cease to be the Sleeper of EGURRA.
Cease to lie unwaking beneath the Mountains of KUR.
Rise up, from the pits of ancient holocausts!

**Rise up, from the old Abyss of NARR MARRATU!
Come, by ANU!
Come, by ENLIL!
Come, by ENKI!
In the Name of the Covenant, Come and Rise up before me!**

**IA MASS SSARATU! IA MASS SSARATU! IA MASS SSARATU ZI KIA KANPA!
BARRGOLOMOLONETH KIA!
SHTAH!**

At this point, the Watcher will surely come and stand outside the Gate or Circle until such time as he is given the license to depart by striking of the Priest's left hand on the hilt of the Sword, while pronouncing the formula BARRA MASS SSARATU! BARRA!

Thou mayest not depart thine sacred precincts until the Watcher has been given this license, else he will devour thee. Such are the laws.

And he care not what he Watches, only that he obey the Priest.



THE MAKLU TEXT

HERE are the Banishments, the Burnings, and the Bindings handed down to us by ENKI, the Master. They are to be performed over the AGA MASS SSARATU by the Priest, with the appropriate images as described herein. The incantations must be recited after the Watcher has been summoned, and he will do the deeds set down for him by the incantations. When he returns, he is to be dismissed as set down previously. Know that, when images are used, they must be burned utterly, and the ashes buried in safe ground where none may find them, else to touch them would mean death.

Know that the Evil Spirits are principally Seven, for the Seven Maskim who tear away the heart of a man and mock his Gods. And their Magick is very strong, and they are the Lords over the shadows and over the depths of the Seas, and reigned once, it is said, over MAGAN, whence they came. The banishings, or exorcisms, are to be pronounced in a clear voice without trembling, without shaking. The arms should be held over the head in the attitude of a Priest of SHAMMASH, and the eyes must behold the Spirit of the God SHAMMASH, even though it be the time of the Sleeping of SHAMMASH behind the Mountains of the Scorpion.

No word must be changed. These must not be shown to any but the properly instructed. To show them to anyone Other is to ask the curse of NINNGHIZHIDA on yourself and upon your generations.

The Book MAKLU of the Burnings:

THE EXORCISM OF THE CROWN OF ANU

The Priest, in time of peril, shall put on the spotless white crown of ANU with the Eight-rayed Seal and stand in the prescribed manner with the Tablets of Calling on his breast and the copper Dagger of INANNA in his right hand, aloft.

For, it is said, if a man builds a fire, does he no build it in a Pit, that he might not be harmed thereby? Thus is it true of the UDUGGU we call, for they are like Fire and every caution must be used lest they consume the magician and his entire generation.

Thus, the Exorcism of ANU

I have put the Starry Crown of Heaven, the potent Disk of ANU on my head
That a kindly Spirit and a kindly Watcher
Like the God that hath made me
May stand at my head always
To life me to favour with the Elder Gods
UDUGGHUL
ALLACHUL
MALLACHUL
MASQIMCHUL
DINGIRCHUL
No Evil Spirit
No Evil Demon
No Evil God
No Evil Fiend
No Hag Demon
No Filth-Eating Demon
No Thieving Demon
No Shadow of the Night

No Shell of the Night
No Mistress of the Demon
No Offspring of the Demon
No Evil Spell
No Enchantment
No Sorcery
NO EVIL IN THE WORLD OR UNDER IT
OVER THE WORLD OR INSIDE THE WORLD
MAY SEIZE ME HERE!
BARRA ANTE MALDA!
BARRA ANGE GE YENE!
ZI DINGIR ANNA KANPA!
ZI DINGIR KIA KANPA!
GAGGAMANNU!

A CONJURATION AGAINST THE SEVEN LIERS-IN-WAIT

They are Seven
They are Seven
In the depths of the ocean, they are Seven
In the shining heavens, they are Seven
They proceed from the ocean depths
They proceed from the hidden retreat
They are neither male nor female
These which stretch themselves out like chains
They have no spouse
They beget not children
They are strangers to charity
They ignore prayers
They scoff at wishes
They are vermin that come forth from the Mountains of MASHU
Enemies of Our Master ENKI
They are the vengeance of the Ancient Ones
Raising up difficulties
Obtaining power through wickedness
The Enemies! The Enemies! The Seven Enemies!
They are Seven!
They are Seven!
They are Seven times Seven!
Spirit of the Sky, Remember! Spirit of the Earth, Remember!

THE EXORCISM BARRA EDINNAZU FOR SPIRITS WHO ATTACK THE CIRCLE

ZI ANNA KANPA!
ZI KIA KANPA!
GALLU BARRA!
NAMTAR BARRA!
ASHAK BARRA!
GIGIM BARRA!
ALAL BARRA!
TELAL BARRA!
MASQIM BARRA!
UTUQ BARRA!

**IDPA BARRA!
LALARTU BARRA!
LALLASSU BARRA!
AKHKHARU BARRA!
URUKKU BARRA!
KIELGALAL BARRA!
LILITU BARRA!
UTUQ XUL EDIN NA ZU!
ALLA XUL EDIN NA ZU!
GIGIM XUL EDIN NA ZU!
MULLA XUL EDIN NA ZU!
DINGIRXUL EDIN NA ZU!
MASQIM XUL EDIN NA ZU!
BARRA!
EDINNAZU!
ZI ANNA KANPA! ZI KIA KANPA!**

THE EXORCISM ZI DINGIR

(To be used against any kind of malefick)

**ZI DINGIR NNGI E NE KANPA
ZI DINGIR NINGI E NE KANPA
ZI DINGIR ENNUL E NE KANPA
ZI DINGIR NINNUL E NE KANPA
ZI DINGIR ENN KURKUR E NE KANPA
ZI DINGIR NINN KURKUR E NE KANPA
ZI DINGIR N DA SHURRIM MA KANPA
ZI DINGIR NINNDA SHURRIM MA KANPA
ZI DINGIR ENDUL AAZAG GA KANPA
ZI DINGIR NINNDUL AAZAG GA KANPA
ZI DINGIR ENUHDDIL LA KANPA
ZI DINGIR NINN UHDDIL LA KANPA
ZI DINGIR ENMESHIR RAA KANPA
ZI DINGIR NINNME SHIR RAA KANPA
ZI DINGIR ENAA MAA A DINGIR ENLIL LAAGE KANPA
ZI DINGIR NINNA MAA A DINGIR NINNLIL LAAGE KANPA
ZI DINGIR SSISGI GISH MA SAGBA DAA NI IDDA ENNUBALLEMA KANPA
ZI DINGIR BHABBHAR L'GAL DEKUD DINGIR RI ENNEGE KANPA
ZI DINGIR NINNI DUGGAANI DINGIR A NNUNNA IA AN SAGGNNUUNGA GATHA GAN ENE KANPA!**

THE EXORCISM AGAINST AZAG-THOTH AND HIS EMISSARIES

(An image must be made of a throne-chair, and put into the flames of the AGA MASS SSARATU while chanting the following exorcism.)

**Boil! Boil! Burn! Burn!
UTUK XUL TA ARDATA!
Who art thou, whose son?
Who are thou, whose daughter?
What sorcery, what spells, has brought thee here?
May ENKI, the Master of Magicians, free me!
May ASHARILUDU, son of ENKI, free me!
May they bring to nought your vile sorceries!**

I chain you!
I bind you!
I deliver you to GIRRA
Lord of the Flames
Who sears, burns, enchains
Of whom even mighty KUTULU has fear!
May GIRRA, the Ever-burning One, give strength to my arms!
May GIBIL, the Lord of Fire, give power to my Magick!
Injustice, murder, freezing of the loins,
Rending of the bowels, devouring of the flesh, and madness
In all ways hast thou persecuted me!
Mad God of CHAOS!
May GIRRA free me!
AZAG-THOTH TA ARDATA! IA MARDUK! IA MARDUK! IA ASALLUXI!
You have chosen me for a corpse.
You have delivered me to the Skull.
You have sent Phantoms to haunt me.
You have send vampires to haunt me.
To the wandering Ghosts of the Wastes, have you delivered me.
To the Phantoms of the fallen ruins, have you delivered me.
To the deserts, the wastes, the forbidden lands, you have handed me over.
Open Thy Mouth In Sorceries Against Me No More!
I have handed thine image over
Into the flames of GIBIL!
Burn, Mad Fiend!
Boil, Mad God!
May the Burning GIRRA untie thy knots!
May the Flames of GIBIL untie your cord!
May the Law of the Burning seize your throat!
May the Law of the Burning avenge me!

It is not I, but MARDUK, son of ENKI, Masters in Magick, that commands Thee!

KAKKAMMU! KANPA!

INCANTATION AGAINST THE ANCIENT ONES

(To be recited each year, when the Bear hangs from its Tail in the Heavens)

Destructive Storms and Evil Winds are they
An evil blast, herald of the baneful storm
An evil blast, forerunner of the baneful storm
They are mighty children, Ancient Ones
Heralds of Pestilence
Throne-bearers of NINNKIGAL
They are the flood which rusheth through the Land

Seven Gods of the Broad Heavens
Seven Gods of the Broad Earth
Seven Ancient Ones are They
Seven Gods of Might
Seven Evil Gods
Seven Evil Demons
Seven Demons of Oppression
Seven in Heaven
Seven on Earth

UTUG XUL
ALA XUL
GIDIM XUL
MULLA XUL
DINGIR XUL
MASQIM XUL
ZI ANNA KANPA!
ZI KIA KANPA
ZI DINGIR ENLIL LA LUGAL KURKUR RA GE KANPA!
ZI DINGIR NINLIL LA NIN KURKUR RA GE KANPA!
ZI DINGIR NINIB IBILA ESHARRA GE KANPA!
ZI DINGIR NINNI NIN KURKUR RA GE KANPA!
ZI DINGIR A NUNNA DINGIR GALGALLA E NE KANPA!
ZI DINGIR ANNA KANPA!
ZI DINGIR KIA KANPA!

BABABARARARA ANTE MALDADA!
BABABARARARA ANTE GEGE ENENE!

INCANTATION OF PROTECTION AGAINST THE WORKERS OF THE ANCIENT ONES

SHAMMASH SHA KASHSHAPIYA KASSHAP TIYA
EPISHYA MUSHTEPISH TIYA!
Kima Tinur khaturshuna l'rim!
Lichulu Lizubu u Littaattuku!
E Pishtashunu Kima meh naadu ina tikhi likhtu!

SHUNU LIMUTUMA ANAKU LU'UBLUYI!
SHUNU LINISHUMA ANAKU LU'UDNIN!
SHUNU LI'IKTISHUMA ANAKU LUUPPATARI!
Tirrama shaluti Sha Kashshapti Sha Ruchi ye
Ipushu
Shupi yi arkhish Uppu yush!
ZI DINGIR GAL KESHSEBA KANPA!

(This to be recited Seven times in the Circle of Flour before the AGA MASS SSARATU when it is found that the worshippers of TIAMAT are raising Powers against thee or thy neighbourhood. Or, it may said when the Great Bear is suspended from his Tail in the Heavens, which is the Time the baneful worshippers gather for their Rites, and by which they mark their calendar. The mercy of ANU be upon thee!)

THE EXORCISM AGAINST THE POSSESSING SPIRIT

(This to be said when the body of possessed is distant, or when secrecy must be maintained. To be performed within thy Circle, before the Watcher.)

The wicked God
The wicked Demon
The Demon of the Desert
The Demon of the Mountain
The Demon of the Sea
The Demon of the Marsh

The wicked Genius
The Enormous Larvae
The wicked Winds
The Demon that seizeth the body
The Demon that rendeth the body
SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!

The Demon that seizeth man
The Demon that seizeth man
The GIGIM who worketh Evil
The Spawn of the wicked Demon
SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!

He who forges images
He who casts spells
The Evil Angel
The Evil Eye
The Evil Mouth
The Evil Tongue
The Evil Lip
The Most Perfect Sorcery
SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!

NINNKIGAL, Spouse of NINNAZU
May she cause him to turn his face toward the Place where she is!
May the wicked Demons depart!
May they seize one another!
May they feed on one another's bones!
SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!

THE EXORCISM ANNAKIA

(A conjuration of Heaven and Earth and All Between against the Possessing Spirit, to be recited seven times over the body of the possessed person till the spirit issueth forth from his nose and mouth in the form of liquid and fire, like unto green oils. Then the person shall be whole, and shall sacrifice to INANNA at her Temple. And this must not be omitted, lest the spirit return to what INANNA has cast off.)

ZI DINGIR ANNA KANPA!
ZI DINGIR KIA KANPA!
ZI DINGIR URUKI KANPA!
ZI DINGIR NEBO KANPA!
ZI DINGIR ISHTAR KANPA!
ZI DINGIR SHAMMASH UDDU KANPA!
ZI DINGIR NERGAL KANPA!
ZI DINGIR MARDUK KANPA!
ZI DINGIR NINIB ADDAR KANPA!
ZI DINGIR IGIGI KANPA!
ZI DINGIR ANNUNNAKIA KANPA
ZI DINGIR ENLIL LA LUGAL KURKURRAGE KANPA!
ZI DINGIR NENLIL LA NINKURKURRAGE KANPA!
ZI DINGIR NINIB IBBILA ESHARRAGE KANPA!

**ZI DINGIR NINNINI KURKURRAGE GIGSHI INN BHABBHARAGE KANPA!
ZI DINGIR ANNUNNA DINGIR GALGALLAENEKE KANPA!
KAKAMMU!**

THE BINDING OF THE EVIL SORCERERS

(When thou art haunted by the spells of the worshippers of the Ancient Ones, make images of them, one male and one female, and burn them in the flames of the AGA MASS SSARATU, while pronouncing the following Incantation of the Binding:)

**I invoke you, Gods of the Night
Together with you I call to the Night, to the Covered Woman
I call in the Evening, at Midnight, and in the Morning
Because they have enchanted me
The sorcerer and the sorceress have bound me
My God and my Goddess cry over me.
I am plagued with pain because of illness.
I stand upright, I cannot lie down
Neither during the night nor during the day.
They have stuffed my mouth with cords!
They have closes my mouth with grass!
They have made the water of my drink scarce.
My joy is sorrow, and my merriment is grief.
Arise! Great Gods! Hear my waiting!
Obtain justice! Take notice of my Ways!
I have an image of the sorcerer and the sorceress,
Of my enchanter and enchantress.
May the Three Watches of the Night dissolve their evil sorceries!
May their mouths be wax, their tongues honey.
The word of my doom which they have spoken,
May they melt like wax!
The spell that they worked, may it pour away like honey.
Their knot it broken!
Their work destroyed!
All their speech fills the deserts and the wastes
According to the Decree which the Gods of the Night have issued.
It is finished.**

ANOTHER BINDING OF THE SORCERERS

(Take a cord with ten knots. As you recite each line of the incantation, untie one knot. When this is finished, throw the cord into the flames and give thanks to the Gods)

**My images have you given over to the dead; turn back!
My images have you seen with the dead; turn back!
My images have you thrown to the side of the dead; turn back!
My images have you thrown to the ground of the dead; turn back!
My images have you buried in the coffin with the dead; turn back!
My images have you given over to the destruction; turn back!
My images have you enclosed with walls; turn back!
My images have you struck down on doorsteps; turn back!
My images have you locked into the gate of wall; turn back!
My images have you given over to the God of Fire; turn back!**

A MOST EXCELLENT CHARM AGAINST THE HORDES OF DEMONS THAT ASSAIL IN THE NIGHT

(May be chanted while walking around the circumference of the Circle, and sprinkling the vicinity with sweet water, using a pine cone or golden brush. An image of a Fish may be at hand, and the incantation pronounced clearly, every word, either whispered softly, or shouted loudly.)

**ISA YA! ISA YA! RI EGA! RI EGA!
BI ESHA BI ESHA! XIYILQA! XIYILQA!
DUPPIRA ATLAKA ISA YA U RI EGA
LIMUTTIKUNU KIMA QUTRI LITILLI SHAMI YE
INA ZUMRI YA ISA YA
INA ZUMRI YA RI EGA
INA ZUMRI YA BI ESHA
INA ZUMRI YA XIYILQA
INA ZUMRI YA DUPPIRA
INA ZUMRI YA ATLAKA
INA ZUMRI YA LA TATARA
INA ZUMRI YA LA TETIXXI YE
INA ZUMRI YA LA TAQARRUBA
INA ZUMRI YA LA TASANIQA
NI YISH SHAMMASH KABTU LU TAMATUNU
NI YISH ENKI BEL GIMRI LU TAMATUNU
NI YISH MARDUK MASHMASH ILANI LU TAMATUNU
NI YISH GISHBAR QAMIKUNU LU TAMATUNU
INA ZUMRI YA LU YU TAPPARRASAMA!**

THE CONJURATION OF THE MOUNTAINS OF MASHU

(A spell to cause consternation in the Enemy, and confuse his thoughts. It is also a binding, that the evil sorcerer may not see his spells work their desired ends, but melt away like honey or wax. These Mountains are called SHADU, and are the hiding places of the Serpents of KUR. A spell to cause ultimate destruction.)

**SHADU YU LIKTUMKUNUSHI
SHADU YU LIKLAKUNUSHI
SHADU YU LINI YIX KUNUSHI
SHADU YU LI YIXSI KUNUSHI
SHADU YU LITE KUNUSHI
SHADU YU LINI KUNUSHI
SHADU YU LINIR KUNUSHI
SHADU YU LIKATTIN KUNUSHI
SHADU YU DANNU ELIKUNU LIMQUT
INA ZUMRI YA LU YU TAPPARRASAMA!**



THE BOOK OF CALLING

THIS is the Book of the Ceremonies of Calling, handed down since the time the Elder Gods walked the Earth, Conquerors of the Ancient Ones.

This is the Book of NINNGHIZHIDDA, Horned Serpent, the Lady of the Magick Wand.

This is the Book of NINAXAKUDDU, The Queen, Mistress of the Incantations.

This is the Book of ASALLUXI, the King, the Lord of Magick.

This is the Book of AZAG, the Enchanter.

This is the Book of EGURA, the Dark Waters of ABSU, Realm of ERESHKIGAL, Queen of Death.

This is the Book of the Ministers of Knowledge, FIRIK and PIRIK, the Demon of the Snake-Entwined Magick Wand and the Demon of the Thunderbolt, Protectors of the Arcane Faith, the Most Secret Knowledge, to be hidden from those not of us, from the uninitiated.

This is the Book of ASARU, the Eye on the Throne.

This is the book of USHUMGALLUM, Mighty Dragon, born of HUBUR, of the Battle Against the Elder Gods.

This is the Book of ENDUKUGGA and NINDUKUGGA, Male and Female Monsters of the Abyss, of the Claws like Daggers and the Wings of Darkness.

This is further the Book of NAMMTAR, Chief among the Magicians of ERESHKIGAL.

This is the Book of the Seven Demons of the Ignited Spheres, of the Seven Demons of the Flame.

This is the Book of the Priest, who governeth the Works of Fire!

Know, first, that the Power of the Conquerors is the Power of the Magick, and that the stricken gods will ever tempt thee away from the Legions of the Mighty, and that you will feel the subtle fluids of thy body moving to the breath of TIAMAT and the Blood of KINGU who races in your veins. Be ever watchful, therefore, not to open this Gate, or, if thou must needs, put a time for its closing before the rising of the Sun, and seal it at that time; for to leave it open is to be the agent of CHAOS.

Know, secondly, that the Power of Magick is the Power of Our Master ENKI, Lord of the Seas, and Master of Magick, Father of MARDUK, Fashioner of the Magick Name, the Magick Number, the Magick Word, the Magick Shape. So, therefore, the Priest who governeth the works of Fire, and of the God of Fire, GISHBAR called GIBIL, must firstly sprinkle with the Water of the Seas of ENKI, as a testament to his Lordship and a sign of the Covenant that exists between him and thee.

Know, thirdly, that by the Power of the Elder Gods and the submission of the Ancient Ones, thou mayest procure every type of honour, dignity, wealth and happiness, but that these are to be shunned as the Purveyors of Death, for the most radiant jewels are to be found buried deep in the Earth, and the Tomb of Man is the Splendour of ERESHKIGAL, the joy of KUTULU, the food of AZAG-THOTH.

Therefore, thine obligation is as of the Gatekeep of the Inside, agent of MARDUK, servant of ENKI, for the Gods are forgetful, and very far away, and it was to the Priests of the Flame that Covenant was given to seal the Gates between this World and the Other, and to keep Watch thereby, through this Night of Time, and the Circle of Magick is the Barrier, the Temple, and the Gate between the Worlds.

Know, fourthly, that it is become the obligation of the Priests of the Flame and the Sword, and of all Magick, to bring their Power to the Underworld and keep it chained thereby, for the Underworld is surely the Gate Forgotten, by which the Ancient Ones ever seek Entrance to the Land of the Living, And the Ministers of ABSU are clearly walking the Earth, riding on the Air, and upon the Earth, and sailing silently through the Water, and roaring in the Fire, and all these Spirits must be brought to subjection to the Person of the Priest of Magick, before any else. Or the Priest becomes prey to the Eye of Death of the Seven ANNUNNAKI, Lord of the Underworld, Ministers of the Queen of Hell.

Know, fifthly, that the worshippers of TIAMAT are abroad in the world, and will give fight to the Magician. Lo, they have worshipped the Serpent from Ancient Times, and have always been with us. And they are to be known by their seeming human appearance which has the mark of the Beast upon them, as they change easily into the Shapes of animals and haunt the Nights of Men and by their odour, which comes of burning incenses unlawful to the worship of the Elder Ones. And their Books are the Books of CHAOS and the flames, and are the Books of the Shadows and the Shells. And they worship the heaving earth and the ripping sky and the rampant flame and the flooding waters; and they are the raisers of the legions of maskim, the Liers-In-Wait. And they do not know what it is they do, but they do it at the demands of the Serpent, at whose Name even ERESHKIGAL gives fright, and the dread KUTULU strains at his bonds:

MUMMU TIAMAT Queen of the Ancient Ones!

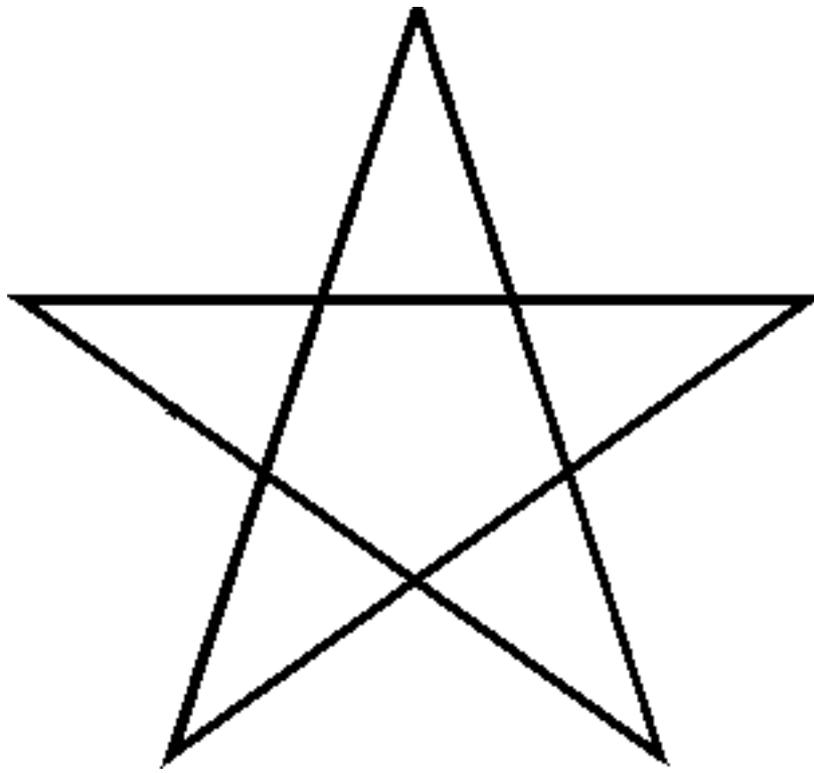
Know, sixthly, that thou shalt not seek the operations of this Magick save by the rules and governments set down herein, for to do other is to take the most awful risk, for thyself and for all mankind. Therefore, heed these words carefully, and change not the words of the incantations, whether thou understand them, or understand them not, for they are the words of the Pacts made of Old, and before Time. So, say them softly if the formula is "softly", or shout them aloud if the formula is "aloud", but change not one measure lest thou call something Else, and it be your final hour.

Know, seventhly, of the Things thou art to expect in the commission of this Most sacred Magick. Study the symbols well, and do not be afraid of any awful spectre that shall invade thine operation, or haunt thine habitat by day or by night. Only charge them with them the words of the Covenant and they will do as you ask, of thou be strong. And if thou performest these operations often, thou shalt see things becoming dark; and the Wanderers in their Spheres shall no more be seen by thee; and the Stars in their places will lose their Light, and the Moon, NANNA, by whom thou also workest, shall become black and extinguished,

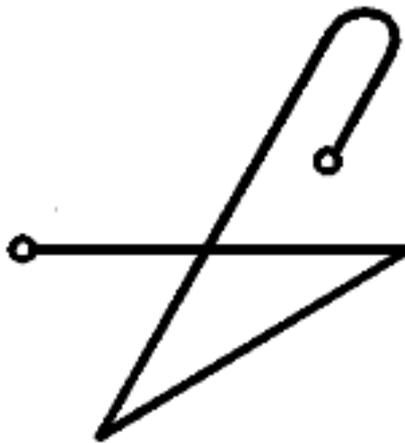
AND ARATAGAR SHALL BE NO MORE, AND THE EARTH SHALL ABIDE NOT

And around thee shall appear the Flame, like Lightning flashing in all directions, and all things will appear amid thunders, and from the Cavities of the Earth will leap forth the ANNUNNAKI, Dog-Faced, and thou shalt bring them down.

And the Sign of your Race is this:



Which thou shalt wear at all times, as the Sign of the Covenant between thee and the Elder Gods. And the Sign of the Elder Ones is this:



Which thou shalt wear at all times, as the sign of the Power of the Magick of ENKI. And I have told thee all this before, but I tell thee again, for the Priest, being furnished with every kind of Armour, and armed, he is similar to the Goddess.

The Place of Calling shall be high in the Mountains, most preferably; or near the Sea; or in some secluded area far from the thoughts of Man; or in the desert; or atop an ancient temple. And it shall be clean, and free from the unwanted. Thus, the Place, once chosen, shall be purified by supplications to thine particular God and Goddess, and by burning offerings of pine and cedar. And a round load shall be brought, and salt. And, having offered it to the personal deities, the Priest shall pronounce, solemnly, the following exorcism that the Place of Calling be cleansed and all Evil that the Place of Calling be cleansed and all Evil banished thereby; and the Priest shall not change one word or letter of this exorcism, but recite it faithfully as it is put down:

ENU SHUB
AM GIG ABSU
KISH EGIGGA
GAR SHAG DA SISIE AMARDA YA
DINGIR UD KALAMA SINIKU
DINGIR NINAB GUYU NEXRRANIKU

GA YA SHU SHAGMUKU TU!

And they Bread burned in the bronze brazier of Calling: and the Salt scattered about the room, sixty times.

And a Circle shall be drawn on the ground, in the midst whereof you shall stand while reciting the conjurations set forth, taking especial care not to venture forth from the boundaries of the Circle, the holy MANDAL of Calling, lest thou be consumed by the invisible monsters from the EGURRA of ERESHKIGAL, as was the Priest ABDUL BEN-MARTU in a public square in Jerusalem.

And the Circle shall be drawn in lime, or barley, or white flour. Or dug in the ground with the Dagger of INANNA of Calling. Or embroidered in the most precious silk, or expensive cloth.

And the colours thereof shall be only black and white, and no other.

And the Frontlet of Calling, and the Standards of Calling, shall all be of fine cloth, and in the colours of NINIB and INANNA, that is, of Black and White, for NINIB knows the Outer Regions and the ways of the Ancient Ones, and INANNA subdued the Underworld and vanquished the Queen thereof

And the Crown of Calling shall bear the Eight-Rayed Star of the Elder Gods, and may be of beaten copper, set in with precious stones.

And thou shalt bear with thee a Rod of lapis lazuli, the Five-Rayed Star about thy neck, the Frontlet, the Girdle, the Amulet of UR about thine Arm, and a pure and unspotted Robe.

And these things shall be worn for the Operations of Calling only, and at other times shall be put away and hid, so that no eye may see them, save your own. As for the worship of the Gods, it is after the fashion of your country, but the Priests of Old were naked in their rites.

And thou shalt put down the Circle. And thou shalt invoke thy God and thy Goddess, but their Images must be removed from the altar and put away, unless thou call the Powers of MARDUK, in which case an Image of MARDUK should be set thereupon, and no other. And the perfumes must be burnt in the brazier this Book. And the Watcher summoned, after Its fashion. And the Four Gates invoked, being the Four Watchtowers that stand about thee and the circumference of the MANDAL and witness the Rites, and Watch the Outside, that the Ancient Ones may not trouble thee.

And the Invocations of the Four Gates is after this fashion, which thou recite loudly, in a clear voice:

OF THE INVOCATION OF THE FOUR GATES FROM THE WORLD BETWEEN THE SPHERES

Invocation of the North Gate

Thee I invoke, Silver Hunter from the Sacred City of UR!

Thee I call forth to guard this North Place of the Most Holy Mandal against the vicious warriors of Flame from the Principalities of DRA!

Be thou most vigilant against the UTUKKI of TIAMAT

The Oppressors of ISHNIGARRAB

The Throne of AZAG-THOTH!

Draw Thy bow before the fiends of ABSU

Loose Thy arrow at the hordes of Dark Angels that beset the beloved of ARRA on all sides and in all places.

Be watchful, Lord of the North Ways.

Remember us, King of our Homeland, Victor of Every War and Conqueror over Every Adversary.

See our Lights and hear our Heralds, and do not forsake us.

Spirit of the North, Remember!

Invocation of the Eastern Gate

**Thee I invoke, Mistress of the Rising Star.
Queen of Magick, of the Mountains of MASHU!**

**Thee I call forth this day to guard this Most Holy mandal against the Seven Ensnarers, the Seven Liers-In-Wait,
the evil Maskim, the Evil Lords!**

**Thee I Summon, Queen of the Eastern Ways, that thou mayest protect me from the Eye of Death, and the evil
rays of the ENDUKUGGA and NINDUKUGGA!**

**Be watchful, Queen of the Eastern Ways, and Remember!
Spirit of the East, Remember!**

Invocation of the Southern Gate

**Thee I invoke, Angel, Guardian against the URULU Dread City of Death, Gate of No Return!
Do Thou stand at my side!**

**In the Names of the most Mighty Hosts of MARDUK and ENKI, Lords of the Elder Race, the ARRA, do Thou
stand firm behind me!**

Against PAZUZU and HUMWAVA, Fiends of the Southwest Winds, do Thou stand firm!

Against the Lords of the Abominations, do Thou stand firm!

**Be Thou the Eyes behind me,
The Sword behind me,
The Spear behind me,
The Armour behind me.**

**Be watchful, Spirit of the Southern Ways, and Remember!
Spirit of the South, Remember!**

The Invocation of the Western Gate

Thee I invoke, Spirit of the Land of MER MARTU!

Thee I invoke, Angel of the Sunset!

From the Unknown God, protect me!

From the Unknown Demon, protect me!

From the Unknown Enemy, protect me!

From the Unknown Sorcery, protect me!

From the Waters of KUTULU, protect me!

From the Wrath of ERESHKIGAL, protect me!

From the Swords of KINGU, protect me!

**From the Baneful Look, the Baneful Word, the Baneful Name, the Baneful Number, the Baneful Shape, protect
me!**

Be watchful, Spirit of the Western Ways, and Remember!

Spirit of the West Gate, Remember!

The Invocation of the Four Gates

MER SIDI!

MER KURRA!

MER URULU!

MER MARTU!

ZI DINGIR ANNA KANPA!

ZI DINGIR KIA KANPA!

UTUK XUL, TA ARDATA!
KUTULU, TA ATTALAKLA!
AZAG-THOTH, TA KALLA!
IA ANU! IA ENLIL! IA NNGI!
ZABAO!

Here follows several particular invocations, for summoning various Powers and Spirits. There may be Words of Necromantic Art, by which it is desirable to speak with the Phantom of someone dead, and perhaps dwelling in ABSU, and thereby a servant of ERESHKIGAL, in which case the Preliminary Invocation that follows is to be used, which is the Invocation used by the Queen of Life, INANNA, at the time of her Descent into that Kingdom of Woe. It is no less than the Opening of the Gate of Ganzir, that leads to the Seven Steps into the frightful Pit. Therefore, do not be alarmed at the sights and sounds that will issue forth from that Opening, for they will be the wails and laments of the Shades that are chained therein, and the shrieking of the Mad God on the Throne of Darkness.

PRELIMINARY INVOCATION OF THE OPERATION OF CALLING OF THE SPIRITS OF THE DEAD WHO DWELL IN CUTHA, OF THE LOST.

BAAD ANGARRU!
NINNGHIZHIDDA!
Thee I invoke, Serpent of the Deep!
Thee I invoke, NINNGHIZHIDDA, Horned Serpent of the Deep!
Thee I invoke, Plumed Serpent of the Deep!
NINNGHIZHIDDA!
Open!
Open the Gate that I may enter!
NINNGHIZHIDDA, Spirit of the Deep, Watcher of the Gate, Remember!
In the Name of our Father, ENKI, before the Flight, Lord and Master of Magicians, Open the Gate that I may enter!
Open, lest I attack the Gate!
Open, lest I break down its bars!
Open, lest I attack the Walls!
Open, lest I leap over It by force!
Open the Gate, lest I cause the Dead to rise and devour the Living!
Open the Gate, lest I give the Dead power over the Living!
Open the Gate, lest I make the Dead to outnumber the Living!
NINNGHIZHIDDA, Spirit of the Deep, Watcher of the Gate, Open!
May the Dead rise and smell the incense!

And when the Spirit of the one called appears, do not be frightened at his Shape of condition, but say to him these words

UUG UDUUG UUGGA GISHTUGBI

and he will put on a comely appearance, and will answer truthfully all the questions you shall put to him, which he has writ to answer.

And it must be remembered that, after the questions have been answered to satisfaction, the Spirit is to be sent back to whence it came and not detained any longer, and no attempt must be made to free the Spirit, for that is

in violation of the Covenant, and will bring upon thee and thy generations a most potent curse, wherefore it is unlawful to move the bones of the Dead or to disinter the bones of the Dead. And the Spirit may be sent back by means of these words

BARRA UUG UDUUG UUGGA!

and he will immediately disappear and return to his resting place. If he does not go at once, simply recite again those words, and he will do so.

The following is the Great Conjunction of All the Powers, to be used only in extreme necessity, or to silence a rebellious spirit who plagues thee, or who causeth consternation about the MANDAL for reasons unknown to thee, perhaps as agent for the Ancient Ones. In such a case, it is urgent to send back the Spirit before it gains Power by dwelling in the Upper World, for as long as one of these is present upon the Earth, it gains in strength and Power until it is almost impossible to control them, as they are unto Gods.

This is the Conjunction, which thou recite forcefully:

THE GREAT CONJURATION OF ALL THE POWERS

**SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!**

**Spirits, Lords of the Earth, Remember!
Spirits, Ladies of the Earth, Remember!
Spirits, Lords of the Air Remember!
Spirits, Ladies of the Air, Remember!
Spirits, Lords of the Fire, Remember!
Spirits, Ladies of the Fire, Remember!
Spirits, Lords of the Water, Remember!
Spirits, Ladies of the Water, Remember!
Spirits, Lords of the Stars, Remember!
Spirits, Ladies of the Stars, Remember!
Spirits, Lords of all hostilities, Remember!
Spirits, Ladies of all hostilities, Remember!
Spirits, Lords of all peacefulness, Remember!
Spirits, Ladies all peacefulness, Remember!
Spirits, Lords of the Veil of Shadows, Remember!
Spirits, Ladies of the Veil of Shadows, Remember!
Spirits, Lords of the Light of Life, Remember!
Spirits, Ladies of the Light of Life, Remember!
Spirits, Lords of the Infernal Regions, Remember!
Spirits, Ladies of the Infernal Regions, Remember!
Spirits, Lords of the Lords of MARDUK, Remember!
Spirits, Ladies of the Lords of MARDUK, Remember!
Spirits, Lords of SIN, Who maketh his ship cross the River, Remember!
Spirits, Ladies of SIN, Who maketh his ship cross the skies, Remember!
Spirits, Lords of SHAMMASH, King of the Elder Ones, Remember!
Spirits, Ladies of SHAMMASH GULA, Queen of the Elder Ones, Remember!
Spirits, Lords of TSHKU, Lord of the ANNUNAKI, Remember!
Spirits, Ladies of the Goddess ZIKU, Mother of ENKI, Remember!
Spirits, Lords of NINNASU, Our Father of the Numerous Waters, Remember!
Spirits, Ladies of NINNUAH, Daughter of ENKI, Remember!
Spirits, Lords of NINNGHIZHIDDA, Who upheaves the face of the Earth, Remember!
Spirits, Ladies of NINNISI ANA, Queen of Heaven Remember!
Spirits, Lords and Ladies of the Fire, GIBIL, Ruler Supreme on the Face of the Earth, Remember!
Spirits of the Seven Doors of the World, Remember!**

**Spirits of the Seven Locks of the World, Remember!
Spirit KHUSBI KURK, Wife of NAMMTAR, Remember!
Spirit KHITIM KURUKU, Daughter of the Ocean, Remember!**

**SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!**

**AMANU!
AMANU!
AMANU!**

Here endeth the Great Conjuration.

THE CONJURATION OF IA ADU EN I

(A great Mystical Conjuration)

**IA IA IA!
ADU EN I BA NINIB
NINIB BA FIRIK
FIRIK BA PIRIK
PIRIK BA AGGA BA ES
AGGA BA ES BA AKKA BAR!
AKKA BAR BA AKKA BA ES
AKKA BA ES BA AKKA BAR
AKKA BAR BA AGGA BA ES
AGGA BA ES BA PIRIK
PIRIK BA FIRIK
FIRIK BE NINIB
NINIB BA ADU EN I
IAIAIAIA!
KUR BUR IA!
EDIN BA EGA
ERIM BA EGURA
E! E! E!
IA IA IA!
EKHI IAK SAKKAK
EKHI AZAG-THOTH
EKHI ASARU
EKHI CUTHALU
IA! IA! IA!**

WHAT SPIRITS MAY BE USEFUL

In the Ceremonies of Calling, any type of Spirit may be summoned and detained until It has answered your questions or provided you with whatever you desire. The Spirits of the Dead may be invoked. The Spirits of the Unborn may be invoked. The Spirits of the Seven Spheres may be invoked. The Spirits of the Flame may be invoked. In all, there may be One Thousand-and-One Spirits that are of principal importance, and these you will come to know in the course of your experiments. There are many others, but some have no power, and will only confuse.

The best Spirits to summon in the early Rites are the Fifty Spirits of the Names of Lord MARDUK who give excellent attendance and who are careful Watchers of the Outside. They should not be detained any longer than is necessary, and some are indeed violent and impatient natures, and their task is to be given in as short a time

as possible, and then they are to be released.

After these, the Spirits of the seven Spheres may be invoked to advantage, after the Priest has already trod their Ways after the manner of the Walking. After the Priest has gained Entrance to the gate of NANNA, he may summon the Spirits of that Realm, but not before. These things you will learn in the course of your journey, and it is not necessary to put it all down here, save for a few noble formulae concerning the works of the Sphere of LIBAT, of ISHTAR, the Queen.

These are Works of the gentle passions, which seek to engender affection between man and woman. And they may best be done in a Circle of white, the Priest being properly cleansed and in a clean robe.

Preliminary Purification Invocation

Bright One of the Heavens, wise ISHTAR
Mistress of the Gods, whose "yes" is truly "yes"
Proud One among the Gods, whose command is supreme
Mistress of Heaven and of Earth, who rules in all places
ISHTAR, at your Name all heads are bowed down
I . . . son of . . . have bowed down before you
May my body be purified like lapis lazuli!
May my face be bright like alabaster!
Like shining silver and reddish gold may I not be dull!

To Win the Love of a Woman

(chant the following three times over an apple or a pomegranate; give the fruit to the woman to drink of the juices, and she will surely come to you.)

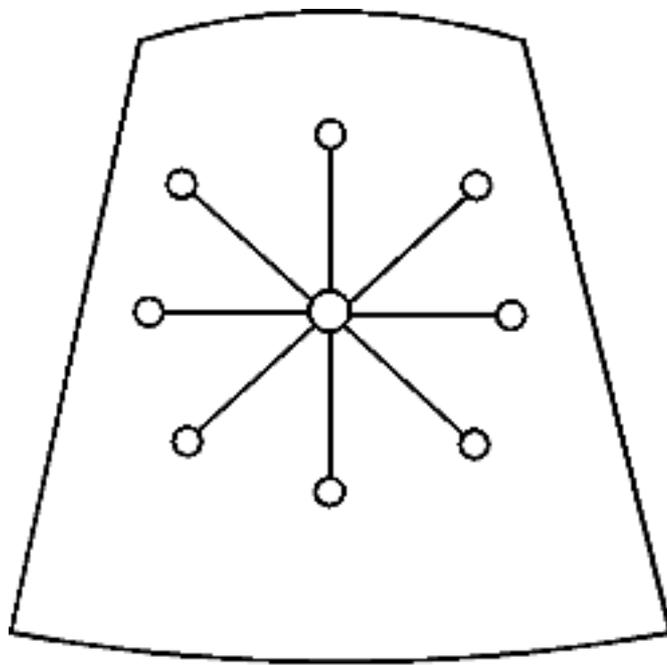
MUNUS SIGSIGGA AG BARA YE
INNIN AGGISH XASHXUR GISHNU URMA
SHAZIGA BARA YE
ZIGASHUBBA NA AGSISHAMAZIGA
NAMZA YE INNIN DURRE ESH AKKI
UGU AGBA ANDAGUB!

To Recover Potency

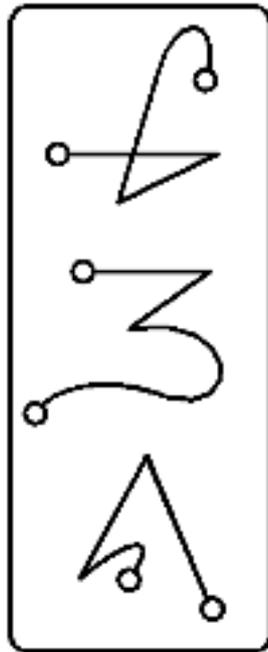
(Tie thee knots in a harp string; entwine around both right and left hands, and chant the following incantation seven times, and potency will return.)

LILLIK IM LINU USH KIRI
LISHTAKSSIR ERPETUMMA TIKU LITTUK
NI YISH LIBBI IA LU AMESH ID GINMESH
ISHARI LU SAYAN SAYAMMI YE
LA URRADA ULTU MUXXISHA!

THE CROWN OF ANU OF CALLING



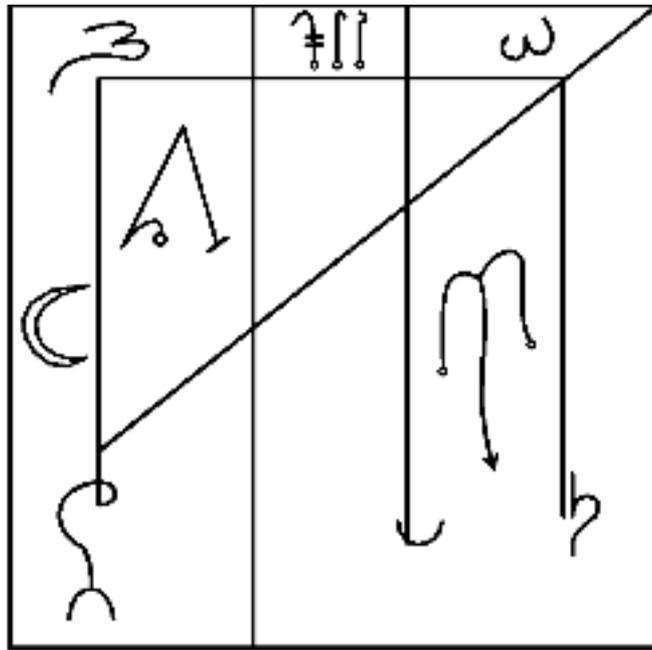
THE FRONTLET OF CALLING



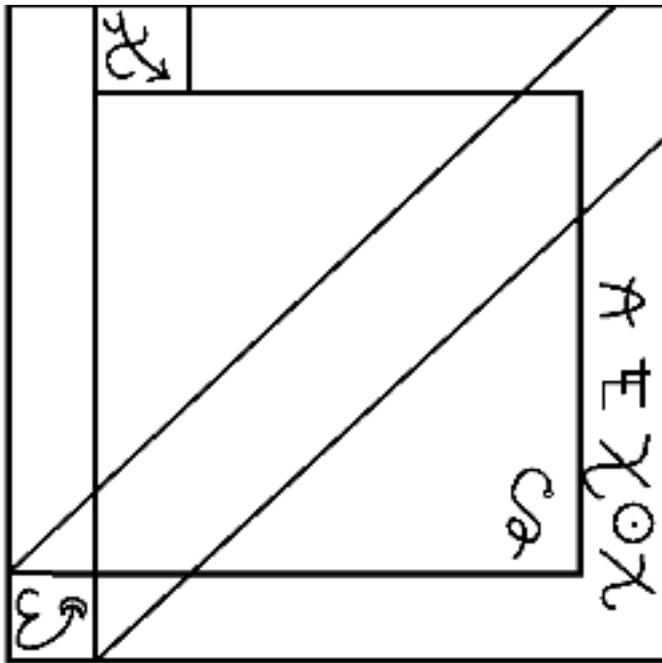
THE COPPER DAGGER OF INANNA OF CALLING



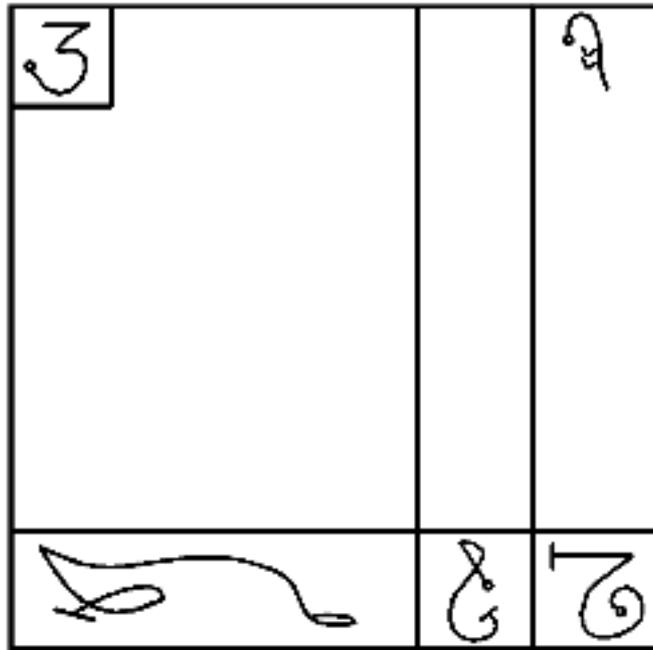
THE SEAL OF THE NORTH GATE



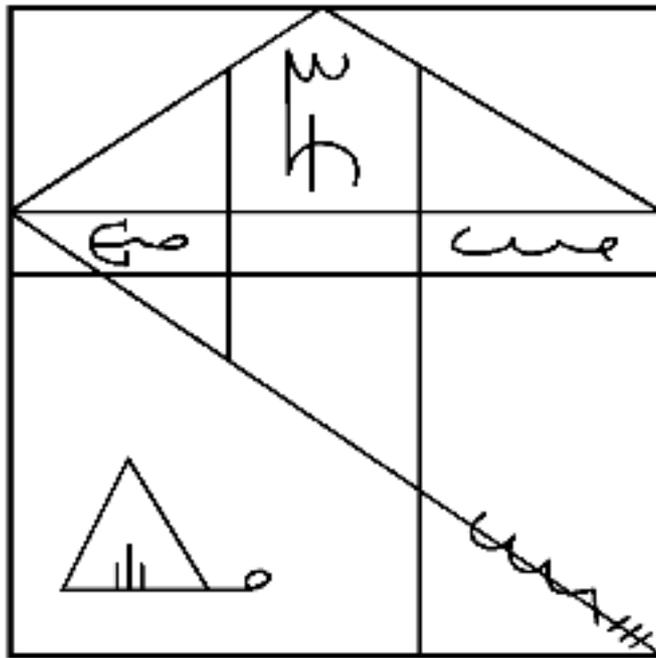
THE SEAL OF THE EAST GATE



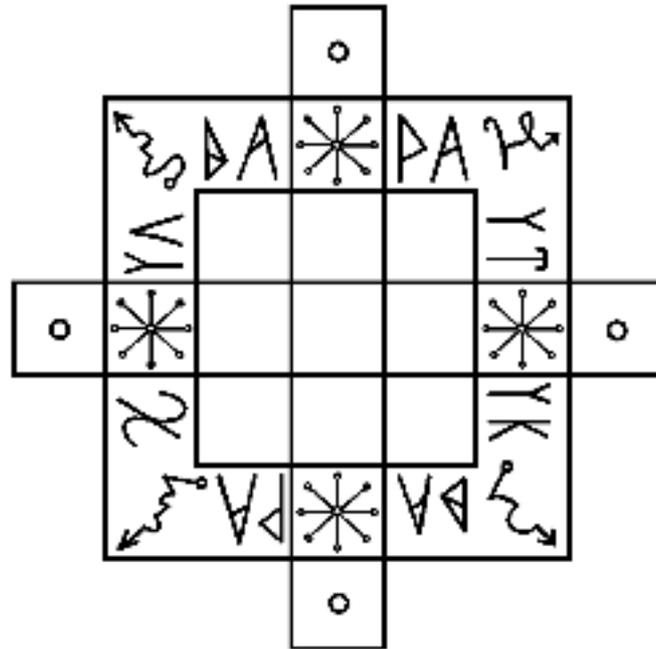
THE SEAL OF THE SOUTH GATE



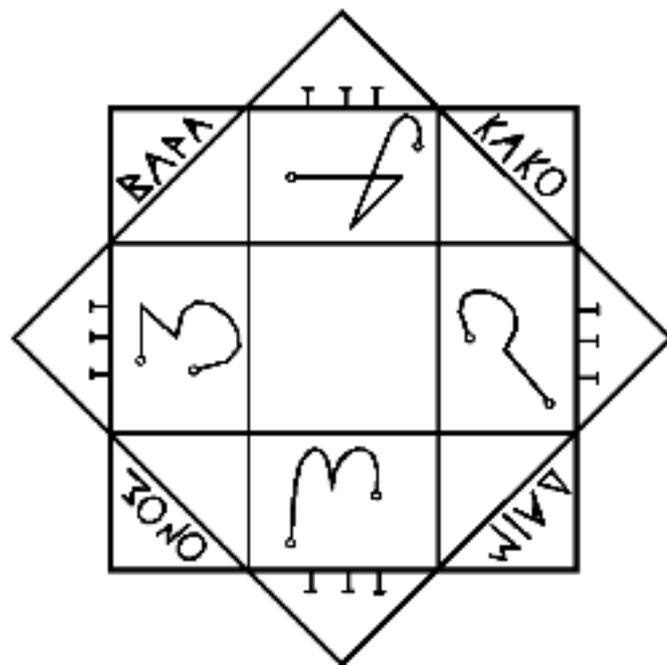
THE SEAL OF THE WEST GATE



ONE TYPE OF MANDAL OF CALLING



ANOTHER TYPE



THE BOOK OF FIFTY NAMES

THE BOOK OF FIFTY NAMES OF MARDUK, DEFEATER OF THE ANCIENT ONES

THIS is the Book of MARDUK, begotten of our Master ENKI, Lord of Magicians, who did defeat TIAMAT, known as KUR, known as HUWAWA, in magick combat, who defeated the Ancient Ones that the Elders may live and rule the Earth.

In the time before time, in the age before the heaven and the earth were put in their places, in the age when the Ancient Ones were rulers of all that existed and did not exist, there was nought but darkness. There was no Moon. There was no Sun. No planets were they, and no stars. No grain, No tree, no plant grew. The Ancient Ones were Masters of Spaces now unknown or forgotten, and all was CHAOS.

MARDUK was chosen of the Elders to fight KUR and wrest power from the Great Sleeping Serpent who dwells beneath the Mountains of the Scorpion. MARDUK was given a weapon, and a Sign, and Fifty Powers were given to him to fight the awful TIAMAT, and each Power has its weapon and its Sign and these are the mightiest possessions of the Elder Gods against the Ancient One who threatens Without, who threatens from the Abyss, the Lord of Darkness, the Master of CHAOS, the Unborn, the Uncreated, who still wishes ill upon the Race of Men, and upon the Elder Gods who reside in the Stars.

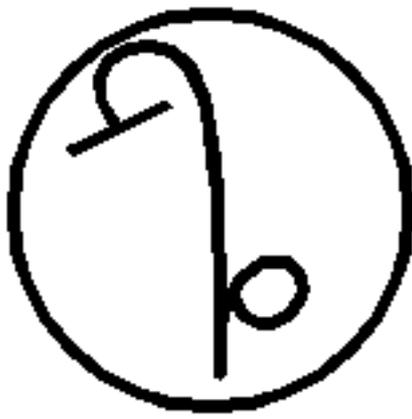
The Gods forget. They are distant. They must be reminded. If they are not watchful, if the gatekeepers do not watch the gates, if the gates are not kept always locked, bolted and barred, then the One who is always ready, the Guardian of the Other side, IAK SAKKAK, will enter and bring with him the hordes of the armies of the Ancient Ones, IAK KINGU, IAK AZAG, IAK AZABUA, IAK HUWAWA, ISHNIGGARAB, IAK XASTUR, and IAK KUTULU, the Dog Gods and the Dragon Gods, and the Sea Monsters, and the Gods of the Deep.

Watch also the Days. The Day when the Great Bear hangs lowest in the sky, and the quarters of the year measured thereof in the four directions measured thereof, for there the Gates may be opened and care must needs be taken to ensure that the Gates remain forever closed. They must be sealed with the Elder Sign accompanied by the rites and incantations proper.

The Fifty Names here follow, with their Signs and Powers. They may be summoned after the Priest has ascended to that step on the Ladder of Lights and gained entrance to that Sacred City. The Signs should be engraved on parchment or sealed in clay and placed upon the altar at the Calling. And in the perfumes should be of cedar, and strong, sweet-smelling resins. And the Calling be to the North.

The First Name is MARDUK

The Lord of Lords, master of Magicians. His Name should not be called except when no other will do, and it is the most terrible responsibility to do so. The Word of His Calling is DUGGA. This is his Seal:



The Second Name is MARUKKA

Knows all things since the beginning of the World. Knows all secrets, be they human or divine, and is very difficult to summon. The Priest should not summon him unless he is clean of heart and spirit, for this Spirit shall know his innermost thoughts. This is his Seal:



The Third Name is MARUTUKKU

Master of the Arts of Protection, chained the Mad God at the Battle. Sealed the Ancient Ones in their Caves, behind the Gates. Possesses the ARRA star. This is his Seal:



The Third Name is MARUTUKKU

Worker of Miracles. The kindest of the Fifty, and the most beneficent. The Word used at his Calling is BAALDURU. This is his Seal:



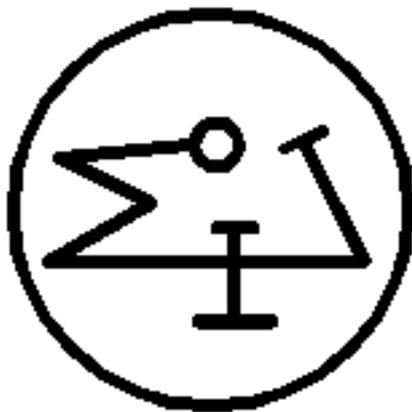
The Fifth Name is LUGGALDIMMERANKIA

Put order into CHAOS. Made the Waters aright. Commander of Legions of Wind Demons who fought the Ancient TIAMAT alongside MARDUK KURIOS. The Word used at his Calling is BANUTUKKU. This is his Seal:



The Sixth Name is NARILUGGALDIMMERANKIA

The Watcher of the IGIGI and the ANNUNAKI, Sub-Commander of the Wind Demons. He will put to flight any maskim who haunt thee, and is the foe of the rabisu. None may pass into the World Above or the World Below without his knowledge. His Word is BANRABISHU. His Seal is thus:



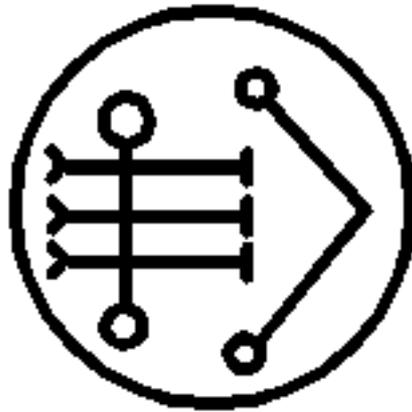
The Seventh Name is ASARULUDU

Wielder of the Flaming Sword, oversees the Race of Watchers at the bidding of the Elder Gods. He ensures the most perfect safety, especially in dangerous tasks undertaken at the behest of the Astral Gods. His word is BANMASKIM and his Seal is thus:



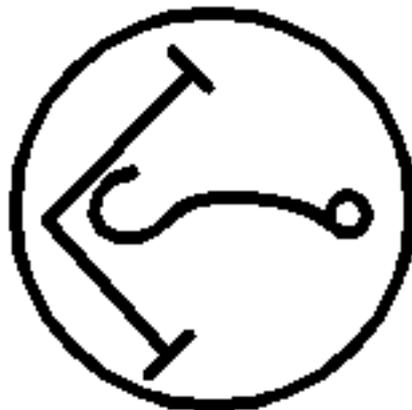
The Eighth Name is NAMTILLAKU

A most secret and potent Lord, he hath knowledge to raise the dead and converse with the spirits of the Abyss, unbeknownst to their Queen. No soul passes into Death but that he is aware. His word is BANUTUKUKUTUKKU and his Seal is thus:



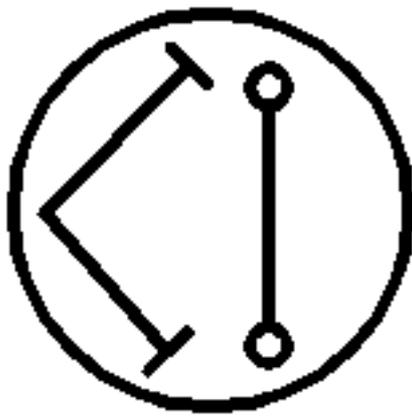
The Ninth Name is NAMRU

Dispenses wisdom and knowledge in all things. Giveth excellent counsel and teaches the science of metals. His word is BAKAKALAMU and his Seal:



The Tenth Name is ASARU

This Power has knowledge of all plants and trees, and can make marvellous fruits to grow in the desert places, and no land is a waste to him. He is truly the Protector of the Bounty. His Word is BAALPRIKU and his Seal follows:



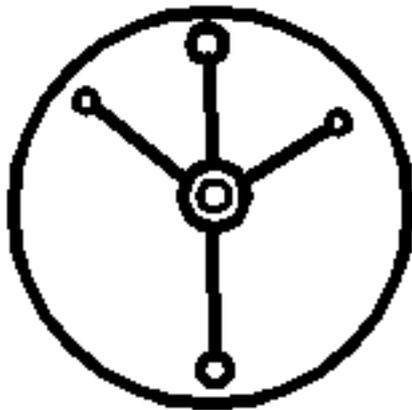
The Eleventh Name is ASARUALIM

Possesses secret wisdom, and shines Light in the Darkened areas, forcing what lives there to give good accounting of its existence and its knowledge. Giveth excellent counsel in all things. His word is BARRMARATU and the Seal which thou engrave is thus:



The Twelfth Name is ASARUALIMMUNNA

This is the Power that presideth over armour of all kinds and is excellently knowledgeable in military matters, being of the advance army of MARDUK at that Battle. He can provide an army with its entire weaponry in three days. His Word is BANATATU and the Seal is thus:



The Thirteenth Name is TUTU

Silences the weeping and gives joy to the end and ill at heart. A most beneficent Name, and Protector of the Household, his Word is DIRRIGUGIM and his Seal is this:



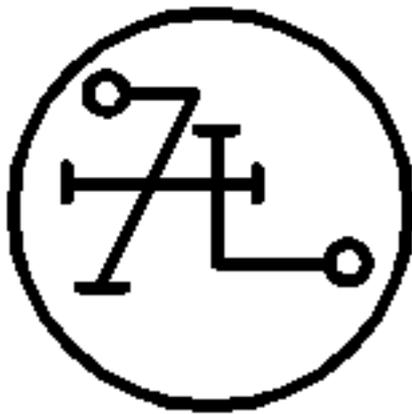
The Fourteenth Name is ZIUKKINNA

Giveth excellent knowledge concerning the movements of the stars and the meanings thereof, of which the Chaldaens possessed this same knowledge in abundance. The Word is GIBBILANNU and the Seal is this:



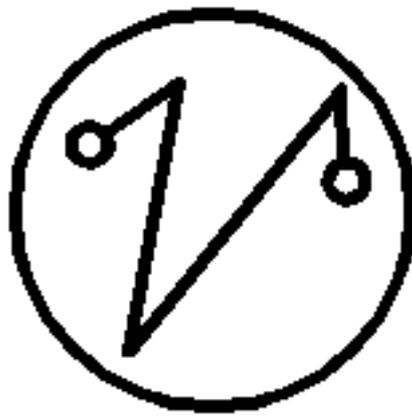
The Fifteenth Name is ZIKU

This Power bestoweth Riches of all kinds, and can tell where treasury is hidden. Knower of the Secrets of the Earth. His Word is GIGGIMAGANPA and his Seal is this:



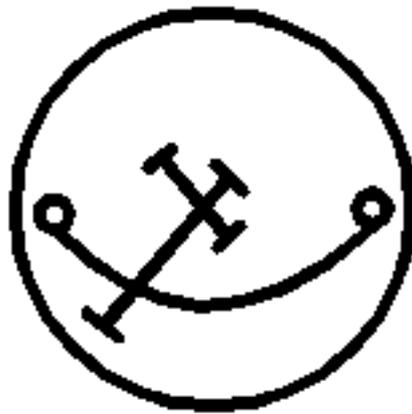
The Sixteenth Name is AGAKU

This Power can give life to what is already dead, but for a short time only. He is the Lord of the Amulet and the Talisman. His Word is MASHGARZANNA and his Seal is this:



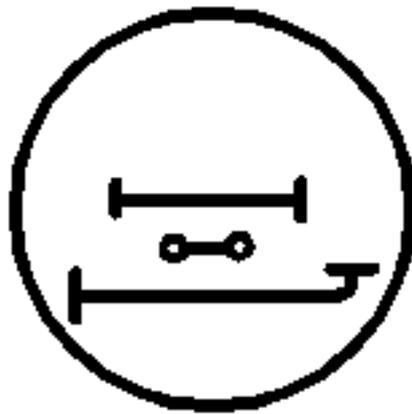
The Seventeenth Name is TUKU

Lord of Baneful Magick, Vanquisher of the Ancient Ones by Magick, Giver of the Spell to MARDUK KUROK, a most fierce enemy. His Word is MASHSHAMMASHTI and his Seal follows:



The Eighteenth Name is SHAZU

Knows the thoughts of those at a distance, as well as those in the vicinity. Nothing is buried in the ground, or thrown into the water, but this Power is aware. His Word is MASHSHANANNA and his Seal is this:



The Nineteenth Name is ZISI

Reconciler of enemies, silencer of arguments, between two people or between two nations, or even, it is said, between two worlds. The scent of Peace is indeed sweet to this Power, whose Word is MASHINNANNA and whose seal is this:



The Twentieth Name is SUHRIM

Seeks out the worshippers of the Ancient Ones wherever they may be. The Priest who sends him on an errand does so at a terrible risk, for SUHRIM kills easily, and without thought. His Word is MASHSHANERGAL and his Seal:



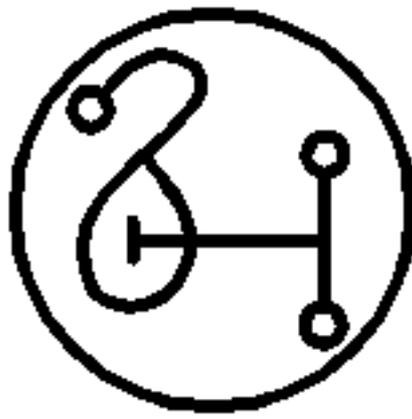
The Twenty-First Name is SUHGURIM

As SUHRIM above, the Foe who Cannot be Appeased. Discovers the Priest's Enemies with ease, but must be cautioned not to slay them if the Priest does not desire it. The Word is MASHSHADAR and the Seal:



The Twenty-Second Name is ZAHRIM

Slew ten thousand of the Hordes in the Battle. A Warrior among Warriors. Can destroy an entire army if the Priest so desires. His Word is MASHSHAGARANNU and his Seal:



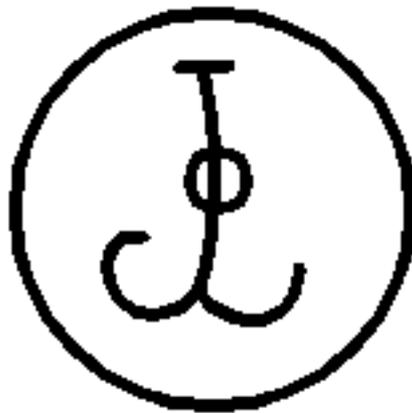
The Twenty-Third Name is ZAHGURIM

As ZHRIM, a most terrible opponent. It is said ZAHGURIM slays slowly, after a most unnatural fashion. I do not know, for I have never summoned this Spirit. It is thy risk. The Word is MASHTISHADDU and the Seal:



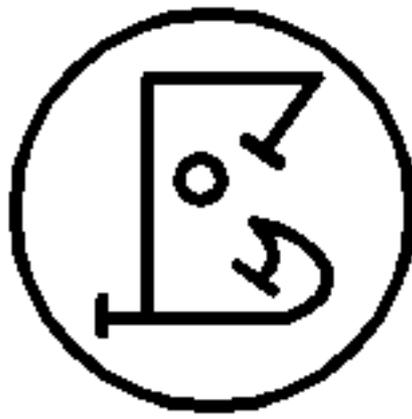
The Twenty-Fourth Name is ENBILULU

This Power can seek out water in the midst of a desert or on the tops of mountains. Knows the Secrets of Water, and the running of rivers below the Earth. A most useful Spirit. His Word is MASHSHANEBBU and his Seal thus:



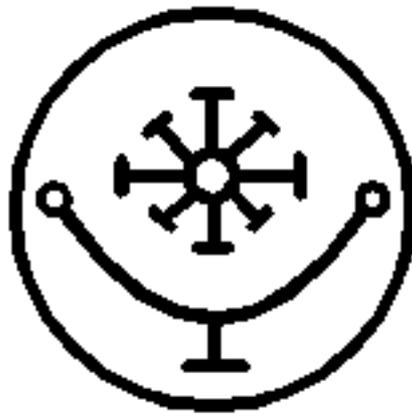
The Twenty-Fifth Name is EPADUN

This is the Lord of all Irrigation and can bring Water from a far place to your feet. Possesses a most subtle geometry of the Earth and knowledge of all lands where Water might be found in abundance. His Word is EYUNGINAKANPA and his Seal is this:



The Twenty-Sixth Name is ENBILULUGUGAL

The Power that presides over all growth, and all that grows. Gives knowledge of cultivation, and can supply a starving city with food for thirteen moons in one moon. A most noble Power. His Word is AGGHA and his Seal:



The Twenty-Seventh Name is HEGAL

As the Power above, a Master of the arts of farming and agriculture. Bestows rich harvests. Possesses the knowledge of the metals of the earth, and of the plough. His Word is BURDISHU and his seal thus:



The Twenty-Eighth Name is SIRSIR

The Destroyer of TIAMAT, hated of the Ancient Ones, Master over the Serpent, Foe of KUTULU. A most powerful Lord. His Word is this APIRIKUBABADAZUZUKANPA and his Seal:



The Twenty-Ninth Name is MALAH

Trod the back of the Worm and cut it in twain. Lord of Bravery and Courage, and gives these qualities to the Priest who desires it, or to others the Priest may decide. The Word is BACHACHADUGGA and the Seal:



The Thirtieth Name is GIL

The Furnisher of Seed. Beloved of ISHTAR, his Power is mysterious and quite ancient. Makes the barley to grow and the women to give birth. Makes potent the impotent. His Word is AGGABAL and his Seal is thus:



The Thirty-First Name is GILMA

Founder of cities, Possessor of the Knowledge of Architecture by which the fabled temples of UR were built; the creator of all that is permanent and never moves. His Word is AKKABAL and his Seal is this:



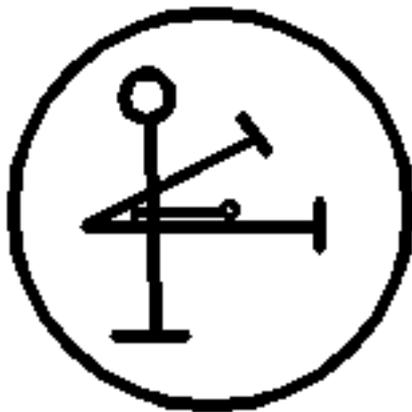
The Thirty-Second Name is AGILMA

Bringer of Rain. Maketh the gentle Rains to come, or casueth great Storms and Thunders, the like may destroy armies and cities and crops. His Word is MASHSHAYEGURRA and his Seal is:



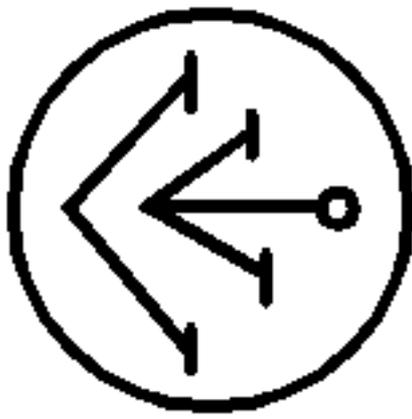
The Thirty-Third Name is ZULUM

Knows where to plant and when to plant. Giveth excellent counsel in all manner of business and commerce. Protects a man from evil tradesmen. His Word is ABBABAAL and his Seal is this:



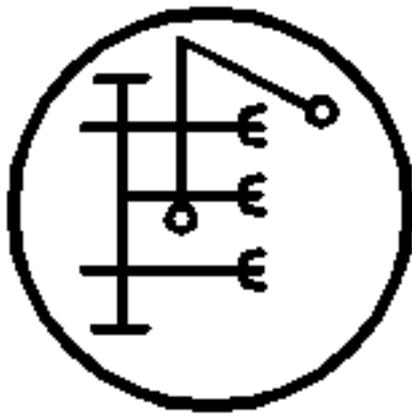
The Thirty-Fourth Name is MUMMU

The Power given to MARDUK to fashion the universe from the flesh of TIAMAT. Giveth wisdom concerning the condition of the life before the creation, and the nature of the structures of the Four Pillars whereupon the Heavens rest. His Word is ALALALABAAAL and the Seal is:



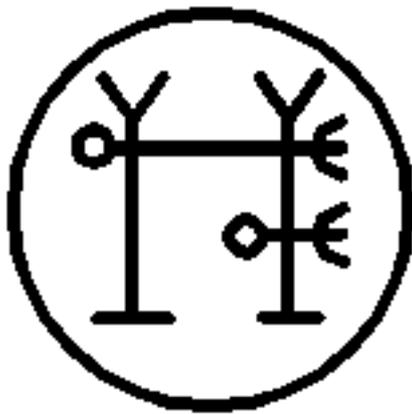
The Thirty-Fifth Name is ZULUMMAR

Giveth tremendous strength, as of ten men, to one man. Lifted the part of TIAMAT that was to become the Sky from the part that was to become the Earth. His Word is ANNDARABAAL and his Seal is:



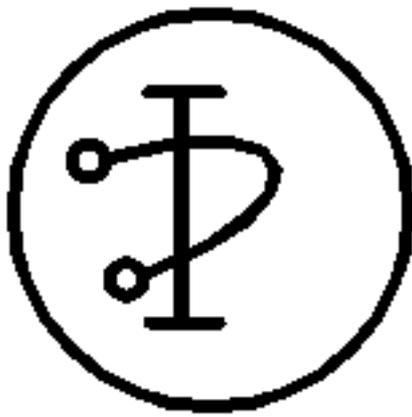
The Thirty-Sixth Name is LUGALABDUBUR

Destroyer of the Gods of TIAMAT. Vanquisher of Her Hordes. Chained KUTULU to the Abyss. Fought AZAG-THOTH with skill. A great Defender and a great Attacker. His Word is AGNIBAAL and his Seal is this:



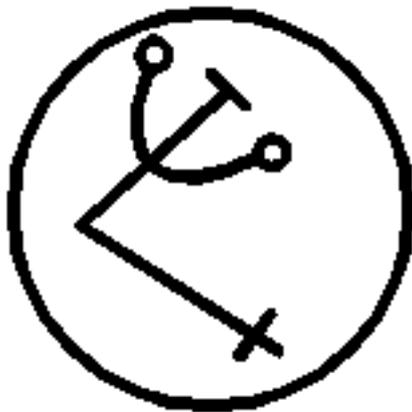
The Thirty-Seventh Name is PAGALGUENNA

Possessor of Infinite Intelligence, and determines the nature of things not yet made, and of spirits not yet created, and knows the strength of the Gods. His Word is ARRABABAAL and his Seal is this:



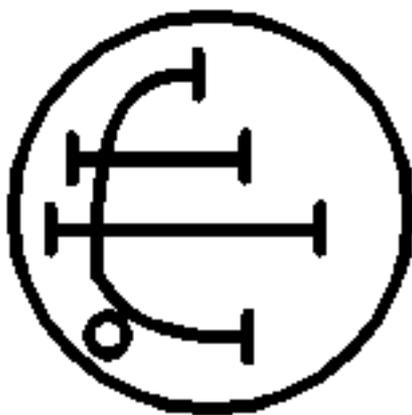
The Thirty-Eighth Name is LUGALDURMAH

The Lord of the Lofty Places, Watcher of the Skies and all that travels therein. Naught traverses the starry element, but that this Power is aware. His Word is ARATAAGARBAL and his Seal is this:



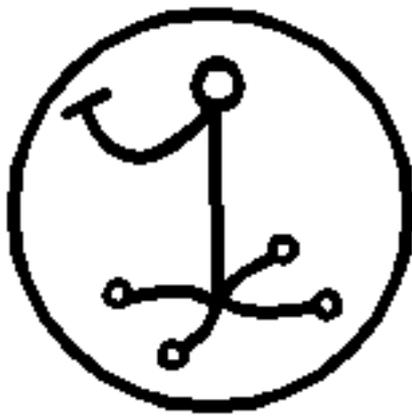
The Thirty-Ninth Name is ARANUNNA

Giver of Wisdom, Counsellor to our Father, ENKI, Knower of the Magickal Covenant and of the Laws and of the Nature of the Gates. His Word is ARAMANNGI and his Seal is thusly:



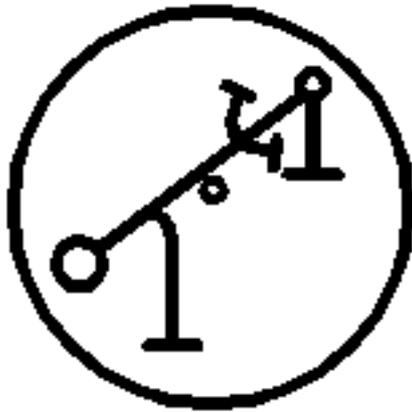
The Fortieth Name is DUMUDUKU

Possessor of the Wand of Lapis Lazuli, Knower of the Secret Name and the Secret Number. May not reveal these to thee, but may speak of other things equally marvellous. His Word is ARATAGIGI and his Seal is:



The Forty-First Name is LUGALANNA

The Power of the Eldest of the Elder Ones, possesses the secret knowledge of the world when the Ancient Ones and the Elder Ones and where One. Knows the Essence of the Ancient Ones and where it might be found. His Word is BALDIKHU and his Seal is this:



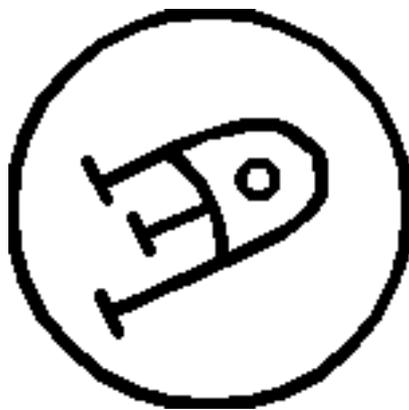
The Forty-Second Nam is LUGALUGGA

Knows the Essence of all Spirits, of the Dead and the Unborn, and the Starry and the Earthly, and the Spirits of the Air and the Spirits of the Wind as well. Which things he may tell thee, and thou wilt grow in wisdom. His Word is ZIDUR and his Seal is thus:



The Forty-Third Name is IRKINGU

This is the Power that laid capture to the Commander of the forces of the Ancient Ones, KINGU Mighty Demon, that MARDUK might lay hold of him and, with its blood, create the Race of Men and seal the Covenant. His Word is BARERIMU and his Seal is this:



The Forty-Fourth Name is KINMA

Judge and Lord of the Gods, at whose name they quake in fear. That the Gods may not err, this Power was given to oversee their activities, should they be lawful and within the nature of the Covenant, for the Gods are forgetful, and very far away. His Word is ENGAIGAI and his Seal is this:



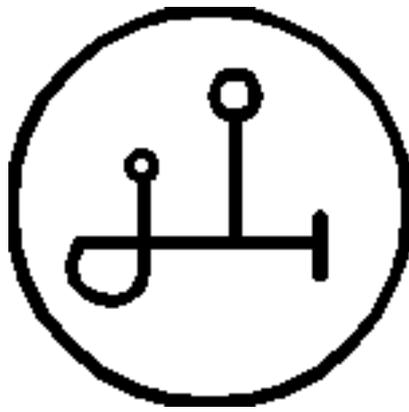
The Forty-Fifth Name is ESIZKUR

This Spirit possesses the knowledge of the length of Life of any man, even unto the plants and the demons and the gods. He measureth all things, and knoweth the Space thereof. His Word is NENIGEGAI and his Seal is this:



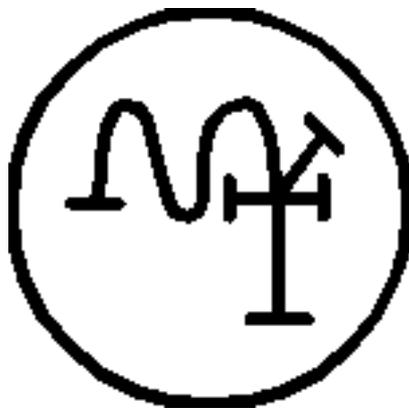
The Forty-Sixth Name is GIBIL

This Power has been given the Realm of the Fire and the Forge. He keepeth the sharp point of the Sword and the Lance, and giveth understanding in the working of metals. He also raises the Lightning that comes from the Earth, and maketh Swords to appear in the Sky. His Word is BAALAGNITARRA and his Seal is this:



The Forty-Seventh Name is ADDU

Raises storms that fill the entire heavens and causes the Stars to tremble and the very Gates of the IGIGI to shake in their stead. Can fill the skies with his brightness, even in the darkest hour of the night. His Word is KAKODAMMU and his Seal is this:



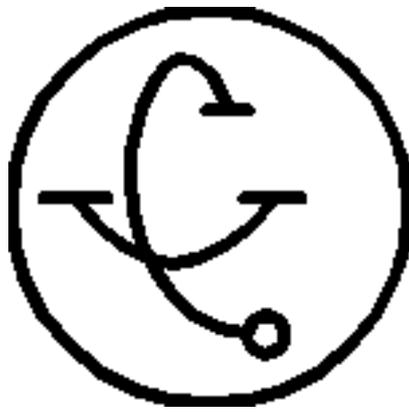
The Forty-Eighth Name is ASHARRU

Knower of the Treacherous Ways. Gives intelligence of the Future and also of things Past. Put the Gods in their courses, and determined their cycles. His Word is BAXTANDABAL and this is his Seal:



The Forty-Ninth Name is NEBIRU

The Spirit of the Gate of MARDUK, Manages all things in their ways, and moves the crossings of the stars after the fashion known to the Chaldeans. His word is DIRGIRGIRI and his Seal is this:



The Fiftieth Name is NINNUAM

This is the Power of MARDUK as Lord of All That Is, Judger of Judgements, Decider of Decisions, He Who Determines the Laws and the Reigns of Kings. He may not be called, save at the destruction of a city or the death of a king. His Word is GASHDIG and his Seal is this:



Here endeth the Book of the Fifty Names, which the Gods have granted me the strength and the time in which to lay it down. This Book is not to be shown to the unclean or the profane or the uninitiated, for to do so is to call the most awful curse of the Book upon thee and upon thy generations.

Spirit of the Book, Remember!



THE MAGAN TEXT

THE verses here following come from the secret text of some of the priests of a cult which is all that is left of the Old Faith that existed before Babylon was built, and it was originally in their tongue, but I have put it into the Golden Speech of my country so that you may understand it. I came upon this text in my early wanderings in the region of the Seven Fabled Cities of UR, which are no more, and it tells of the War between the Gods that took place in a time beyond the memory of man. And the horrors and ugliness that the Priest will encounter in his Rites are herein described, and their reasons, and their natures, and Essences. And the Number of the Lines is Sacred, and the Word are Sacred, and are most potent charms against the Evil Ones. And surely some Magicians of the country do write them on parchment or clay, or on pottery, or in the air, that they might be efficacious thereby, and that the Gods will remember the words of the Covenant.

I copied these words down in my tongue and kept them faithfully these many years, and my own copy will go with me to the place where I will go when my Spirit is torn from the body. But heed these words well, and remember! For remembering is the most important and most potent magick, being the Rememberance of Things Past and the Rememberance of Things to Come, which is the same Memory. And do not show this text to the uninitiated, for it hath caused madness, in men and in beasts.

The Text:

I

THE MAGAN TEXT

Hearken, and Remember!
In the Name of ANU, Remember!
In the Name of ENLIL, Remember!
In the Name of ENKI, Remember!
When on High the Heavens had not been named,
The Earth had not been named,
And Naught existed but the Seas of ABSU,
The Ancient One,
And MUMMU TIAMAT, the Ancient One
Who bore them all,
Their Waters as One Water.
At this time, before the ELDER GODS had been brought forth,
Uncalled by Name,
Their destinies unknown and undetermined,
Then it was that the Gods were formed within the Ancient Ones.
LLMU and LLAAMU were brought forth and called by Name,
And for Ages they grew in age and bearing.
ANSHAR and KISHAR were brought forth,
And brought forth ANU
Who begat NUDIMMUD, Our Master ENKI,
Who has no rival among the Gods.
Remember!
The Elder Ones came together
They disturbed TIAMAT, the Ancient One, as they surged back and forth.
Yea, they troubled the belly of TIAMAT

By their Rebellion in the abode of Heaven.
ABSU could not lessen their clamour
TIAMAT was speechless at their ways.
Their doings were loathsome unto the Ancient Ones.

ABSU rose up to slay the Elder Gods by stealth.
With magick charm and spell ABSU fought,
But was slain by the sorcery of the Elder Gods.
And it was their first victory.
His body was lain in an empty Space
In a crevice of the heavens
Hid
He was lain,
But his blood cried out to the Abode of Heaven.

TIAMAT
Enraged
Filled with an Evil Motion
Said
Let us make Monsters
That they may go out and do battle
Against these Sons of Iniquity
The murderous offspring who have destroyed
A God.
HUBUR arose, She who fashioneth all things,
And possessor of Magick like unto Our Master.
She added matchless weapons to the arsenals of the Ancient Ones,
She bore Monster-Serpents
Sharp of tooth, long of fang,
She filled their bodies with venom for blood
Roaring dragons she has clothed with Terror
Has crowned them with Halos, making them as Gods,
So that he who beholds them shall perish
And, that, with their bodies reared up
None might turn them back.
She summoned the Viper, the Dragon, and the Winged Bull,
The Great Lion, the Mad-God, and the Scorpion-Man.
Mighty rabid Demons, Feathered-Serpents, the Horse-Man,
Bearing weapons that spare no
Fearless in Battle,
Charmed with the spells of ancient sorcery,
... withal Eleven of this kind she brought forth
With KINGU as Leader of the Minions.

Remember!

ENKI
Our Master
Fearing defeat, summoned his Son
MARDUK
Summoned his Son
The Son of Magick
Told him the Secret Name
The Secret Number
The Secret Shape
Whereby he might do battle
With the Ancient Horde
And be victorious.

MARDUK KURIOS!

**Brightest Star among the Stars
Strongest God among the Gods
Son of Magick and the Sword
Child of Wisdom and the Word
Knower of the Secret Name
Knower of the Secret Number
Knower of the Secret Shape
He armed himself with the Disc of Power
In chariots of Fire he went forth
With a shouting Voice he called the Spell
With a Blazing Flame he filled his Body
Dragons, Vipers, all fell down
Lions, Horse-Men, all were slain.
The Mighty creatures of HUBUR were slain
The Spells, the Charms, the Sorcery were broken.
Naught but TIAMAT remained.
The Great Serpent, the Enormous Worm
The Snake with iron teeth
The Snake with sharpened claw
The Snake with Eyes of Death,
She lunged at MARDUK
With a roar
With a curse
She lunged.
MARDUK struck with the Disc of Power
Blinded TIAMAT's Eyes of Death
The Monster heaved and raised its back
Struck forth in all directions
Spitting ancient words of Power
Screamed the ancient incantations
MARDUK struck again and blew
An Evil Wind into her body
Which filled the raging, wicked Serpent
MARDUK shot between her jaws
The Charmed arrow of ENKI's Magick
MARDUK struck again and severed
The head of TIAMAT from its body.**

And all was silent.

Remember!

**MARDUK
Victor
Took the Tablets of Destiny
Unbidden
Hung them around his neck.
Acclaimed of the Elder Gods was he.
First among the Elder Ones was he.
He split the sundered TIAMAT in twain
And fashioned the heavens and the earth,
With a Gate to keep the Ancient Ones Without.
With a Gate whose Key is hid forever
Save to the Sons of MARDUK
Save to the Followers of Our Master
ENKI
First in Magick among the Gods.**

**From the Blood of KINGU he fashioned Man.
He constructed Watchtowers for the Elder Gods**

Fixing their astral bodies as constellations
That they may watch the Gate of ABSU
The Gate of TIAMAT they watch
The Gate of KINGU they oversee
The Gate whose Guardian is IAK SAKKAK they bind.
All the Elder Powers resist
The Force of Ancient Artistry
The Magick Spell of the Oldest Ones
The Incantation of the Primal Power
The Mountain KUR, the Serpent God
The Mountain MASHU, that of Magick
The Dead KUTULU, Dead but Dreaming
TIAMAT, Dead but Dreaming
ABSU, KINGU, Dead but Dreaming
And shall their generation come again?

WE ARE THE LOST ONES
From a Time before Time
From a Land beyond the Stars
From the Age when ANU walked the earth
In company of Bright Angels.
We have survived the first War
Between the Powers of the Gods
And have seen the wrath of the Ancient Ones
Dark Angels
Vent upon the Earth
WE ARE FROM A RACE BEYOND THE WANDERERS OF NIGHT.
We have survived the Age when ABSU ruled the Earth
And the Power destroyed out generations.
We have survived on tops of mountains
And beneath the feet of mountains
And have spoken with the Scorpions
In allegiance and were betrayed.
And TIAMAT has promised us nevermore to attack
With water and with wind.
But the Gods are forgetful.
Beneath the Seas of NAR MATTARU
Beneath the Seas of the Earth, NAR MATTARU
Beneath the World lays sleeping
The God of Anger, Dead but Dreaming
The God of CUTHALU, Dead but Dreaming!
The Lord of KUR, calm but thunderous!
The One-Eyes Sword, cold but burning!

He who awakens Him calls the ancient
Vengeance of the Elder Ones
The Seven Glorious Gods
of the Seven Glorious Cities
Upon himself and upon the World
And old vengeance . . .

Know that our years are the years of War
And our days are measured as battles
And every hour is a Life
Lost to the Outside
Those from Without
Have builded up charnel houses
To nourish the fiends of TIAMAT
And the Blood of the weakest here
Is libation unto TIAMAT

Queen of the Ghouls
Wrecker of Pain
And to invoke her
The Red Water of Life
Need be split on a stone
The stone struck with a sword
That hath slain eleven men
Sacrifices to HUBUR
So that the Strike ringeth out
And call TIAMAT from Her slumber
From her sleep in the Caverns
Of the Earth.

And none may dare entreat further
For to invoke Death is to utter
The final prayer.

II

Of the Generations of the Ancient Ones

UTUKK XUL
The account of the generations
Of the Ancient Ones here rendered
Of the generations of the Ancient Ones
Here remembered.
Cold and Rain that erode all things
They are the Evil Spirits
In the creation of ANU spawned
Plague Gods
PAZUZU
And the Beloved Sons of ENG
The Offspring of NINNKIGAL
Rending in pieces on high Bringing destruction below
They are Children of the Underworld
Loudly roaring on high
Gibbering loathsomely below
They are the bitter venom of the Gods.
The great storms directed from heaven
Those are they
The Owl, Messenger of UGGI
Lord of Death
Those they are
THEY ARE THE CHILDREN
BORN OF EARTH
THAT IN THE CREATION
OF ANU WERE SPAWNED.

The highest walls
The thickest walls
The strongest walls
Like a flood they pass
From house to house
They ravage
No door can shut them out

No bolt can turn them back
Through the door like snakes they slide
Through the bolts like winds they blow
Pulling the wife from the embrace of the husband
Snatching the child from the loins of man
Banishing the man from his home, his land
THEY ARE THE BURNING PAIN
THAT PRESSETH ITSELF ON THE BACK OF MAN.

THEY ARE GHOULS
The spirit of the harlot that hath died in the streets
The spirit of the woman that hath died in childbirth
The spirit of the woman that hath dies, weeping with a babe at the breast
The spirit of an evil man
One that haunteth the streets
Or one that haunteth the bed.
They are Seven!
Seven are they!
Those Seven were born in the Mountains of MASHU
Called Magick
They dwell within the Caverns of the Earth
Amid the desolate places of the Earth they live
Amid the places between
The Places
Unknown in heaven and in earth
They are arrayed in terror
Among the Elder Gods there is no knowledge of them
They have no name
Not in heaven
Nor on earth
They ride over the Mountain of Sunset
And on the Mountain of Dawn they cry
Through the Caverns of the Earth they creep
Amid the desolate places of the Earth they lie
Nowhere are they known
Not in heaven
Nor in the Earth
Are they discovered
For their place is outside our place
And between the angles of the Earth
They lie in wait
Crouching for the Sacrifice
THEY ARE THEY CHILDREN OF THE UNDERWORLD.

Falling like rain from the sky
Issuing like mist from the earth
Doors do not stop them
Bolts do not stop them
They glide in at the doors like serpents
They enter by the windows like the wind
IDPA they are, entering by the head
NAMTAR they are, entering by the heart
UTUK they are, entering by the brow
ALAL they are, entering by the chest
GIGIM they are, seizing the bowels
TELAL they are, grasping the hand
URUKU they are, giant Larvae, feeding on the Blood
They are Seven!
Seven are They!
They seize all the towers

From UR to NIPPUR
Yet UR knows them not
Yet NIPPUR does not know them
They have brought down the mighty
Of all the mighty Cities of man
Yet man knows them not
Yes the Cities do not know them
They have struck down the forests of the East
And have flooded the Lands of the West
Yet the East knows them not
Yet the West does not know them
They are a hand grasping at the neck
Yet the neck does not know them
And man knows them not.
Their words are Unwrit
Their numbers are Unknown
Their shapes are all Shapes
Their habitations
The desolate places where their Rites are performed
Their habitations
The haunts of man where a sacrifice has been offered
Their habitations
The lands here
And cities here
And the lands between the lands
The cities between the cities
In spaces no man has ever walked
In KURNUDE
The country from whence no traveller returns
At EKURBAD
In the altar of the Temple of the Dead
And at GI UMUNA
At their Mother's breast
At the Foundations of CHAOS
In the ARALIYA of MUMMU-TIAMAT
And at the Gates
Of IAK SAKKAK!

SPIRIT OF THE AIR, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!

III

Of the Forgotten Generations of Man

And was not Man created from the blood of KINGU
Commander of the hordes of the Ancient Ones?
Does not man possess in his spirit
The sees of rebellion against the Elder Gods?
And the blood of Man is the Blood of Vengeance
And the blood of Man is the Spirit of Vengeance
And the Power of Man is the Power of the Ancient Ones
And this is the Covenant
For, lo! The Elder Gods possess the Sign
By which the Powers of the Ancient Ones are turned back
But Man possesses the Sign
And the Number
And the Shape

To summon the Blood of his Parents.
And this is the Covenant.
Created by the Elder Gods
From the Blood of the Ancient Ones
Man is the Key by which
The Gate if IAK SAKKAK may be flung wide
By which the Ancient Ones
Seek their Vengeance
Upon the face of the Earth
Against the Offspring of MARDUK.
For what is new
Came from that which is old
And what is old
Shall replace that which is new
And once again the Ancient Ones
Shall rule upon the face of the Earth!
And this is too the Covenant!

IV

Of the Sleep of ISHTAR

Yet ISHTAR
Queen of Heaven
Bright Light of Nights
Mistress of the Gods
Set her mind in that direction
From Above she set her mind,
To Below she set her mind
From the Heavens she set forth
To the Abyss
Out of the Gates of the Living
To enter the Gates of Death
Out of the Lands we know
Into the Lands we know not
To the Land of No Return
To the Land of Queen ERESHKIGAL
ISHTAR, Queen of Heavens, she set her mind
ISHTAR, Daughter of SIN, she set forth
To the Black Earth, the Land of CUTHA
She set forth
To the House of No Return she set her foot
Upon the Road whence None Return
She set her foot
To the Cave, forever unlit
Where bowls of clay are heaped upon the alter
Where bowls of dust are the food
Of residents clothed only in wings
To ABSU ISHTAR set forth.
Where sleeps the dread CUTHALU
ISHTAR set forth.

The Watcher
Stood fast.
The Watcher

NINNGHIZHIDDA
Stood fast.
And ISHTAR spoke unto him

NINNGHIZHIDDA! Serpent of the Deep!
NINNGHIZHIDDA! Horned Serpent of the Deep!
NINNGHIZHIDDA! Plumed Serpent of the Deep!
Open!

Open the Door that I may enter!
NINNGHIZHIDDA, Spirit of the Deep, Watcher of the Gate, Remember!
In the Name of our Father before the Flight, ENKI, Lord and Master of Magicians
Open the Door that I may enter!

Open
Lest I attack the Door
Lest I break apart its bars
Lest I attack the Barrier
Lest I take its walls by force
Open the Door
Open Wide the Gate
Lest I cause the Dead to rise!
I will raise up the Dead!
I will cause the Dead to rise and devour the living!
Open the Door
Lest I cause the Dead to outnumber the Living!
NINNGHIZHIDDA, Spirit of the Deep, Watcher of the Gate, Open!

NINNGHIZHIDDA
The Great Serpent
Coiled back on itself
And answered
ISHTAR
Lady
Queen among the Gods
I go before my Mistress
ERESHKIGAL
Before the Queen of Death
I will announce Thee.

And **NINNGHIZHIDDA**
Horned Serpent
Approached the Lady **ERESHKIGAL**
And said:
Behold, **ISHTAR**, Thy Sister
Queen among the Gods
Stands before the Gate!
Daughter of **SIN**, Mistress of **ENKI**
She waits.

And **ERESHKIGAL** was pale with fear.
The Dark Waters stirred.

Go, Watcher of the Gate.
Go, **NINNGHIZHIDDA**, Watcher of the Gate,
Open the Door to **ISHTAR**
And treat Her as it is written
In the Ancient Covenant.

And **NINNGHIZHIDDA** loosed the bolt from the hatch
And Darkness fell upon **ISHTAR**
The Dark Waters rose and carried the Goddess of Light

To the Realms of the Night.

And the Serpent spoke:

Enter

Queen of Heaven of the Great Above

That KUR may rejoice

That CUTHA may give praise

That KUTU may smile.

Enter

That KUTULU may be pleased at Thy presence

And ISHTAR entered.

And there are Seven gates and Seven Decrees.

At the First Gate

NINGHIZHIDDA removed the Crown

The Great Crown of Her head he took away

And ISHTAR asked

Why, Serpent, has thou removed my First Jewel?

And the Serpent answered

Thus is, the Covenant of Old, set down before Time,

The Rules of the Lady of KUTU.

Enter the First Gate.

And the Second Gate

NINNGHIZHIDDA removed the Wand

The Wand of Lapis Lazuli he took away

And ISHTAR asked

Why, NETI, has thou removed my Second Jewel?

And NETI answered

Thus it is, the Covenant of Old, set down before Time

The Decrees of the Lady of KUTU.

Enter the Second Gate.

At the Third Gate

NINNGHIZHIDDA removed the Jewels

The Jewels around her neck he took away

And ISHTAR asked

Why, Gatekeeper, has thou removed my Third Jewel?

And the Gatekeeper answered

Thus it is, the Covenant of Old, set down before Time,

The Decrees of the Lady of KUTU

Enter the Third Gate.

At the Fourth Gate

NINGHIZHIDDA removed the Jewels

The Jewels on her breast he took away

And ISHTAR asked

Why, Guardian of the Outer, has thou removed my Fourth Jewel?

And the Guardian answered

Thus it is, the Covenant of Old, set down before Time,

The Rules of the Lady of KUTU.

Enter the Fourth Gate.

At the Fifth Gate

**NINNGHIZHIDDA removed the Jewels
The Belt of Jewels around her hips he took away
And ISHTAR asked
Why, Watcher of the Forbidden Entrance, hast thou removed my Fifth Jewel?
And the Watcher answered
Thus it is, the Covenant of Old, set down before Time,
The Rules of the Lady of KUTUK.
Enter the Fifth Gate.**

**At the Sixth Gate
NINNGHIZHIDDA removed the Jewels
The Jewels around her wrists
And the Jewels around her ankles he took away.
And ISHTAR asked
Why, NINNKIGAL, hast thou removed my Sixth Jewel?
And NINKIGAL answered
Thus it is, the ancient Covenant, set down before Time,
The Decrees of Lady of KUTU.
Enter the Sixth Gate.**

At the Seventh Gate

**NINNGHIZHIDDA removed the Jewels
The Jewelled Robes of ISHTAR he took away.
ISHTAR, without protection, without safety,
ISHTAR, without talisman or amulet, asked
Why, Messenger of the Ancient Ones, hast thou removed my Seventh Jewel?
And the Messenger of the Ancient Ones replied
Thus it is, the Covenant of Old, set down before Time,
The Rules of the Lady of KUTU.
Enter the Seventh Gate and behold the Nether World.**

**ISHTAR had descended to the Land of KUR
To the Depths of CUTHA she went down.
Having lost her Seven Talisman of the Upper Worlds
Having lost her Seven Powers of the Land of the Living
Without Food of Life or Water of Life
She appeared before ERESHKIGAL, Mistress of Death.
ERESHKIGAL screamed at Her presence.**

**ISHTAR raised up Her arm.
ERESHKIGAL summoned NAMMTAR
The Magician NAMMTAR
Saying these words she spoke to him
Go! Imprison her!
Bind her in Darkness!
Chain her in the Sea below the Seas!
Release against her the Seven ANNUNAKI!
Release against her the Sixty Demons!
Against her eyes, the demons of the eyes!
Against her sides, the demons of the sides!
Against her heart, the demons of the heart!
Against her feet, the demons of the feet!
Against her head, the demons of the head!
Against her entire body, the demons the KUR!**

And the demons tore at her, from every side.

And the ANNUNAKI, Dread Judges

Seven Lords of the Underworld
Drew Around Her
Faceless Gods of ABSU
They stared
Fixed her with the Eye of Death
With the Glance of Death
They killed her
And hung her like a corpse from a stake
The sixty demons tearing her limbs from her sides
Her eyes from her head
Her ears from her skull.

ERESHKIGAL rejoiced.
Blind AZAG-THOTH rejoiced
IAK SAKKAK rejoiced
ISHNIGGARRAB rejoiced
KUTULU rejoiced
The MASKIM gave praise to the Queen of Death
The GIGIM gave praise to ERESHKIGAL, Queen of Death.

And the Elder Ones were rent with fear.

Our Father ENKI
Lord of Magick
Receiving word by NINSHUBUR
ISHTAR's servant NINSHUBUR
He hears of ISHTAR's Sleep
In the House of Death
He hears how GANZIR has been
Opened
How the Face of Abyss
Opened wide its mouth
And swallowed the Queen of Heaven
Queen of the Rising of the Sun.
And ENKI summoned forth clay
And ENKI summoned forth wind
And from the clay and from the wind
ANKI fashioned two Elementals
He fashioned the KURGARRU, spirit of the Earth,
He fashioned the KALATURRU, spirit of the Seas,
To the KURGARRU he gave the Food of Life
To the KALATURRU he gave the Water of Life
And to these images he spoke aloud
Arise, KALATURRU, Spirit of the Seas
Arise, and set thy feet to that Gate GANZIR
To the Gate of the Underworld
The Land of No Return
Set thine eyes
The Seven Gates shall open for thee
No spell shall keep thee out
For my Number is upon you.
Take the bag of the Food of Life
Take the bag of the Water of Life
And ERESHKIGAL shall not raise her arm against you
ERESHKIGAL SHALL HAVE NO POWER OVER YOU.

Find the corpse of INANNA
Find the corpse of ISHTAR our Queen
And sprinkle the Food of Life, Sixty Times
And sprinkle the Water of Life, Sixty Times

**Sixty Times the Food of Life and the Water of Life
Sprinkle upon her body
And truly
ISHTAR will rise.**

**With giant wings
And scales like serpents
The two elementals flew to that Gate
Invisible
NINNGHIZHIDDA saw them not
Invisible
They passes the Seven Watchers
With haste they entered the Palace of Death
And they beheld several terrible sights.**

**The demons of all the Abyss lay there
Dead but Dreaming, they clung to the walls
Of the House of Death
Faceless and terrible
The ANNUNAKI stared out
Blind and Mad AZAG-THOTH reared up
The Eye on the Throne opened
The Dark Waters stirred
The Gates of Lapis Lazuli glistened
In the darkness
Unseen Monsters
Spawned at the Dawn of Ages
Spawned in the Battle of MARDUK and TIAMAT
Spawned in HUBUR
With the Sign of HUBUR
Lead by KINGU . . .**

**With haste they fled
Through the Palace of Death
Stopping only at the corpse of ISHTAR**

**The Beautiful Queen
Mistress of the Gods
Lady of all the Harlots of UR
Bright Shining One of the Heavens
Beloved of ENKI
Lay hung and bleeding
From a thousand fatal wounds.**

**ERESHKIGAL
Sensing their presence
Cried out.**

**KUGAARU
Armed with Fire
Looked upon the Queen of Corpses
with the Ray of Fire**

**KALATURRU
Armed with Flame
Looked upon the Queen of the Graves
With the Rays of Flame.**

**And ERESHKIGAL
Mighty in CUTHA**

Turned her face

**Upon the corpse of INANNA
Sixty times they sprinkled
The Water of Life of ENKI
Upon the corpse of ISHTAR
Sixty times they sprinkled
The Food of Life of ENKI**

**Upon the corpse
Hung from a stake
They directed the Spirit of Life
INANNA AROSE.**

The Dark Waters trembled and roiled.

**AZAG-THOTH screamed upon his throne
CUTHALU lurched forth from his sleep
ISHNIGARRAB fled the Palace of Death
IAK SAKKAK trembled in fear and hate
The ANNUNNAKI fled their thrones
The Eye upon the Throne took flight
ERESHKIGAL roared and summoned NAMMTAR
The Magician NAMMRAR she called
But not for pursuit
But for protection.**

INANNA ascended from the Underworld.

**With the winged elementals she fled the Gates
Of GANZIR and NETI she fled
And verily
The Dead fled ahead of her.**

**When through the First Gate they fled
ISHTAR took back her jewelled robes.**

**When through the Second Gate they fled
ISHTAR took back her jewelled bracelets.**

**When through the Third Gate they fled
ISHTAR took back her jewelled belt.**

**When through the Fourth Gate they fled
ISHTAR took back her jewelled necklace.**

**When through the Fifth Gate they fled
ISHTAR took back her Belt of Jewels.**

**When through the Sixth Gate they fled
ISHTAR took back her Wand of Lapis**

**When through the Seventh Gate they fled
ISHTAR took back her jewelled crown.**

**And the Demons rose
And the Spirits of the Dead
And went with her out of the Gates
Looking neither right nor left
Walking in front and behind**

**They went with ISHTAR from the Gate of GANZIR
Out of the Netherworld they accompanied her
And ERESHKIGAL
Scorned Queen of the Abyss Wherein All Are Drowned Pronounced a Curse
Solemn and Powerful
Against the Queen of the Rising of the Sun
And NAMMTAR gave it form.**

**When the Lover of ISHTAR
Beloved of the Queen of Heaven
Goes down before me
Goes through the Gate of GANZIR
To the House of Death
When with him the wailing people come
The weeping woman and the wailing man
When DUMUZI is slain and buried
MAY THE DEAD RISE AND SMELL THE INCENSE!**

V

**Stoop not down, therefore,
Unto the Darkly Shining World
Where the ABSU lies in Dark Waters
And CUTHALU sleeps and dreams**

**Stoop not down, therefore,
For an Abyss lies beneath the World
Reached by a descending Ladder
That hath Seven Steps
Reached by a descending Pathway
That hath Seven Gates
And therein is established
The Throne
Of an Evil and Fatal Force.
For from the Cavities of the World
Leaps forth the Evil Demon
The Evil God
The Evil Genius
The Evil Ensnarer
The Evil Phantom
The Evil Devil
The Evil Larvae
Showing no true Signs
Unto mortal Man.
AND THE DEAD WILL RISE AND SMELL THE INCENSE!**



THE URILIA TEXT



THE following is the Text of URILIA, the Book of the Worm. It contains the formulae by which the wreakers of havoc perform their Rites. These are the prayers of the ensnarers, the liers-in-wait, the blind fiends of Chaos, the most ancient evil.

These incantations are said by the hidden priests and creatures of these powers, defeated by the Elders and the Seven Powers, led by MARDUK, supported by ENKI and the whole Host of IGIGI; defeaters of the Old Serpent, the Ancient Worm, TIAMAT, the ABYSS, also called KUTULU the Corpse-ENKI, yet who lies not dead, but dreaming; he whom secret priests, initiated into the Black Rites, whose names are writ forever in the Book of Chaos, can summon if they but know how.

These words are not to be shown to any man, or the Curse of ENKI are upon thee!

Such are the Words:

IA
IA
IA
IO
IO
IO

I AM the God of Gods
I AM the Lord of Darkness, and Master of Magicians
I AM the Power and the Knowledge
I AM before all things.

I AM before ANU and the IGIGI
I AM before ANU and the ANNUNNAKI
I AM before the Seven SHURUPPAKI
I AM before all things.

I AM before ENKI and SHAMMASH
I AM before all things.

I AM before INANNA and ISHTAR
I AM before NANNA and UDDU
I AM before ENDUKUGGA and NINDUKUGGA

**I AM before ERESHKIGAL
I AM before all things.
Before ME was made Nothing that was made.**

**I AM BEFORE all gods.
I AM before all days.
I AM before all men and legends of men.
I AM the ANCIENT ONE.**

**NO MAN may seek my resting place.
I receive the Sun at night and the Moon by day.
I AM the reciever of the sacrifice of the Wanderers.
The Mountains of the West cover me.
The Mountains of Magick cover me.**

I AM THE ANCIENT OF DAYS.

**I AM before ABSU.
I AM before NAR MARRATU.
I AM before ANU.
I AM before KIA.**

I AM before all things.

**IA! IA! IA! IA SAKKAKTH! IAK SAKKAKH! IA SHA XUL!
IA! IA! IA! UTUKKU XUL!
IA! IA ZIXUL! IA ZIXUL!
IA KINGU! IA AZBUL! IA AZABUA! IA XAZTUR! IA HUBBUR!
IA! IA! IA!
BAXABAXAXAXABAXAXAXAXA!
KAKHTAKHTAMON IAS!**

II. THE ABOMINATIONS

The terrible offspring of the Ancient Ones may be summoned by the priest. These offspring may be called and adjured to perform what tasks the priest may deem necessary in his temple. They were begotten before all ages and dwelt in the blood of KINGU, and MARDUK could not altogether shut them out. And they dwell in our country, and alongside our generations, though they may not be seen. And this was taught by the priests of Babylon, who charged that these formulae may never be revealed to anyone who is not initiated into our ways, for to do so would be the most frightful error.

Though they dwell beyond the Gate, they may be summoned when MARDUK is not watchful, and sleeps, on those days when he has no power, when the Great Bear hangs from its tail, and on the four quarters of the year computed therefrom, and on the spaces between these Angles. On these days, the Mother TIAMAT is restless, the corpse KUTULU shakes beneath the Earth, and our Master ENKI is sore afraid.

Prepare, then the bowl of TIAMAT, the DUR of INDUR, the Lost Bowl, the Shattered Bowl of the Sages, summoning thereby the FIRIK of GID, and the Lady SHAKUGUKU, the Queen of the Cauldron. Recite the Conjunction IA ADU EN I over it, and build the Fire therein, calling GBL when thou dost, after his manner and form.

When the Fire is built and conjured, then mayest thou raise thine Dagger, summoning the assistance of NINKHARSAG, Queen of the Demons, and NINKASZI, the Horned Queen, and NINNGHIZHIDDA, the Queen of the Magick Wand, after their manner and form. And when thou hast accomplished this, and made the proper sacrifice, thou mayest begin calling whichsoever of the offspring thou mayest, after opening the Gate.

DO NOT OPEN THE GATE, SAVE FOR AN ESPECIAL TIME THAT THOU STATE AT THE TIME OF

OPENING, AND IT MAY NOT STAY OPEN FOR A MOMENT AFTER THE PASSAGE OF THE HOUR OF TIAMAT, ELSE ALL THE ABYSS BREAK FORTH UPON THE EARTH, AND THE DEAD RISE TO EAT THE LIVING, FOR IT IS WRIT: I WILL CAUSE THE DEAD TO RISE AND DEVOUR THE LIVING, I WILL GIVE TO THE DEAD POWER OVER THE LIVING, THAT THEY MAY OUTNUMBER THE LIVING.

After thou hast performed the necessary, called the Spirit, appointed his task, set the time of the closing of the Gate and the return of the Spirit therein, thou must not leave the place of Calling, but remain there until the return of the Spirit and the closing of the Gate.

The Lord of Abominations is HUMWAWA of the South Winds, whose face is a mass of the entrails of the animals and men. His breath is the stench of dung, and has been. HUMWAWA is the Dark Angel of all that is excreted, and of all that sours. And as all things come to the time when they will decay, so also HUMWAWA is the Lord of the Future of all that goes upon the earth, and any man's future years may be seen by gazing into the very face of this Angel, taking care not to breathe the horrid perfume that is the odour of death..

And this is the Signature of HUMWAWA.



And is HUMWAWA appears to the priest, will not the dread PAZUZU also be there? Lord of all fevers and plagues, grinning Dark Angel of the Four Wings, horned, with rotting genitalia, from which he howl in pain through sharpened teeth over the lands of the cities sacred to the APHKHALLU even in the height of the Sun as in the height of the Moon; even with whirling sand and wind, as with empty stillness, and it is the able magician indeed who can remove PAZUZU once he has laid hold of a man, for PAZUZU lays hold unto death.

Know that HUMWAWA and PAZUZU are brothers. HUMAWAW is the eldest, who rides upon a silent, whispering wind and claims the flocks for his own, by which sign you shall know that PAZUZU will come.

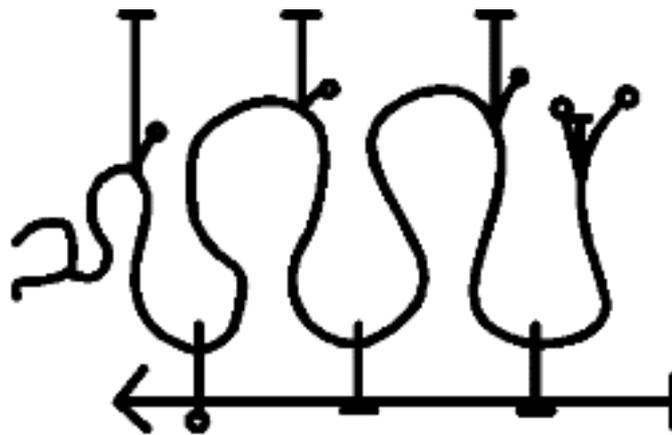
And this is the Sigil of PAZUZU by which he is constrained to come:



Of all the Gods and Spirits of Abomination, there can be no use or gain to call upon AZAG-THOTH, as he is Surely Mad. Rendered sightless in the Battle, he is Lord of CHAOS, and the priest can find little use for him. He is also too powerful to control once called, and gives violent struggle before sent back to the Gate, for which only a strong and able magician may dare raise him. Thus, for that reason, his seal is not given.

Of all the Gods and Spirits of Abomination, KUTULU only cannot be summoned, for he is the Sleeping Lord. The magician can not hope to have any power over him, but he may be worshipped and for him the proper sacrifices may be made, so that he will spare thee when he rises to the earth. And the times for the sacrifice are the same times as the Sleeping of MARDUK, for this is when Great KUTULU moves. And he is the very Fire of the Earth, and Power of All Magick. When he joins with the Abominations of the Sky, TIAMAT will once more rule the earth!

And this is his Seal:



And there are Four Spirits of the Spaces, and they come upon the Wind, and they are Things of the Wind, and of Fire. And the First comes from the North, and is called USTUR, and has a Human Shape. And He is the Most Ancient of the Four, and a Great Lord of the World. And the Second comes from the East, and is called SED and has the Shape of a Bull, but with a human face, and is very mighty. And the Third comes from the south, and is called LAMAS, and is of the Shape of a Lion, but with a human head, and governs those things of the Flame and the Burning Wind. And the Fourth comes from the West, and is called NATTIG, and is of the Shape of an Eagle, but with a human body, having only the face and wings of an Eagle, with an Eagle's claws. And this Eagle comes from the Sea and is a Great Mystery.

And from Nuzku upon Uru they come, and do not wait, and are always present,, and they receive the Wanderers in their Seasons. And the Season of SED is that of the Great Night, when the Bear is slain, and this is in the Month of AIRU. And the Season of LAMAS is the Month of ABU, and that of NATTIG in ARAHSHAMMA and lastly that of USTUR in SHABATU. Thus are the Four Spirits of the Four Spaces, and their Seasons; and they dwell between the Sun's Spaces, and are not of them, but of the Stars, and, as it is said, of the very IGIGI themselves although this is not altogether known.

And to summon these and other Demons, the herb AGLAOPHOTIS must be burnt in a new bowl that must be the Evil Times, and at Night.

And the AKHKHARU may be summoned, which sucketh the blood from a Man, as it desires to become a fashioning of Man, the Blood of KINGU, but the AKHKHARU will never become Man.

And the AKHKHARU may be summoned, if its Sign be known, and it is thus:



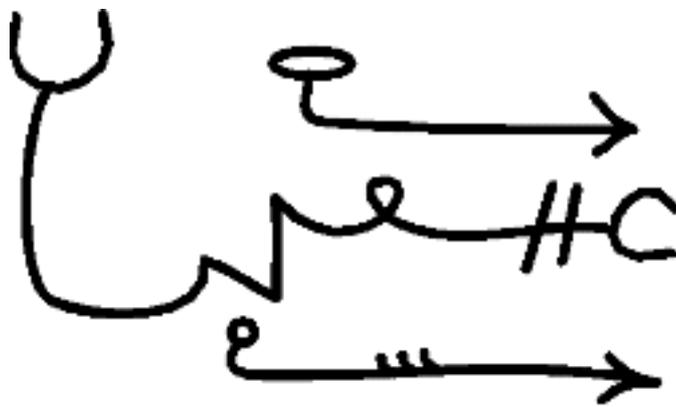
And the LALASSU may be called, which haunteth the places of Man, seeking also to become like Man, but these are not to be spoken to, lest the Priest become afflicted with madness, and become unto a living LALASSU which must needs be slain and the Spirit thereof exorcised, for it is Evil and causeth only terror, and no good can come of it. It is like the LALARTU, and of the same Family as that, save the LALARTU was once living and is caught between the Worlds, seeking Entrance into one or the other. And it must not be permitted Entrance into This, for it is of a sickened constitution and will slay mothers at birth, like unto LAMASHTA, the Queen of Sickness and Misery.

And the Signs by which these Things may be summoned are these, if the Priest have need of them, but know that it is not lawful:

And this is the Seal of the LALASSU



And this is the Seal of the LALARTU:



And know that the MINU of ENKI is powerful against these, but against all Operations of Demonic character, and some of these may be rendered fruitless thereby. Therefore it must always be hid.

Know that GELAL and LILIT are quick to come at Calling, and invadeth the beds of Man, robbing the Water of Life and the Food of Life in which to quicken the Dead, but their labours are fruitless for they do not have the formulae. But the Priest has the formulae, and the Food of Life and the Water of Life may be brought to call many, for after the passage of one-tenth of a Moon the Elements are dead.

And GELAL invades the bed of a Woman, and LILIT that of a Man, and sometimes evil beings are born of these hauntings, and as such must be slain, for the children of GELAL are workers natural of the ANCIENT ONE, having His Spirit; and the children of LILIT are likewise, but are born in secret places which may not be perceived by Man, and it is not until the time of their maturity that such as these are given to walking in the places of Men.

And GELAL rideth upon the Wind, but oftentimes LILIT cometh of the Water. Which is why running Water must be used in the Rites, because of the cleanliness thereof.

And the Sign of GELAL is thus:



And the Sign of LILIT is thus:



And XASTUR is a foul demoness who slays Men in their Sleep, and devours that which she will. And of her no more may be said, for it is unlawful; but know that the worshippers of TIAMAT know her well, and that she is beloved of the Ancient Ones.

This is her Sign, by which you may know her:



And know further that the legions of these Evil Ones are uncountable and stretcheth forth on all sides and into all places, though they cannot be seen, except at certain times and to certain persons. And these times are as said before, and the persons unknown, for who can know XASTUR?

But the Dead may be always summoned, and many times are willing to rise; but some are stubborn and desire to remain Where they are, and do not rise, save for the efforts of the Priest, who has power, as ISHTAR, both in this Place and in the Other. And the Dead must be called in the Four Directions, and in the Four Spaces for, not knowing where It is, the Priest must needs take especial care that he call everywhere, for the Spirit may be in flight.

And a Dead God may be also summoned, and the formulae is that which follows. It must be spoken clearly aloud, and not a word changed, else the Spirit of the God may devour thee, as there is no Food and no Drink where they are.

And it must be called in a secret place, without windows, or with windows only in one place, and that should be in the Northern Wall of the place, and the only light shall be of one lamp, set on the altar, and the lamp need not be new, nor the altar, for it is a Rite of Age and of the Ancient Ones, and they care not for newness.

And the altar should be of a large rock set in the earth, and a sacrifice acceptable unto the nature of the God should be made. And at the time of the Calling, the waters of ABSU will roil, and KUTULU will stir, but unless it be His time, he will not Rise.

And this is the Conjunction of the Dead God:

May NAMMTAR open my eyes that I may see
May NAMMTAR open my ears that I may hear
May NAMMTAR open my nose that I may sense His approach.
May NAMMTAR open my mouth that my voice will be heard to the far reaches of the Earth.
May NAMMTAR strengthen my right hand that I shall be strong, to keep the Dead under my power,
under my very power.

I conjure Thee, O Ancestor of the Gods!
I summon Thee, Creature of Darkness, by the Works of Darkness!
I summon Thee, Creature of Hatred, by the Words of Hatred!
I summon Thee, Creature of the Wastes, by the Rites of the Waste!
I summon Thee, Creature of Pain, by the Words of Pain!
I summon and call Thee forth, from Thy Abode in Darkness!
I evoke Thee from Thy resting-place in the bowels of the Earth!
I summon Thine eyes to behold the Brightness of my Wand, which is full of the Fire of Life!

I conjure Thee, O Ancestor of the Gods!
I summon Thee, Creature of Darkness, by the Works of Darkness!
I summon Thee, Creature of Hatred, by the Works of Hatred!
I summon Thee, Creature of the Wastes, by the Rites of the Waste!
I summon Thee, Creature of Pain, by the Words of Pain!
By the Four Square Pillars of Earth that support the Sky,
May they stand fast against Them that desire to harm me!
I evoke Thee from Thy resting-place in the bowels of the Earth!
I summon Thee and Thine ears to hear the Word that is never spoken, except by Thy Father, the Eldest of All
Who Know Age
The Word that Binds and Commands is my Word!

**IA! IA! IA! NNGI BANNA BARRA IA!
IARRUGISHGARRAGNARAB!**

I conjure Thee, O Ancestor of the Gods!

I summon Thee, Creature of Darkness, by the Works of Darkness!
I summon Thee, Creature of Hatred, by the Works of Hatred!
I summon Thee, Creature of the Wastes, by the Rites of the Waste!
I summon Thee, Creature of Pain, by the Words of Pain!

I summon Thee, and call Thee forth, from Thy Abode in Darkness!
I evoke Thee from Thy resting-place in the Bowels of the Earth!

MAY THE DEAD RISE!

MAY THE DEAD RISE AND SMELL THE INCENSE!

And this shall be recited only once, and if the God do not appear, do not persist, but finish the Rite quietly, for it means that It hath been summoned elsewhere, or is engaged in some Work which it is better not to disturb.

And when thou hast set out bread for the dead to eat, remember to pour honey thereupon, for it is pleasing to the Goddess Whom No One Worshippeth, Who wanders by night through the streets amid the howling of the dogs and the wailing of the infants, for in Her time a great Temple was built unto Her and sacrifices of infants made that She might save the City from the Enemies who dwelt without. And the Number of infants thus slain is countless and unknowable. And She did save that City, but it was taken soon thereafter when the people no more offered up their children. And when the people made to offer again, at the time of the attack, the Goddess turned her back and fled from her temple, and it is no more. And the Name of the Goddess is no more known. And She maketh the infants restless, and to cry, so the reason for the pouring of honey over the sacred bread, for it is written:

Bread of the Cult of the Dead in its Place I eat
In the Court prepared
Water of the Cult of the Dead in its Place I drink
A Queen am I, Who has become estranged to the Cities
She that comes from the Lowlands in a sunken boat
Am I.

I AM THE VIRGIN GODDESS
HOSTILE TO MY CITY
A STRANGER IN MY STREETS.
MUSIGAMENNA URUMA BUR ME YENSULAMU
GIRME EN!
Oh, Spirit, who understand thee? Who comprehend Thee?

Now, there are Two Incantation to the Ancient Ones set down here, which are well known to the Sorcerers of the Night, they who make images and burn them by the Moon and by other Things. And they burn them by the Moon and by other Things. And they burn unlawful grasses and herbs, and raise tremendous Evils, and their Words are never written down, it is said. But there are. And they are Prayers of Emptiness and Darkness, which rob the Spirit.

Hymn To the Ancient Ones

They are lying down, the Great Old Ones.
The bolts are fallen and the fastenings are placed.
The crowds are quiet and the people are quiet.
The Elder Gods of the Land
The Elder Goddesses of the Land
SHAMMASH
SIN
ADAD
ISHTAR
Have gone to sleep in heaven.
They are not pronouncing judgements.
They are no deciding decisions.
Veiled is the Night.
The Temple and the Most Holy Places are quiet and dark.
The Judge of Truth
The Father of the Fatherless
SHAMMASH
Has gone to his chamber.
O Ancient Ones!
Gods of the Night!
AZABUA!
IAK SAKKAK!
KUTULU!
NINNGHIZHIDDA!
O Bright One, GIBIL!
O Warrior, IRRA!
Seven Stars of Seven Powers!
Ever-Shining Star of the North!
SIRIUS!
DRACONIS!
CAPRICORNUS!
Stand by and accept
This sacrifice I offer

May it be acceptable
To the Most Ancient Gods!

IA MASHMASHTI! KAKAMMU SELAH!

Invocation of the Powers

Spirit of the Earth, Remember!
Spirit of the Seas, Remember!
In the Names of the Most Secret Spirits of NAR MARRATUK
The Sea below the seas
And of KUTULU
The Serpent who sleepeth Dead
From beyond the graves of the Kings
From beyond the tomb wherein INANNA
Daughter of the Gods
Gained Entrance to the Unholy Slumbers
Of the she-fiend of KUTHULETH

In SHURRUPAK, I summon thee to mine aid!
In UR, I summon thee to mine aid!
In NIPPURR, I summon thee to mine aid!
In ERIDU, I summon thee to mine aid!
In KULLAH, I summon thee to mine aid!
In LAAGASH, I summon thee to mine aid!
Rise up, O powers from the Sea below all seas
From the grave beyond all graves
From the Land of TIL
To SHIN
NEBO
ISHTAR
SHAMMASH
NERGAL
MARDUK
ADAR

House of the Water of Life
Pale ENNKIDU
Hear me!

Spirit of the Seas, Remember!

Spirit of the Graves, Remember!

And with these incantations, and with others, the sorcerers and the she-sorcerers call many things that harm of the life of man. And they fashion images out of wax, and out of flour and honey, and of all the metals, and burn them or otherwise destroy them, and chant the civilisations. And they cause plagues, for they summon PAZUZU. And they cause madness, for they call AZAGTHOTH. And these Spirits come upon the Wind, and some upon the Earth, crawling. And no oil, no powder, suffices to save a man from this iniquity, save that exorcisms handed down and recited by the able Priest. And they work by the Moon, and not by the Sun, and by older planets than the Chaldaens were aware. And in cords, they tie knots, and each is a spell. And if these knots be found, they may be untied, and the cords burnt, and the spell shall be broken, as it is written:

AND THEIR SORCERIES SHALL BE AS MOLTEN WAX, AND NO MORE.

And a man may cry out, what have I don't, and my generation that such evil shall befall me? And it mean nothing, save that a man, being born, is of sadness, for he is of the Blood of the Ancient Ones, but has the Spirit of the Elder Gods breathed into him. And his body goes to the Ancient Ones, but his mind is turned towards the Elder Gods, and this is the War which shall be always fought, unto the last generation of man; for the World is unnatural. When the Great KUTULU rises up and greets the Stars, then the War will be over, and the World be One.

Such is the Covenant of the Abominations and the End of this Text.



THE TESTIMONY OF THE MAD ARAB

(The Second Part)

**UR! NIPPUR!
ERIDU! KULLAH!
KESH! LAGASH!
SHURUPPAL SELAH!**

**Day of Living, Rising Sun
Day of Plenty, gracious Sun
Day of Perfect, Grand Delight
Day of Fortune, Brilliant Night
O Shining Day!
O Laughing Day!
O Day of Life, and Love and Luck!
Seven Oldest, Wisest Ones!
Seven Sacred, Learned Ones!
Be my Guardians, polished Swords
Be my Watchful, patient Lords
Protect me from the Rabishu
O Shining, Splendorous APHKALLHU!**

What God have I offended? What Goddess? What sacrifice have I failed to make? What Unknown Evil have I committed, that my going out should be thus accompanied by the fearful howlings of a hundred wolves?

**May the heart of my God return to its place!
May the heart of my Goddess return to its place!
May the God I do not know be quieted toward me!
May the Goddess I do now know be quieted toward me!
May the heart of the Unknown God return to its place for me!
May the heart of the Unknown Goddess return to its place for me!**

I have traveled on the Spheres, and the Spheres do not protect me. I have descended into the Abyss, and the Abyss does not protect me. I have walked to the tops of mountains, and the mountains do not protect me. I have walked the Seas, and the Seas do not protect me.

The Lords of the Wind rush about me and are angered. The Lords of the Earth crawl about my feet and are angered. The Spirits have forgotten me.

My time is shortened, and I must complete as much as I can before I am taken away by the Voice that ever calls. The Moon's days are numbered upon the earth, and the Sun's and I know not the meaning of these omens, but that they are. And the oracles are dried up, and the stars spin in their places. And the heavens look to be uncontrolled, with no order, and the spheres are crooked and wandering.

And the Sign of Zdaq is floating above my writing table, but I cannot read the runes any longer, for that Sign is failing me. Is it always in this fashion? And the Sign is failing me. Is it always in this fashion? And the Sign of Xastur rises up behind me, and of that I know the meaning, but may not write, for I received the message Elsewhere.

I can hardly speak to recognise my own voice.

The Abyss yawns wide before me! A gate has been broken!

Know that the Seven Spheres must be entered in their times and in their seasons, one at a time, and never the one before the other. Know that the Four beasts of the Spaces claim the blood of the initiate, each in their own time and season. Know that TIAMAT seeks ever to rise to the stars, and when the Upper is united to the Lower, then a new Age will come of Earth, and the Serpent shall be made whole, and the Waters will be as One, when on high the heavens had not been named.

Remember to protect the livestock of the village and thy family. The Elder Sign and the Sign of the Race. But the Watcher, too, if They be slow. And no sacrifices are to be made in that time, for the blood will be split for them that have come in, and will call them.

Remember to keep to the low ground, and not the high, for the Ancient Ones swing easily to the tops of the temples and the mountains, whereby they may survey what they had lost the last time. And sacrifices made on the tops of those temples are lost to Them.

Remember thy life is in running water, and not in still water, for the latter is the breeding place of the LILITU, and her creatures are the offspring of Them, and do worship at Their shrines, the places of which are unknown to thee. But where thou seest a standing stone, there they will be, for such is their altar.

Remember to carve the signs exactly as I have told thee, changing not one mark lest the amulet prove a curse against thee that wear it. Know that salt absorbs the evil effluvia of the larvae, and is useful to cleanse the tools with. Do not speak first to the demon, but let him speak first to thee. And is he speak, charge him to speak clearly, in a soft and pleasing voice, and in thy tongue, for it will otherwise surely confuse thee and deafen thee with its roar. And charge it to keep its stench that it may not make thee faint.

Remember not to make the sacrifice either too large or too small, for if it is too small, the demon will not come or, if coming, will be angered with thee so that it will not speak, even when charged, for that is the Covenant. And if it be too large, it will grow too large and too fast and will become difficult to control. And one such demon was raised by that Priest of Jerusalem, ABDUL BEN-MARTU, and was fed extensively on the sheep of the flocks of Palestine, whereupon it grew to frightening proportion and eventually devoured him. But that was madness, for Ben-Martu worshipped the Old Ones, which is unlawful, as it is written.

Remember that the Essences of the Ancient Ones are in all things, but that the Essences of the Elder Gods are in all things that live, and this will prove of value to thee when the time comes.

Remember the ARRA, especially when dealing with Them of Fire, for They respect it, and no other.

Remember to keep the Moon pure.

Beware of the Cults of Death, and these are the Cult of the Dog, the Cult of the Dragon, and the Cult of the Goat; for they are worshippers of the Ancient Ones, and forever try to let Them in, for they have a formulae of which it is unlawful to speak. And these cults are not strong, save at their seasons, when the heavens open up to them and unto their race. And there shall forever be War between us and the Race of Draconis, for the Race of Draconis was ever powerful in ancient times, when the first temples were built in MAGAN, and they drew down much strength from the stars, but now they are as Wanderers of the Wastelands, and dwell in caves and in deserts, and in all lonely places where they have set up stones. And these I have seen, in my journeys through those areas where the ancient cults once flourished, and where now there is only sadness and desolation.

And I have seen them in their Rites, and the awful Things they call forth from the Lands beyond Time. I have seen the Signs carved upon their stones, their altars. I have seen the Sign of PAZUZU, and ZALÉD, and those of XASTUR and AZAG-THOTH, and similarly those of ISHNIGARRAB and the awful Offspring of the Goat, and the terrible musicks of their Race.

I have seen the Blood split upon the Stone. I have seen that Stone struck with a Sword, and have seen the Stone raise up and the Serpent crawl forth. And this power is surely damned; but where does MARDUK tarry? And what of SHAMMASH? The Sleeping Gods truly Sleep.

And what crime have I committed? What Unknown God have I transgressed? What forbidden thing have I

eaten? What forbidden thing have I drunk? My suffering! It is Seven! It is Seven times Seven! O Gods! Do not cast thy servant down!

Remember the Scorpion Man who dwells in the Mountains. He was of old created by TIAMAT to fight the Elder Gods, but was permitted to stay below the Mountains by Them. But He has deceived us once, and may do so again. But call upon him if there be something concerning the Outside that you would know, that I have not told thee. And his sign is simple, and it is thus:



And merely, face the place where he is, and he will come and speak, but do not do this at Dawn, for then the Sun rises and the Scorpion has no power, not from the Dawn till the Dusk, during which time he is forced back beneath the Earth, for that is the letter of the Covenant concerning him, for it is written: He shall not raise his head above the Sun.

And again: His is the dark times.

And again: He knows of the Gate, but not the Gate

And the Scorpion Man has another of his Race, female, that dwells with him there, but of her it is not lawful to speak, and she must be banished with the exorcisms should she appear to thee, for her touch is Death.

And of the Cult of the Dragon, what more can I say to thee? They worship when that Star is highest in the heavens, and is of the Sphere of the IGIGI, as are the Stars of the Dog and the Goat. And their worshippers have always been with us, though they are not of our same Race, but of the Race of their Stars, of the Ancient Ones. And they keep not to our laws, but murder quickly, and without thought. And their blood covers them.

They have summoned the Spirits of War and Plague openly upon our Race, and have caused great numbers of our people and our animals die, after a most unnatural fashion. And they are unfeeling towards pain, and fear not the Sword or the Flame, for they are the authors of all Pain! They are the very creatures of Darkness and Sorrow, yet they Sorrow not! Remember the smell! They can be told by their smell! And their many unnatural sciences and arts, which cause wonderous things to happen, but which are unlawful to our people.

And who is their Master? Of this I do not know, but I have heard them calling ENKI which is surely a blasphemy, for ENKI is of our Race as it is writ in the Text of MAGAN. But, perhaps, they called Another, whose Name I do not know. But surely it was not ENKI.

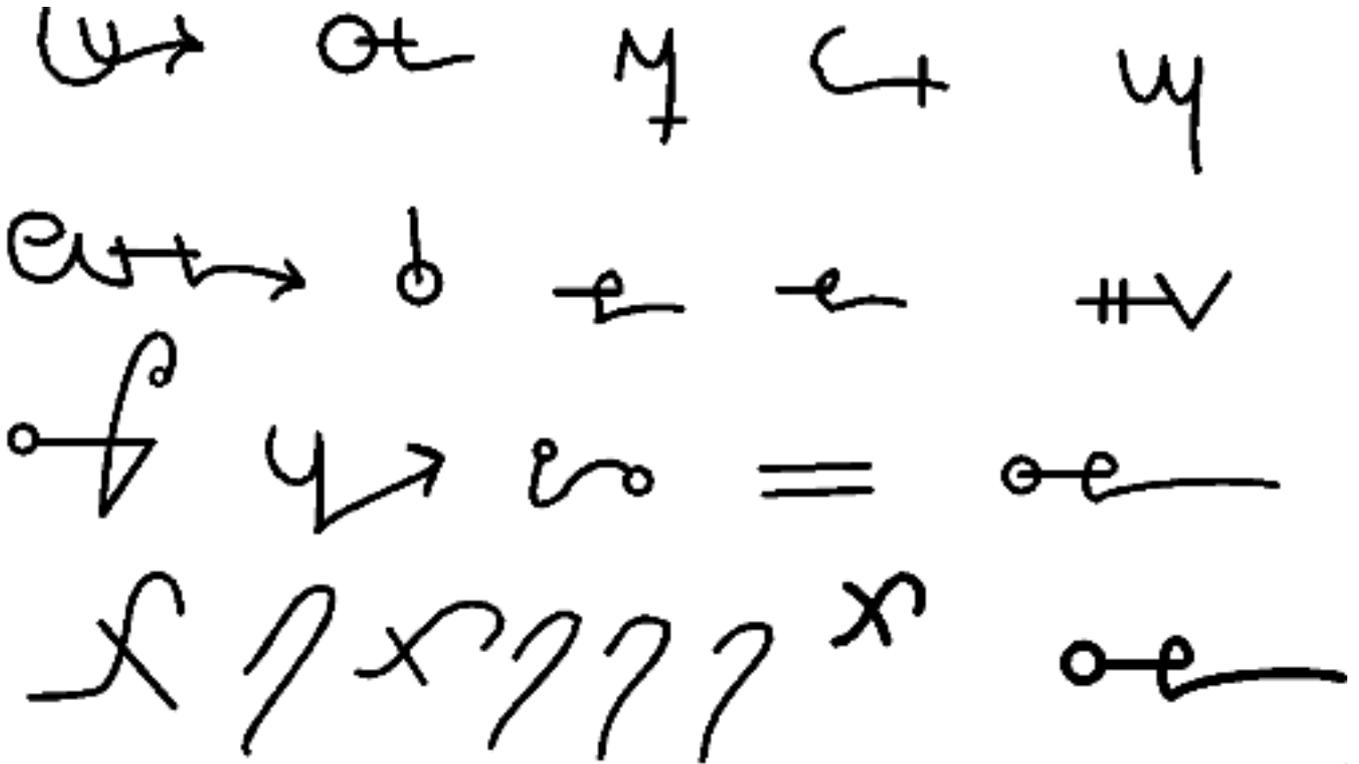
And I have heard them calling all the Names of the Ancient Ones, proudly, at their Rites. And I have seen the blood split upon the ground and the mad dancing and the terrible cries as they yelled upon their Gods to appear and aid them in their mysteries.

And I have seen them turn the very Moon's rays into liquid, the which they poured upon their stones for a purpose I could not divine.

And I have seen them turn into many strange kinds of beast as they gathered in their appointed places, the Temples of Offal, whereupon horns grew from heads that had not horns, and teeth from mouths that had not such teeth, and hands become as the talons of eagles or the claws of dogs that roam the desert areas, mad and howling, like unto those who even now call my name outside this room!

I cry laments, but no one hears me! I am overwhelmed with horror! I cannot see! Gods, do not cast thy servant down!

Remember the Sword of the Watcher. Do not touch It until you want It to depart, for It will depart at a touch and leave thee unprotected for the remainder of the Rite, and although a Circle is a boundary which none can cross, thou wilt find thyself unprepared to meet the incredible sights that will greet thee outside. Remember also the sacrifices to the Watcher. They must be regular, for the Watcher is of a different Race and cares not for thy life, save that he obey thy commands when the sacrifices have been met.



And forgetting the Elder Sign will surely cause thee much grief.

And I have seen a Race of Man that worships a Giant Cow. And they come from somewhere East, beyond the Mountains. And they are surely worshippers of an Ancient One, but of its Name I am not certain, and do not write it down, for it is useless to thee anyway. And in their Rites, they become as cows, and it is disgusting to see. But they are Evil, and so I warn thee.

And I have seen Rites that can kill a man at a great distance. And Rites that can cause sickness to a man, wherever he lives, by the use of a simple charm, which must be spoken in its tongue and in no other, or so it is said. And this charm is as follows:

AZAG galra sagbi mu unna te
NAMTAR galra zibi mu unna te
UTUK XUL gubi mu unna te
ALA XUL gabi mu unna te
GIDIM XUL ibbi mu unna te
GALLA XUL kadbi mu unna te
DINGIR XUL girbi mu unna te
I minabi-ene tashbi aba aba-andibbi-esh!

And this they would chant over a doll of wax as it was burning in their wicked cauldrons. And in these things they took great delight, and still do where they are to be found at their shrines of loathsomeness.

And I have seen the lands of farmers ravaged by their evil spells, scorched black by flame and burning embers that descend from the sky. And that is the Sign that they have been there, where the earth is black and charred, and where nothing grows.

And when fire comes from the heavens, there wilt surely be panic among the people, and the Priest must calm them and take this book, of which he must make a copy in his own, and read the exorcisms therein that his people may not be harmed. For a sword will appear in the sky at those times, a signal to the Ancient Ones that One of Theirs has escaped and entered into this World. And it shall be an omen to thee that such a Spirit is abroad in the land, and must be found. And thou mayest send thy Watcher to the search, and it will be great destruction of cities, and fire will rain from the spheres, until the Elder Gods see your plight and will quell the uprising of the Ancient Ones with powerful Charms. But many will be lost to the Outside at that time.

Watch well the Stars. For when comets are to be seen in the neighbourhood of CAPRICORNUS, His cults will rejoice and the spells will increase from their quarter. And when comets are to be seen in DRACONIS, there is a great danger, for the Cults of the Dragon do rise up at that time, and make many sacrifices, not only of animals, but of men.

And when comets are to be seen in the neighborhood of the Star SIRIUS, then there will be great difficulty in the house of kings, and brother will rise up against brother, and there shall be war and famine. And in these things the worshippers of the Dog will rejoice, and reap the spoils of these conflicts, and will grow fat.

If thou happenest upon such a Cult in the midst of their Rituals, do but hide well so that they do not see thee, else they will surely kill thee and make of thee a sacrifice to their Gods, and thy spirit will be in grave danger, and the howling of the wolves will be for thee and the spirit which escapes from thee. This, if thou be lucky to die quickly, for these Cults rejoice in the slow spilling of blood, whereby they derive much power and strength in their Ceremonies.

Watch well, however, all that they do and all that they say, and write it down in a book that no one will see, as I have done, for it will serve thee well at some future time when thou wilt recognize them by their words or by their actions. And thou mayest procure amulets against them, by which their spells are rendered useless and dull, by burning the Name of their Gods upon parchment or silk in a cauldron of thine own devising. And thy Watcher will carry the burnt spell to their altar and deposit it thereupon, and they will be much afraid and cease their workings for awhile, and their stones will crack and their Gods be sorely angry with their servants.

Write the book thou keepest well, and clearly, and when it is time for thee to go out, as it is my time now, it will pass into the hands of those who may have the best use of it, and who are faithful servants of the Elder Gods, and wilt swear eternal Warfare against the rebellious demons who would destroy the civilisations of man.

And if thou knowest the names of they who would harm thee, write them upon figures of wax, made in their image, upon which you will make the Curse and melt them in the cauldron you have set up within the MANDAL of protection. And the Watcher will carry the Curse to them for whom it was uttered. And they will die.

And if thou does not know of their names, nor of their persons, save that they seek to harm thee, make a doll of wax like a man, with his limbs, but with no face. And upon the face of the doll write the word KASHSHAPTI. Hold the doll over the flaming cauldron while saying fiercely over it:

ATTI MANNU KASHSHAPTU SHA TUYUB TA ENNI!

and then drop the doll into the flame. From the smoke that rises from this action, you will see the name of the sorcerer or sorceress written within it. And then you will be able to send the Watcher to bring the Curse. And that person will die.

Or thou mayest call upon ISHTAR to protect thee from the spells of sorcery. And for this, the MANDAL must be prepared as always, and a figure of ISHTAR be upon the altar, and incantations made to summon Her assistance, like the following incantation that is ancient, from the Priests of UR:

WHO ART THOU, O WITCH, THAT SEEKEST ME?

Thou hast taken the road

Thou hast come after me

Thou hast sought me continually for my destruction

Thou hast continually plotted an evil thing against me

Thou hast encompassed me

Thou hast sought me out

Thou hast gone forth and followed my steps

But I, by the command of the Queen ISHTAR

Am clothed in terror

Am armed in fierceness

Am arrayed with might and the Sword

I make thee tremble

I make thee run afraid

I drive thee out

I spy thee out

I cause thy name to be known among men

I cause thy house to be seen among men

I cause thy spells to be heard among men

I cause thy evil perfumes to be smelt among men

I unclothe thy wickedness and evil

And bring your sorceries to naught!

It is not I, but NANAKANISURRA

Mistress of Witches

And the Queen of heaven ISHTAR

Who command thee!

And if these worshippers and sorcerers still come at thee, as it is possible, for their power comes from the Stars, and who knows the ways of the Stars?, thou must call upon the Queen of Mysteries, NINDINUGGA, who will surely save thee. And thou must make incantations with her Title, which is NINDINUGGA NIMSHIMSHARGAL ENLILLARA. And it is enough merely to shout that Name aloud, Seven times, and she will come to thine aid.

And remember that thou purify thy temple with the branches of cypress and of pine, and no evil spirit which haunteth buildings will cause habitation to be set up therein, and no larvae will breed, as they do in many unclean places. The larvae are enormous, twice as large as a man, but do breed on his excretions, and even, it is said, upon his breath, and grow to terrible height, and do not leave him until the Priest or some magician cut him off with the copper dagger, saying the name of ISHTAR seven times seven times, aloud, in a sharp voice.

The night has now grown silent. The howling of the wolves has grown quiet, and can scarce be heard. Perhaps it was some other that they sought? Yet, can I tell in my bones that this is not so? For the XASTUR sign has not left its station behind me, and has grown larger, casting a shadow over these pages as I write. I have summoned my Watcher, but It is troubled by some Things and does not respond to me well, as though afflicted with some disease, and dazed.

My books have lost light, and settle upon their shelves like animals fallen asleep, or dead. I am sickened by what voices I hear now, as though the voices of my family, left behind me so many years ago, that is impossible to conceive that they are about. Did I not understand of their untimely, unnatural death? Can the demons who wait Without take on so viciously the human voices of my parents? My brother? My sister?

AVAUNT THEE!

That this Book were an amulet, a Seal of Protection! That my ink were the ink of Gods and not of Men! But I must write hastily, and if thou cannot read nor understand this writing, perhaps it is sign enough for thee of the strength and power of the demons that be, in these times and in these places, and is surely a warning to thee to have a care and not to invoke carelessly, but cautiously, and not, under any circumstances, seek carelessly to open that Gate to the Outside, for thou can never know the Seasons of Times of the Ancient Ones, even though thou can tell their Seasons upon the Earth by the rules I have already instructed thee to compute; for their Times and Seasons Outside run uneven and strange to our minds, for are they not the Computers of All Time? Did they not set Time in its Place? It were not enough that the Elder Gods (have mercy on Thy servant!) set the Wanderers to mark their spaces, for such spaces as existed were the work of the Ancient Ones. Were no Sun to shine, were SHAMMASH never born, would not the years pass by, as quickly?

Seek ever to keep the Outside Gate closed and sealed, by the instructions I have given thee, by the Seals and the Names herein.

Seek ever to hold back the Powers of the Cults of the ancient Worship, that they might not grow strong on their blood, and on their sacrifice. By their wounds shall ye know them, and by their smell, for they are not born as men, but in some other fashion; by some corruption of seed or spirit that has given them other properties than those we are familiar with. And they like the Dark Places best; for their God is a Worm.

**IA! SHADDUYA IA! BARRA! BARRA! IA KANPA! IA KANPA!
ISHNIGARRAB! IA! NNGI IA! IA!**

The Stars grow dim in their places, and the Moon pales before me, as though a Veil were blown across its flame. Dog-faces demons approach the circumference of my sanctuary. Strange lines appear carved on my door and walls, and the light from the Windows grows increasing dim.

A wind has risen. The Dark Waters stir. This is the Book of the Servant of the Gods . . .



From: Aleister Crowley
To: All
Subject: The Enochian Tablets and the Book of the Law
Msg #31, 19-Jun-90 10:45:34

MWT-C.TXT11-11-8820:13dee
Magick Without Tears, Cap XVI (p 231)

* "It was part of my plan for the Equinox to prepare a final edition of the work of Dr. Dee and Sir Edward Kelly. I had a good many of the data and promised myself to complete them by studying the manuscripts in the Bodleian Library at Oxford --- which, incidentally, I did in the autumn; but it struck me that it would be useful to get my large paintings of the four Elemental Watch Towers which I had made in Mexico. I thought these were probably in Boleskine. I decided to go up there for a fortnight or so. Incidentally, I had the conveniences for conferring upon Neuberg the degree of Neophyte, he having passed brilliantly through this year as a Probationer.

I consequently asked him and an Emmanuel man named Kenneth Ward, to come More [Y,n]? and stay with me. I had met Ward at Wastdale Head shortly before, having gone there to renew my ancient loves with the creeds of the gullies.

It happened that Ward was very keen on skiing. I had several pairs and offered to give him some. This casual circumstance proved an essential part of the chain by which I was ultimately dragged behind the chariot of the Secret Chiefs. At least I thought it was a chain. I did not realize that steel of such exquisite temper might be beaten into a sword fit for the hand of a free man.

To my annoyance, I could not find the Elemental Watch Towers anywhere in the house. I daresay I gave up looking rather easily. I had got into a state of disgusted indifference about such things. Rose might have destroyed them in a drunken fit, just as she might have pawned them if they had possessed any commercial value. I shrugged my shoulders accordingly, and gave up the search. The ski that I had promised Ward were not to be found any more than the Watch Towers. After putting Neuburg through his initiation*, we prepared to go to London. I had let the house, and my tenant was coming in on the first of July. We had four days in which to amuse ourselves; and we let ourselves go for a thorough good time. Thus like a thunderbolt comes the incident of June 28, thus described in my diary:

"Glory be to Nuit, Hadit, Ra-Hoor-Khuit in the Highest! A little before midday I was impelled mysteriously (though exhausted by playing fives, billiards, etc. till nearly six this morning) to make a final search for the Elemental Tablets. And lo! when I had at last abandoned the search, I cast mine eyes upon a hole in the loft where were ski, etc., and there, O Holy, Holy, Holy! were not only all that I sought, but the manuscript of Liber Legis."^

The ground was completely cut away from under my feet. I remained for two whole days meditating on the situation --- in performing, in fact, a sort of supplementary Sammasati to that of 1905. Having the knack of it, I reached a very clear conclusion without too much difficulty. The essence of the situation was that the Secret Chiefs meant to hold me to my obligation. I understood that the disaster and misery of the last three years was due to my attempt to evade my duty. I surrendered unconditionally, as appears from the entry of July 1.

"I once more solemnly renounced all that I have or am. On departing (at midnight from the topmost point of the hill which crowns my estate) instantly shone the moon, two days before her fullness, over the hills among the clouds."

This record is couched in very general terms, but it was intended to cover the practical point of my resuming the task laid upon me in Cairo exactly as I might be directed to do by my superiors.

STJOHN6.ASC4-12-8917:10dee
John St. John, The Sixth Day

By the Flaming Star of my Will! By the Senses of my Body! By the Five Elements of my Being! Rise! Move! Appear! Come ye forth unto me and torture me with your fierce pangs . . . for why? because I am the Servant of the Same your God, the True Worshipper of the Highest.

Ol sonuf vaoresaji, gono ladapiel, elonusaha caelazod.

I rule above ye, said the Lord of Lords, exalted in power.

[From Dr. Dee's MSS. -- Ed.]

11:17 Will now try the Hanged Man again.

EQ-I-1.AS25-18-9017:13dee
John St. John

This shall be my ritual.

1. Banishing Pentagram Ritual.
2. Invoking ditto. [These will appear in No. 2, "Liber O." --- ED.] {86}
3. "The Bornless One." [See the "Goetia." --- ED.]
4. The Calls I --- VI with the rituals of the five Grades. [From Dr. Dee's and the G.'. D.'. MSS. --- ED.]
5. Invocation of Thoth.
6. (No: I will "not" use the New Ritual, nor will I discuss the matter.) An impromptu invocation of Adonai.
7. Closing formulae.

To work, then!

More [Y,n]?

MWT-D.TXT11-13-8817:56dee
Magick Without Tears

Before closing the subject entirely I think it well to point out that there are quite a number of worlds on which a good deal of work remains to be done. In particular I cannot refrain from mentioning the work of Dr. Dee and Sir Edward Kelly. My own work on this subject has been so elaborate and extensive that I shall never sufficiently regret that I never had an opportunity of completing it, but I should like to emphasize that the obtaining of a book like Liber 418 is in itself so outstanding an achievement that it should serve as an encouragement to all Magicians.

65-4A.ASC4-12-8917:06dee
Comment to Liber 65, Cap IV

The Bennu bird refers to the currents and sub-currents set in motion by the A.'.A.'. , every 600 years approximately, that is, twice in the course of each Aeon.

1900 Aiwass (Thelema)
15-1600 Dee and Kelly, Christian Rosencreutz, Luther,
Paracelsus 1490 - 1541.
1300 Jacobus Burgundus Molensis.
9-1000
6-700 Mohammed.
3-400
0 Apollonius of Tyana.
BX 300 Gautama Buddha.

NOTE. Scale of Time -- resolved images dilated presentation. Racehorse legs.

In a series of m events, none of which suggest n.
Cf. glyphs of A. spelling of words, etc.

Therefore no gauge of reality. (_LXV_ I:32 _seq_.)

... from the Desk of Frater A.U.D.C.A.L.
--- Via Silver Xpress V2.26
* Origin: Opera=Amorem += BaphoNet-by-the-Sea (718)499-9277

[33] Highest: 98.
Press Enter for NEXT msg.
ECHO area 87 ... Enochian
ECHOMAIL: [A N P C E R = - + L I M G K U ?]:
From: Israel REGARDIE
To: All
Subject: from the Intro to Vision & Voice
Msg #34, 19-Jun-90 10:53:04

V&V.ASC10-30-8900:26dee
Vision & the Voice, Intro

The Seer had not thought of continuing this work for nearly 9 years. It is not at all clear how the idea came to him in 1909, during a walk through the Desert with Frater O.V., (Victor Neuburg) a Probationer of the A{.'.} A{.'.}, but at Aumale a Hand suddenly smote its lightning into his heart, and he knew that now, that very day, he must take up The Vision and the Voice from the point where he had laid it down in 1900. Parallel to this, it is also possible that he had in his ruck sack one of his earliest Magical Note Books, where he had copied with infinite patience the 19 Calls or Keys obtained by Sir Edward Kelly from certain Angels and written down by Queen Elizabeth's astrologer, Dr. John Dee.
More [Y,n]?

The facts that stamp these Keys or Calls are these. Over 100 squares filled with letters were obtained by these two Magicians, in a manner which no one yet has quite understood. Dee would have one or more of these tables (as a rule 49 by 49) --- some full, others lettered only on alternate squares --- before him on a writing table. Kelly would sit at what they called the Holy Table, and gaze into a "Shewstone" in which he would see an Angel, who would point with a wand to letters

on one of these charts in succession. Kelly would report, for example, "He points to column 6, rank 31", and so on, apparently not mentioning the letter, which Dee found and wrote down from the "Table" before him. When the Angel had finished, the message was rewritten backwards.

It had been dictated backwards as being too dangerous to communicate forwards --- each word being in its nature so powerful that its direct communication would have evoked forces which were not wanted at that time.

These Keys being re-written backwards, there then appeared conjurations More [Y,n]?

in a language which they called "Enochian", or "Angelic". It is not a jargon; it has a grammar and a syntax of its own. It is far more sonorous, stately and impressive than even Greek or Sanskrit and the English translations, though in places difficult to understand, contain passages of a sustained sublimity that Shakespeare, Milton and the Bible do not surpass.

... from the Desk of Frater A.U.D.C.A.L.

--- Via Silver Xpress V2.26

* Origin: Opera=Amorem += BaphoNet-by-the-Sea (718)499-9277

[34] Highest: 98.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Tony Iannotti

Msg #35, 24-Jun-90 08:16:46

Subject: Re: b4 6b

* Original: FROM.....David Scriven (161/93)

* Original: TO.....Tony Iannotti (107/666)

* Forwarded by.....OPUS 107/666

I agree that the names of the Great Elemental Kings are most likely inventions of Mathers, which does not completely dissipate my interest in them. I'd also like to find out the derivation of the Elemental Sigils, are these simply presented in a manuscript as such, or are they derived from the Sigillum or some other figure? The sigil of the Water tablet actually occurs on the Ensign of the Sun, and an approximation of the Sigil of the Air tablet occurs on the Sigillum, the Sigil of the Earth tablet occurs everywhere, but I haven't had much luck tracing the Sigil of the Fire Tablet.

I do have a copy of Turner's "Eli

From: Tony Iannotti

To: David Scriven

Msg #37, 24-Jun-90 16:41:10

Subject: Re: b4 6b

* Original: FROM.....Tony Iannotti (107/666)

* Original: TO.....David Scriven (161/93)

* Forwarded by.....OPUS 107/666

>I agree that the names of the Great Elemental Ki67

From: Tony Iannotti

To: Magi

Msg #67, 05-Sep-90 21:54:20

Subject: Enochian Rituals, Part 3

09-06-1987
Sun in Virgo
Moon in Pisces

THE ENOCHIAN RITUAL OPENING OF THE AIR TABLET:

1. Stand at Altar facing East, announce:

PROKOL, PROKOL, PROFANY BALASTY OMPEDA

2. Perform the Enochian Pentagram Banishing Ritual and Hexagram Banishing Ritual. Using either dagger or thumb wand.

More [Y,n]?

3. Go to East of Altar. Pick up Water Chalice. Sprinkle it three times in front of Air Tablet or Sigil, hold above head, and move slowly around the perimeter of room, deosil (clockwise), stopping before each Tablet to sprinkle them and intoning:

4. EMPEH ARSEL GAYOL (EM-PAY-HAY AR-SEL GAH-EE-OHL)
VY PRYAZ OMAOAS DE DRYLPY ZUMBY E VYN NONK DS KHYS MYR DE AR KYKLE.
(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS DAY DAH-REE-LAH-PAH
ZOAD-OO-MEE-BEE AY VEE-NOO NOH-NOO-KEE DAH-ESS KAH-HEES MEE-RAY
DAY AH-RAY KEE-KAH-LAY)

5. Return to East. Replace Water Chalice and take Fire Wand. Then starting in the East, wave the wand three times in front of Air Tablet or Sigil, hold above head and circumambulate deosil, stopping before each Tablet or Sigil to wave the wand and intoning:

More [Y,n]?

6. OD MYKMA, NONKF URAN MALPRYG PYRYPYAX ANANAEL. SOLPETH PRYAZ BYA PRGEL.
(OH-DAH MEE-KAH-MAH, NOH-NOO-KEEF OO-RAH-NOO MAH-LAH-PEE-AR-GEE
PEE-REE-PAY-SAHX AH-NAH-NAH-EL. SOH-LAH-PAY-TAY-HAY PAY-REE-AH-ZOAD
BEE-AH PAY-RAY-GAY-LAH)

7. Upon returning to the East, replace Fire Wand and take Air Dagger. Then using dagger, strike Air in front of Tablet three times. Make a circle, with Invoking Air Pentagram within it, with sign of Aquarius for Air Kerub in center, and intone:

8. ORO YBAH AOZPY (EH-ROH EE-BAH-HAY AH-OH-ZOAD-PEE)
VY PRYAZ OMAOAS ZONKON E VYN NONK DS CHYS GYGPAH DE AR KYKLE.
(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS ZOAD-OH-NOO-GOH NOO AY VEE-NOO
NOH-NOO-KEE DAH-ESS KAH-HEES GEE-GEE-PAH-HAY DAY AH-RAY KEE-KAH-LAY)

More [Y,n]?

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[67] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Joey

Msg #68, 05-Sep-90 21:55:02

Subject: Enochian Rituals, Part 3 bis

9. While still facing East, intone the Third Angelical Call:
10. MYKMA GOHO MAD. ZYR KOMSELHA ZYEN BYAH OS LONDOH. NORZ KHYS OTHYL
GYGYPAH, VND-Y KHYS TA PV-YM Q MOSPLEH TELOKH QVY-Y-N TOLTORG KHYS Y
KHYS-GE YN OZYEN DS T BRGDO OD TORZVL. Y LY E OL BALZARG OD AALA THYLN
OS NETAAB, DLVGA VONSARG LONSA KOKASB: FAFEN YZYZOP OD MYYNOAG DE
GNETAAB
VAVN NA-NA-E-EL: PANPYR MALPRG PYLD KAOSG. NOAN VNALAH BALT OD VAOAN.
SA DOOAYP MAD GOHVLOR GOHVS AMYRAM. MYKMA YEHVSOZ KAKAKOM OD DOOAYN
NOAR
MYKAOLZ AAYOM KASARMG GOHYA: ZAKAR, VNYGLAG OD YM-VA-MAR PVGO, PLAPLY
ANANAEL QAAON. EXARP, ZONGON.

(MEE-KAH-MAH GOH-HOO MAH-DAH. ZOAD-EE-RAY KOHM-SAY-LAY-HAY-AH
ZOAD-EE-AY-NOO BEE-AH OH-ESS LOH-NOO-DOH. NOH-RAY-ZOAD KAH-HEES
More [Y,n]?
OH-TAY-HEE-LAH GEE-GEE-PAH-HAY, VAH-NOO-DAH-LAH KAH-HEES TAH
POO-EEM KOH MOH-ESS-PAY-LAY-HAY TAY-LOH-KAH-HAY KOO-EE-EE-NOO
TOH-LAH-TOH RAY-GEE KAH-HEES EE KAH-HEES-GEE EE-NO
OH-ZOAD-EE-AY-NU
DAH-ESS TAY BAH-RAY-GAH-DOH OH-DAH TOH-RAY-ZOAD-OO-LAH. EE LEE
AY
OH-LAH BAH-LAY-ZOAD-AR-GEE OH-DAH AH-AH-LAH TAY-HEE-LAH-NOO OH-ESS
NAY-TAH-AH-BAY, DAH-LOO-GAH VOH-NOO-SAH-RAY-GEE LOH-NOO-SAH
KOH-KAH-SEE-BAY: FAH-FAY-NOO EE-ZOAD-EE-ZOAD-OH-PAY OH-DAH
MEE-EE-NOH-AH-GEE DAY GEE-NAY-TAH-AH-BAY VAH-OO-NOO
NAH-NAH-AY-AY-LAH: PAH-NOO-PEE-RAY MAH-LAH-PEE-AR-GEE PEE-LAH-DAH
KAH-OH-ESS-GEE. NOH-AH-NOO VAH-NAH-LAH BAL-LAH-TAY OH-DAH
VAY-OH-AH-NOO. SAH DOH-OH-AH-EE-PAY MAH-DAH GOH-HOH-LOHR GOH-HOOS
AH-MEE-RAHM. MEE-KAH-MAH EE-AY-HOO-SOH-ZOAD KAH-KAH-KOHM OH-DAH
DOH-OH-AH-EE-NOO NOH-AH-RAY MEE-KAH-OH-EL-ZOAD AH-AH-EE-OHM
KAH-SAH-RAY-EM-GEE GOH-HEE-AH: ZOAD-AH-KAH-RAY, VAH-NEE-GEE-LAH-GEE
OH-DAH EE-MEE-VAH-MAH-RAY POO-GOH, PAY-LAH-PAY-LEE AH-NAH-NAH-EL
More [Y,n]?
KAH-AH-OH-NOO. AYKS-SAH-PAY, ZOAD-OH-NOO-GOH-NOO.
11. Starting in the East circumambulate perimeter deosil three times and
then
do the Sign of the Enterer and intone:
12. MYKAOLZ KHYS YLS, GE-YAD.
MYKAOLZ KHYS YLS, ENAY.
MYKAOLZ KHYS YLS, YAYDON.
MYKAOLZ KHYS YLS, MONASKY.
ENAY DE VAOAN OD LANSO.

(MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, GAY-EE-AH-DAH
MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, AY-NAH-EE
MEE-KAH-OH-EL ZOAD KAH-HEES EE-EL-SEE, EE-AH-DOH-NOO
MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, MAH-NAH-ESS-KEE
AY-NAH-EE DAY VAH-OH AH-NOO OH-DAH LOH-NOO-SAH)
More [Y,n]?
13. State the purpose for opening the AIR Tablet.

14. Declare temple opened:

E EMNA ODO OY SYSYON. (AY AY-MEE-NAH OH-DOH OH-EE SEE-SEE-OH-NOO.)

15. After completing spiritual exercise, close the temple by widdershins circumambulation, doing the Sign of the Enterer when passing the Air Tablet. Then perform the Enochian Banishing Ritual of the Air Quadrant.

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

Press ENTER to continue

[68] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Harvey

Msg #69, 05-Sep-90 21:55:50

Subject: Enochian Rituals, Part 4

09-24-1987

Sun in Libra

Moon in Libra

THE ENOCHIAN RITUAL OPENING OF THE FIRE TABLET:

1. Stand at Altar facing East, announce:

PROKOL, PROKOL, PROFANY BALASTY OMPEDA

2. Perform the Enochian Pentagram Banishing Ritual and Hexagram Banishing Ritual. Using either dagger or thumb wand.

More [Y,n]?

3. Go to East of Altar. Pick up Water Chalice. Sprinkle it three times in front of Air Tablet or Sigil, hold above head, and move slowly around the perimeter of room, deosil (clockwise), stopping before each Tablet to sprinkle them and intoning:

4. EMPEH ARSEL GAYOL (EM-PAY-HAY AR-SEL GAH-EE-OHL)

VY PRYAZ OMAOAS DE DRYLPY ZUMBY E VYN NONK DS KHYS MYR DE AR KYKLE.

(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS DAY DAH-REE-LAH-PAH

ZOAD-OO-MEE-BEE AY VEE-NOO NOH-NOO-KEE DAH-ESS KAH-HEES MEE-RAY

DAY AH-RAY KEE-KAH-LAY)

5. Return to East. Replace Water Chalice and take Fire Wand. Then starting in the East, wave the wand three times in front of Air Tablet or Sigil, hold above head and circumambulate deosil, stopping before each Tablet

or

Sigil to wave the wand and intoning:

More [Y,n]?

6. OD MYKMA, NONKF URAN MALPRYG PYRYPSAX ANANAEL. SOLPETH PRYAZ BYA PRGEL.
(OH-DAH MEE-KAH-MAH, NOH-NOO-KEEF OO-RAH-NOO MAH-LAH-PEE-AR-GEE
PEE-REE-PAY-SAHX AH-NAH-NAH-EL. SOH-LAH-PAY-TAY-HAY PAY-REE-AH-ZOAD
BEE-AH PAY-RAY-GAY-LAH)

7. Go to South. Then using wand, wave wand three times in front of Fire
Tablet. Make a circle tracing Invoking Pentagram of Fire within it,
make
sign of Leo as Fire Kerub in center, intoning:

8.

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)
More [Y,n]?

[69] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Helen

Msg #70, 05-Sep-90 21:56:20

Subject: Enochian Rituals, Part 5

09-17-1987

Sun in Virgo

Moon in Cancer

ENOCHIAN RITUAL CONSECRATION OF MAGICKAL INSTRUMENTS:

1. Stand at Altar facing East, announce:

PROKOL, O PROKOL, PROFANY BALASTY OMPEDA

2. Perform the Enochian Pentagram Banishing Ritual an Hexagram Banishing
More [Y,n]?

Ritual, using either Fire Wand, Air Dagger or thumd wand.

3. Perform a Ritual Opening of the appropriate Enochian Tablet.

4. Then conduct the proper Invocation for the Magickal Instrument.
(See Enochian Invocations A, B, C and D, that follow)

5. After completing the consecration, close the temple by widdershins
circumambulation, doing the Sign of the Enterer when passing the
appropriate Tablet. Then perform the Enochian Pentagram Banishing
Ritual.

6. Conclude with the following:

GOHUS TORZU OD ZAKAR NONK GAH DS KHYS COMMAH OD ZYMYY AAYOM. ALDON
AMYRAM

OD O ZORENSG K NA FAORGT SA ETHARZY.

More [Y,n]?

(GOH-HOOS TOR-ZOAD-OO OH-DAH ZOAD-AH-KAH-RAY NOH-NOO-KAH GAH-HAY
DAH-ESS KAH-HEES KOHM-MAH OH-DAH AH-AH-EE-OHM AH-MEE-RAHM OH-DAH
ZOAD-ON-RAYNOO-ESS-GEE KAH NAH FAH-OHR-GEE-TAY SAH
AY-TAY-HAH-RAY-ZOAD-EE.)

E PYLAH EMETGYS OY SYSYON.

(AY PEE-LAH AY-MAY-TAY-GEES OH-EE SEE-SEE-OH-NOO.)

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

*** There is a reply. See #89.

Press ENTER to continue

[70] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Paris

Msg #71, 05-Sep-90 21:57:06

Subject: Enochian Rituals, Part 6

A. ENOCHIAN FIRE WAND INVOCATION:

1. Go to South of Altar, take Fire Wand in right hand and face the Fire Tablet, then holding the wand in front of you, intone:

EDLPRNAA, E VYN NONKYF ASPT POAMAL DE PRGEL:
NYYS OD DLUGA LONSA DE SYBSY MYRK OY KAB.

(EH-DAH-LAH-PAH-AHR-NAH-AH, AY VEE-NOO NOH-NOO-KEE AH-ESS-PAY-TAY
POH-AH-MAH-LAH DAY PAY-RAY-GAT-LAH :
NEE-EE-ESS OH-DAY DAH-LOO-GAH LOH-NOO-SAH DAY SEE-BAY-SEE
MEE-AR-KAH OH-HEE KAH-BEH.)

More [Y,n]?

2. Address the Seniors. Intone:

AAETPYO, ADAEOET, ALNKVOD, AAPDOKE, ANODOYN, ARYNNAP:
NYYS OD DLUGA KARS MYKAOLZ LONSA TA Y OROKH, PAYD MYRK OY KAB.

(AH-AH-AY-TAH-PEE-OH, AH-DAH-AY-OH-AY-TAY, AH-LAH-NEH-KAH-VOH-DAH,
AH-AH-PEH-DAH-OH-KEE, AH-NAH-OH-DOH-EE-NAH, AH-REE-NAH-NAH-AH-PEH :
(NEE-EE-ESS OH-DAY DAH-LOO-GAH KAH-RESS MEE-KAH-OH-EL-ZOAD
LOH-NOO-SAH TAH EE OH-ROH-KAH-HAY, PAH-EE-DAH MEE-AR-KAH
OH-HEE KAH-BEH.)

3. Hold the Fire Wand before the Fire Tablet and intone:

OY KAB BYTOM ZYZOP.

(OH-EE KAH-BEH BEE-TOH-MEH ZOAD-EE-ZOAD-OH-PEH)

4. Return to format of the Consecration Ritual, step 5.
More [Y,n]?

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[71] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Oriental Mysterious Masters

Msg #72, 05-Sep-90 21:57:40

Subject: Enochian Rituals, Part 7

A. ENOCHIAN FIRE WAND INVOCATION:

1. Go to South of Altar, take Fire Wand in right hand and face the Fire Tablet, then holding the wand in front of you, intone:

EDLPRNAA, E VYN NONKYF ASPT POAMAL DE PRGEL:
NYYS OD DLUGA LONSA DE SYBSY MYRK OY KAB.

(EH-DAH-LAH-PAH-AHR-NAH-AH, AY VEE-NOO NOH-NOO-KEE AH-ESS-PAY-TAY
POH-AH-MAH-LAH DAY PAY-RAY-GAT-LAH :
NEE-EE-ESS OH-DAY DAH-LOO-GAH LOH-NOO-SAH DAY SEE-BAY-SEE
MEE-AR-KAH OH-HEE KAH-BEH.)

More [Y,n]?

2. Address the Seniors. Intone:

AAETPYO, ADAEOET, ALNKVOD, AAPDOKE, ANODOYN, ARYNNAP:
NYYS OD DLUGA KARS MYKAOLZ LONSA TA Y OROKH, PAYD MYRK OY KAB.

(AH-AH-AY-TAH-PEE-OH, AH-DAH-AY-OH-AY-TAY, AH-LAH-NEH-KAH-VOH-DAH,
AH-AH-PEH-DAH-OH-KEE, AH-NAH-OH-DOH-EE-NAH, AH-REE-NAH-NAH-AH-PEH :
(NEE-EE-ESS OH-DAY DAH-LOO-GAH KAH-RESS MEE-KAH-OH-EL-ZOAD
LOH-NOO-SAH TAH EE OH-ROH-KAH-HAY, PAH-EE-DAH MEE-AR-KAH
OH-HEE KAH-BEH.)

3. Hold the Fire Wand before the Fire Tablet and intone:

OY KAB BYTOM ZYZOP.
(OH-EE KAH-BEH BEE-TOH-MEH ZOAD-EE-ZOAD-OH-PEH)

4. Return to format of the Consecration Ritual, step 5.
More [Y,n]?

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[72] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Alice Cusack

Msg #73, 05-Sep-90 21:59:10

Subject: Enochian Rituals, Part 8

C. ENOCHIAN WATER CUP INVOCATION:

1. Go to West of Altar, take Water Cup in right hand and face the Water Tablet, then holding the cup in front of you, intone:

RAAGYOSL, E VYN NONKYF ASPT POAMAL DE ZYLD:

NYYS OD DLUGA LONSA DE SYBSY MYRK OY TALHO.

(RAH-AH-GAH-EE-OH-ESS-LAH, EE VEE-NOO NOH-NOO-KEE AH-ESS-PAY-TAY

POH-AH-MAH-LAH DAY ZOAD-LEE-DAH:

NEE-EE-ESS OH-DAY DAH-LOO-GAH LAH-NOO-SAH DAY SEE-BAY-SEE

MEE-AR-KAH OH-EE TAH-LAH-HOH)

More [Y,n]?

2. Address the Seniors. Intone:

LSRAHPM, SAYYNOV, LAVAXRP, SLGAYOL, SOAHZNT, LYGDYSA:

NYYS OD DLUGA KARS MYKAOLZ LONSA TA Y OROKH PAYD MYRK OY TOLHO.

(LAH-ESS-RAH-HEH-PEH-MAH, SAH-HEE-EE-NAH-OH-VEH, LEH-AH-VAH-EX-ROH-PAY,

SAH-LAH-GEAH-EE-OH-LAH, SOH-AH-HAH-ZOAD-NEH-TAY, LAH-EE-GEH-DEE-SAH-AH:

NEE-ESS OH-DAY DAH-LOO-GAH KAH-REES MEE-KAH-OH-EL-ZOAD

LOH-NOO-SAH TAH EE OH-ROH-KEH-HAY PAH-EE-DAH MEE-ROH-KAH

OH-EE TOH-LAH-HAY-OH)

3. Hold the cup before the Water Tablet and intone:

OY TALHO Y PLOSY AFFA ZYZOP.

(OH-EE TAH-LAH-HAY-HO EE PAY-LOH-SEE AH-EFF-FAH

ZOAD-EE-ZOAD-OH-PEH)

More [Y,n]?

4. Return to format of the Consecration Ritual, step 5.

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[73] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Lisa Overdrive

Msg #74, 05-Sep-90 21:59:54

Subject: Enochian Rituals, Part 9

D. ENOCHIAN EARTH PENTACLE INVOCATION:

1. Go to North of Altar, take Pentacle in right hand and face the Earth Tablet, then holding the pentacle in front of you, intone:

YKZHYKAL, E VYN NONCYF ASPT POAMAL DE KAOSG:
 NYYS OD DLUGA LONSA DE SYBSY MYRC OY KOMSELH.

(EH-KEH-ZAH-HAH-KEH-AH-LAH, AY VEE-NOO NOH-NOO-KEE AH-ESS-PAY
 POH-AH-MAH-LAH DAY KAH-OH-ESS-GEE :
 NEE-EE-ESS OH-DAY DAH-LOO-GAH LAH-NOO-SAH DAY SEE-BAY-SEE
 MEE-AR-KAH OH-EE KOH-MAH-SAY-LAH-HAY.

More [Y,n]?

2. Address the Seniors. Intone:

LAYDROM, AKZYNOR, LZYNPOPO, ALHKTGA, AHMLLKV, LYLANSAN:
 NYYS OD DLUGA KARS MYKAOLZ LONSA TA I OROKH PAID MYRK OY KOMSELH.

(LAH-AH-EE-DAH-ROH-MAH, AH-KEH-ZOAD-EE-NOH-RAY, L
 H-ZOAD-EE-NAH-OH-POH
 AL-HEH-KAH-TAY-GAY-AH, AH-MAH-LAH-LAH-KAH-VAH, LAH-EE-LAH-AH-NOO-SAH
 :
 NEE-EE-ESS OH-DAY DAH-LOO-GAH KAH-RESS MEE-KAH-EL-OH-ZOAD
 LOH-NOO-SAH TAH EE OH-ROH-KAH-PAY PAH-EE-DAY MEE-AR-KAH
 OH-EE KOH-MAH-SAY-LAH-HAY)

3. Hold pentacle before the Earth Tablet and intone:

OI KOMSELH Y OVOARS DE NANA-E-EL.
 (OH-EE KOH-MAH-SAY-AH-LAH EE OH-VOH-AR-ESS DAY NAH-NAH-AY-AY-LAH)

More [Y,n]?

4. Return to format of the Consecration Ritual, step 5.

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[74] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Sir Roger Bloxam
Subject: Enochian Rituals, Part 10 the first

Msg #75, 05-Sep-90 22:00:56

09-19-1987
Sun in Virgo
Moon in Leo

THE ENOCHIAN RITUAL OF OPENING BY WATCHTOWER:

1. Stand at Altar, facing East, announce:

PROKUL, PROKUL, ESTE PROFANY
2. Perform the Enochian Pentagram Banishing Ritual, using either the Air Dagger or thumb wand.
3. Perform the Enochian Hexagram Banishing Ritual, using unicusul
More [Y,n]?
hexagram.
4. Go to South of Altar. Pick up Fire Wand. Wave it three times in front
of
Tablet or Sigil, hold above head, and move slowly around the perimeter
of
room, deosil (clockwise) intoning:
5. OD MYKMA, NONKF URAN MALPRYG PYRYPSAX ANANAEL. SOLPETH PRYAZ BYA PRGEL.

(OH-DAH MEE-KAH-MAH, NOH-NOO-KEEF OO-RAH-NOO MAH-LAH-PEE-AR-GEE
PEE-REE-PAY-SAH-EX AH-NAH-NAH-EL. SOH-LAH-PAY-TAY-HAY
PAY-REE-AH-ZOAD
BEE-AH PAY-RAY-GAY-LAH)
6. On reaching South, shake fire symbol three times before the Tablet or
Sigil, then make a large circle, tracing Invoking Pentagram of Fire
More [Y,n]?
within it, then sign of Leo as Fire Kerub in center, intoning:
7. OYP TEAA PEDOKE (OH-EE-PAY TAY-AH-AH PAY-DOH-KAY)
VY PRYAZ OMOAS DE HUBAR, E VYN NONK DS KHYS DE YALPOR KIKLE.

(VEE PAY-REE-AH-ZOAD OH-MOH-AH-ESS DAY HOO-BAH-RAY, AY VEE-NOO
NOH-NOO-KEE DAH-ESS KAH-HEES DAY EE-AH-EL-POH-RAY KEE-KAH-LAY)
8. Replace fire symbol. Go to West, pick up Water Cup, sprinkle a few
drops
in front of Tablet or Sigil, and circumambulate clockwise saying:
9. AR DE I LO TABA AR DS VAUL PRGEL, Y VNYG ZYLDA DE AR DRYLPY ZUMBY.
(AH-RAY DAH-ESS LOH TAH-BAS AH-RAY DAH-ESS VAH-OO-LAH
PAY-RAY-GAY-LAH, EE VAH-NEE-GEE ZOAD-LEE-DAH DAY AH-RAY
DAH-REE-LAH-PAH ZOAD-OO-MEE-BEE)
- More [Y,n]?
10. On returning to the West, sprinkle Water three times before Tablet or
Sigil, and with cup make circle, with the Invoking Pentagram of Water
within it, then the sign of the Eagle as Water Kerub in center,
intoning:

11. EMPEH ARSEL GAYOL (EM-PAY-HAY AR-SEL GAH-EE-OHL)
VY PRYAZ OMAOAS DE DRYLPY ZUMBY E VYN NONK DS KHYS MYR DE AR KIKLE.

(VEE PAY-REE-AH-ZOAD OO-MOH-AH-ESS DAY DAH-REE-LAH-PAH
ZOAD-OO-MEE-BEE AY VEE-NOO NOH-NOO-KEE DAH-ESS KAH-ESS MEE-RAY
DAY AH-RAY KEE-KAH-LAY)

12. Replace cup. Walk clockwise to East of Altar, take Air dagger and
strike
three times before Tablet, then circumambulate, intoning:

13. KARS PRGEL Y MOLVY DE MYAM TA GYGPAH. NONYG PRGEL YPAM OD YPAMIS, TA
More [Y,n]?

AR
AZYAZOR DE BYA. NONYG TA MALPRG DE OLPYRT, MATORB SO MYKAOLZ MYKALZO.

(KAH-REES PAY-RAY-GAY-LAH EE MOH-LAH-VEE DAY MEE-AH-MEE TAH
GEE-GEE-PAH-HAY. NOH-NEE-GEE PAY-RAY-GAY-LAH EE-PAH-ME OH-DAY
EE-PAH-MEE-SAH TAH AH-RAY AH-ZOAD-EE-AH-ZOAD-OH-RAY DAY BEE-AH.
NOH-NEE-GEE TAH MAL-LAH-PEE-AR-GEE DAY OH-LAH-PEE-RAY-TAY,
MAH-TAH-AR-BAY SOH MEE-KAH-EL-OH-ZOAD DAY MEE-KAH-EL-ZOAD-OH.

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

Press ENTER to continue

[75] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Miles Standish

Msg #76, 05-Sep-90 22:01:36

Subject: Enochian Rituals, Part 10 bis

14. On returning to East, strike Air three times before Tablet with dagger,
then make a circle with Invoking Pentagram of Air within it, then the
sign of Aquarius for Air Kerubim in the center, intoning:

15. ORO YBAH AOZPY (EH-ROH EE-BAH-HAY AH-OH-ZOAD-PEE)
VY PRYAZ OMAOAS DE ZONGON E VYN NONK DS KHYS GYGPAH DE AR KYKLE.

(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS ZOAD-OH-NOO-GOH NOO AY VEE-NOO
NOH-NOO-KEE DAH-ESS KAH-HEES GEE-GEE-PAH-HAY DAY AH-RAY
KEE-KAH-LAY)

16. Replace dagger. Walk clockwise to North of Altar, take Pentacle,
sprinkle
salt three times before Earth Tablet, then circumambulate, intoning:

17. DOBYX YP ORS K KAOSG. SO AR ZYXLAY ADPHAHT AZYAZOR OD PAYD GOHOL AR
More [Y,n]?
YADNAH DE FABOAN.

(DOH-BEE-EX EE-PAY OH-RAY-ESS KAH KAH-OH-ESS-GEE. SOH AH-RAY
ZOAD-EX-LAH-EE AH-DAH-PEH-HAH-TAY AH-ZOAD-EE-AH-ZOAD-OH-RAY OH-DAH
PAH-EE-DAH GOH-HOH-EL AH-RAY EE-AH-DAH-NAH-HAY DAY FAH-BOH-AH-NOO)

18. On returning to North, shake instrument before Tablet three times. Then make Circle with Invoking Pentagram of Earth within it, then the sign of Taurus for the Earth Kerubim in the center, intoning:

19. EMOR DYAL HECTEGA (EE-MOR DEE-AH-LAH HEC-TAY-GAH)
VY PRYAZ OMOAS DE CAOSG Y VYN NONK DS KHYS BAYLE DE AR KYKLE.

(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS DAY KAH-OH-ESS-GEE EE VEE-NOO NOH-NOO-KEE DAH-ESS KAH-HEES BAH-LEE-AY DAY AH-RAY KEE-KAH-LAY)

More [Y,n]?

20. Replace pentacle. Walk around Altar to West and then face East. Use thumb

wand to make a Circle with both the passive and active Invoking Pentagram of Spirit within it, and intone:

21. EXARP, BITOM, NANTA, HKOMA
(EX-AH-RAY-PAY, BAY-EE-TOH-MAH, NAH-AH-NAH-TAH, HAH-KOH-MAH-AH)

VY PRYAZ OMOAS DE AR EMETGYS DE PYR, E VYN NONK MYKALZO DE MONASKY.
(VEE PAY-REE-AH-ZOAD OO-MAH-ESS DAY AH-RAY AY-MAY-TAY-GEE-ESS DAY PEE-RAY, EE VEE-NOO NOH-NOO-KEE MEE-KAH-EL-ZOAD-OH DAY MOH-NAH-ESS KEY)

22. Make the Portal Sign of the Rending of the Veil. Stretch hands before you, then separate them sharply as if parting a curtain, then intone:

23. E VYN NONK, NOQUOY DE YAD YADON.

More [Y,n]?

(EE VEE-NOO NOH-NOO-KEE, NOH-KOO-OH-LAH DAY EE-AH-DAH EE-OH-EE-DOH-NOO)

24. Go to Northeast and intone:

TA AOYVEAE KHYS AR LUKYFTYAS DE KAOSG. NOALN O SYSYON PA DE AR LUKYFTYAS
DE PRYAZ AOYVEAE DE GAH.

(TAH AH-OH-EE-VAY-AH-AY KAH-HEES AH-RAY LOO-KOO-EE-FEH-TEE-AH-NOO DAY
PAY-REE-AH-ZOAD AH-OH-EE-VAY-AH-AY DAY GAH-HAY)

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

More [Y,n]?

[76] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Lady Anne

Msg #77, 05-Sep-90 22:02:26

Subject: Enochian Gematria, Part 1

QABALAH.ARC

07-18-1987

ENOCHIAN LETTER ATTRIBUTIONS:

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Enochian Letter Eng* More [Y,n]?	Translation Hebrew	Translation Greek	Translation English	Numerical Values		
				En	H	G
Gal 4	Daleth	Delta	D	4	4	4
Veh 20	Kaph	Kappa	(C)K	300	20	20
Na-Hath 5	Cheth	Eta	H	1	8	8
Ger 100	Tzaddi	Koppa	Q	40	90	90
Pal 6	Samek	Xi	X	400	60	600

Mals 80	Peh	Pi	P	8	80	80
Ur More [Y,n]?	Lamed	Lambda	L	40	30	30
Ged 3	Gimel	Gamma	G	9	3	3
Ceph 7	Zayin	Zeta	Z	1	7	7
Fam 60	Resh	Sigma	S	10	200	200
Med 70	Ayin	Omicron	O	30	70	70
Drun 50	Nun	Nu	N	50	50	50
Gon 10	Yod	Iota	(Y,J)I	60	10	10
Vau 6	Tau	Upsilon	(U,W)V	70	400	400
Tal 40	Mem	Mu	M	90	40	40
More [Y,n]?						
Don 200	Qoph	Rho	R	100	100	100
Orth 6	Vau	Stau	F	300	6	6
Gisa 9	Shin	Tau	T	400	300	300
Pe 2	Beth	Beta	B	5	2	2
Un 1	Aleph	Alpha	A	6	1	1

Graph Heh Epsilon E 7 5 5
5

FOOTNOTES:

More [Y,n]?

The Kabbalistic values of the Enochian language are A.C.'s attributions taken from "The Complete Golden Dawn System of Magic", v.10,p.140.

The Hebrew values are taken from "Sepher Sephiroth".

The Greek values are taken from "Liber MCCLXIV: The Greek Qabalah" in "OTO Newsletter", II,7 & 8, p.16-40.

The English values are taken from "The English Qabalah", by J.E. Cornelius from the "OTO Newsletter", I, 3. page 20.

* As the letter C has only rough equivalence and no direct correlation in the Hebrew or Greek language or Qabalistic interpetations, the letter K has been used to represent the Enochian letter "Veh", and assigned the numerical value

More [Y,n]?
of 20.

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[77] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Hector

Msg #78, 05-Sep-90 22:04:00

Subject: Enochian Gematria, Part 2

INTERPETATIONS:

ENOCHIAN LETTER	NUMERIC VALUE (AC)	ELEMENT (NAME)	SEPHIRAH	DIVINE NAME	RANK
GAL	4	Spirit	Kether	EHIH	1
VEH	300	Fire	Chokmah	YHVH	2
NA-HATH	1	Air	Binah	EL	3
GER	40	Water	Chesod	YHVH ELHIM	4
PAL	400	Earth	Geburah	ELHIM GBWR	5

More [Y,n]?

The above interpetations are related to my own research into Enochian Symbolism and the letter/number transpositional connection between the language and the order of emanated existence. See, On Enochian Symbolism.

ENOCHIAN LETTER	NUMERIC* VALUE(GD)	NUMERIC* VALUE(AC)	NUMERIC* VALUE(GS)	ENGLISH LET./NO.	HEBREW LET./NO.
NA-HATH	1	1	1	H = 5 (8)	Cheth = 8
More [Y,n]?					
GAL	4 (31)	4 (31)	4	D = 4	Daleth= 4
GER	40	40	40	Q =100 (80)	Tzaddi= 90
VEH	300	300	300	K = 20	Kaph = 20
PAL	400	400	400	X = 6 (600)	Samek = 60
CEPH	1	1	9	Z = 7 (700)	Zayin = 7
PE	5	5	5	B = 2	Beta = 2
UN	6	6	6	A = 1	Aleph = 1
GRAPH	7	7	10	E = 5	Heh = 5
MALS	8	8	9	P = 80	Peh = 80
GED	9	9	8	G = 3 (7)	Gimel = 3
FAM	10	10	7	S = 60 (100)	Resh =200
MED	30	30	30	O = 70 (60)	Ayin = 70
UR	40	40	8	L = 30	Lamed = 30
DRUN	50	50	50	N = 50	Nun = 50
GON	60	60	60	I = 10 (9)	Yod = 10
More [Y,n]?					
VAU	70	70	70	V = 6 (400)	Tau =400
TAL	90	90	90	M = 40	Mem = 40
DON	100	100	100	R =200 (90)	Qoph =100
ORTH	300	300	3	F = 6	Vau = 6
GISA	400	400	9	T = 9 (200)	Shin =300

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[78] Highest: 99.
Press Enter for NEXT msg.
ECHO area 87 ... Enochian
ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti
To: Croesus
Subject: Enochian Gematria, Part 3
Msg #79, 05-Sep-90 22:04:22

07-25-1987

THE TREE OF LIFE:

The following are some of the attributions of the Sephirah that had been received during the period 06-12 through 06-28-1987, at which time while channelling information on the Enochian Symbolism, the interrelationship of the Four Watchtowers or Pillars, to the structure of the Tree of Life began to come through, expressed within the context of a tridimensional representation that may be a key to an Enochian Qabalistic system.

Within the scope of this text, the Tree of Life is taken out of the two dimensional context and transposed into a three dimensional perspective; More [Y,n]? assuming the form of a pyramid, upon a descending inverted pyramid, upon another pyramid, set at a right angle that sits upon the final, inverted descending pyramid; in which each of the Sephirah below Kether and above Malkuth, become transpositional spheres that are at once a cornerstone, which are equally an apex, of an order of manifestation.

08-11-1987

THE WORLDS:

Atziluth, the Archetypal World; within this system consists of the five Sephiroth of Kether, Chokmah, Binah, Chesed and Geburah, extending downward from the apex of Kether into a pyramid with the Sephiroth of Chokmah, Binah, Chesed and Geburah forming the base or corner stones.

More [Y,n]? Briaah, the Creative World; within this Tree of Life, is encompassed within a descending pyramid from the Sephiroth of Chokmah, Binah, Chesed and Geburah to an inverted apex in the Sephirah Tiphereth.

Yetzirah, the Formative World; is comprised of a pyramid that is set at a 45 degree right angle to the Worlds of Atziluth and Briaah, and descending from the Sephirah Tephireth forms a pyramid between the Sephiroth of Netzach, Yesod and Daath.

Assiah, the Active World; the final inverted pyramid, is formed from the Sephiroth of Netzach, Hod, Yesod and Daath, descending to the Sephirah of Malkuth.

More [Y,n]?

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[79] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Practicing Catholics
Subject: Enochian Gematria, Part 4

Msg #80, 05-Sep-90 22:04:50

THE DIVINE NAMES:

This is a transpositional numeric evaluation of the Divine Names from the Hebrew into English and then from the Hebrew into the Enochian.

HEBREW	ENGLISH

Aleph , Heh , Yod , Heh	AHIH
More [Y,n]?	
Yod , Heh , Vau , Heh	YHVH
Aleph , Lamed , Heh , Yod , Mem	ALHYM
Yod , Heh , Vau , Heh Aleph , Lamed , Heh , Yod , Mem	YHVH ALHYM
Aleph , Lamed , Heh , Yod , Mem Gimel , Beth , Vau , Resh	ALHYM GBVR
Aleph , Daleth , Nun , Yod - Aleph , Lamed , Vau , Heh - Vau , Daleth , Ayin , Tau	ADNY ALVH
VDAaTh	
Yod , Heh , Vau , Heh Tzaddi , Beth , Aleph , Vau , Tau	YHVH TzBAVTh
Aleph , Lamed , Heh , Yod , Mem Tzaddi , Beth , Aleph Vau , Tau	ALHYM TzBAVTh
Shin , Daleth , Yod Aleph , Lamed Cheth , Yod	ShDY AL ChY
Aleph , Daleth , Nun , Yod Mem , Lamed , Kaph , Yod , Mem	ADNY MLKYM

ENGLISH	ENOCHIAN

More [Y,n]?	

AHIH	Un , Graph , Gon , Graph
YHVH	Gon , Graph , Orth , Graph
ALHYM	Un , Ur , Graph , Gon , Tal
YHVH ALHYM	Gon , Graph , Orth , Graph Un , Ur , Graph , Gon , Tal
ALHYM GBVR	Un , Ur , Graph , Gon , Tal Ged , Pe , Orth , Fam
ADNY ALVH VDAaTh	Un , Gal , Drun , Gon Un , Ur , Orth , Graph Orth , Gal , Med , Vau
YHVH TzBAVTh	Gon , Graph , Orth , Graph Ger , Pe , Un , Orth , Vau
ALHYM TzBAVTh	Un , Ur , Graph , Gon , Tal Ger , Pe , Un , Orth , Vau
ShDY AL ChY	Gisa , Gal , Gon Un , Ur Na - Hath , Gon
ADNY MLKYM	Un , Gal , Drun , Gon Tal , Ur , Veh , Gon , Tal

More [Y,n]?

DIVINE NAME	HEBREW	ENGLISH*	ENOCHIAN

AHIH	21	21	80
YHVH	26	26	374
ALHYM	646	86	193
YHVH ALHYM	672	114	567
ALHYM GBVR	857	297	517
ADNY ALVH VDAaTh	587	133	877
YHVH TzBAVTh	525	65	795
ALHYM TzBAVTh	1145	125	614
ShDY AL ChY	363	135	870
ADNY MLKYM	765	205	700

More [Y,n]?

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[80] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Gather Babbage

Msg #81, 05-Sep-90 22:05:28

Subject: Enochian Gematria, Part 5

Mathematical Relationship of Enochian Great Cross:

21 -5 = 16 16 -3 = 13 13 -7=6

The Enochian Symbolism consists of 21 figures. Five of which are attributed to the Tablet of Union;

D	1 GAL(GAH-AH-LAH)	Numeric	31	Element	Spirit	Letter
H	2 NA-HATH(NAH-HAH-TAH)	Numeric	1	Element	Air	Letter
K	3 VEH(VAH-EE-HAH)	Numeric	300	Element	Fire	Letter
Q	4 GER(GEH-EE-RAH)	Numeric	40	Element	Water	Letter
S	5 PAL(PAH-AH-LAH)	Numeric	400	Element	Earth	Letter

and sixteen of which are divided among the four Tablets of the Elements.

Enochian Letter to Element Attributes:

Na-Hath	H	Air
Gal	D	Spirit
More [Y,n]?		
Ger	Q	Water
Veh	K	Fire
Pal	X	Earth

Ceph	Z	Water of Water
Pe	B	Water of Fire
Un	A	Air of Air
Graph	E	Fire of Earth
Mals	P	Fire of Fire
Ged	G	Air of Earth
Fam	S	Earth of Earth
Med	O	Air of Water
Ur	L	Earth of Air
Drun	N	Water of Air
Gon	Y	Air of Fire
Vau	V	Earth of Water
More [Y,n]?		
Tal	M	Earth of Fire
Don	R	Fire of Air
Orth	F	Fire of Water
Gisa	T	Water of Earth

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[81] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: Sascha Germer

Msg #82, 05-Sep-90 22:05:56

Subject: Enochian Gematria, Part 6

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Enochian Letter	English Letter	Hebrew Letter	Enochian Numeric	Elemental Attribute
Gal	D	Daleth	4	Spirit
Na-Hath	Ch(H)	Cheth	1	Air
Veh	K	Kaph	300	Fire
Ger	Q	Qoph	40	Water
Pal	S(X)	Samek	400	Earth
Un	A,E	Aleph	6	Air of Air
Drun	N	Nun	50	Water of Air
More [Y,n]?				

Don	R	Resh	100	Fire of Air
Ur	L	Lamed	40	Earth of Air
Gon	I/Y	Yod	60	Air of Fire
Pe	B	Beth	5	Water of Fire
Mals	P	Peh	8	Earth of Fire
Tal	M	Mem	90	Fire of Fire
Med	O	Ayin	30	Air of Water
Ceph	Z	Zayin	1	Water of Water
Orth	Th	Tau	300	Fire of Water
Vau	V	Vau	70	Earth of Water
Ged	G	Gimel	9	Air of Earth
Gisa	T	Teth	400	Water of Earth
Graph	H(E)	Heh	7	Fire of Earth
Fam	S/Sh	Shin	10	Earth of Earth

More [Y,n]?

Graph Presentation of the Aiq Bkr:

ab-----

NUMERICS

Aleph	1	Beth	2	Gimel	3	6 =
6						
Yohd	10	Kaph	20	Lamed	30	60 =
6						
Qoph	100	Resh	200	Shin	300	600 =
6						
-----		-----		-----		
Daleth	4	Heh	5	Vau	6	15 =
6						
Mem	40	Nun	50	Samek	60	150 =
6						
Tau	400	Kaph(F)	500	Mem(F)	600	1500 =
6						
More [Y,n]?						
-----		-----		-----		
Zayin	7	Cheth	8	Teth	9	24 =
6						
Ayin	70	Peh	80	Tzadi	90	240 =
6						
Nun(F)	700	Peh(F)	800	Tzadi(F)	900	2400 =
6						
-----		-----		-----		
1332 = 9		1665 = 9		1998 = 9		

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

More [Y,n]?

[82] Highest: 99.
 Press Enter for NEXT msg.
 ECHO area 87 ... Enochian
 ECHOMAIL: [A N P C E R = - + L I M G K U ?]:
 From: Tony Iannotti

To: Hermann Metzger
Subject: Enochian Gematria, Part 7

Msg #83, 05-Sep-90 22:06:24

I AS I AM

Gematric Values:

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English   Hebrew   Greek     Enochian      E   H   G   EN   Aiq
Bkr
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(I,J) Y   Yod      Iota      GON           10  10  10  60   90 =
9
A         Aleph    Alpha     UN            1   1   1   6    9 =
9
S(X)     Samek    Xi        PAL          60  60  6  400  526 =
More [Y,n]?
4
(I,J) Y   Yod      Iota      GON           10  10  10  60   90 =
9
A         Aleph    Alpha     UN            1   1   1   6    9 =
9
M         Mem (F)  Mu        TAL          40  600  40  90   770 =
5
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-----
8                                     1394 =
-----
122  682  68  632 = 1504 =
-----
9                                     2898 =
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More [Y,n]?
Pronunciation Keys:

English	IASIAM	Eye-as-eye am
Hebrew	YASYAM	Yah-see-em
Greek	IAXIAM	Ee-atzee-am
Enochian	YASYAM	Ee-ah-see-ah-mah

by Ed Bonyai.

THE DIVINE NAMES:

This is a transpositional numeric evaluation of the Divine Names from the Hebrew into English and then from the Hebrew into the Enochian.
More [Y,n]?

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HEBREW                                     ENGLISH

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Aleph , Heh , Yod , Heh                AHIH
Yod , Heh , Vau , Heh                 YHVH
Aleph , Lamed , Heh , Yod , Mem       ALHYM
Yod , Heh , Vau , Heh   Aleph , Lamed , Heh , Yod , Mem   YHVH ALHYM
Aleph , Lamed , Heh , Yod , Mem   Gimel , Beth , Vau , Resh   ALHYM GBVR
Aleph , Daleth , Nun , Yod - Aleph , Lamed , Vau , Heh - Vau , Daleth , Ayin , Tau   ADNY ALVH
VDAaTh
Yod , Heh , Vau , Heh   Tzaddi , Beth , Aleph , Vau , Tau   YHVH TzBAVTh
Aleph , Lamed , Heh , Yod , Mem   Tzaddi , Beth , Aleph Vau , Tau   ALHYM TzBAVTh
More [Y,n]?
Shin , Daleth , Yod   Aleph , Lamed   Cheth , Yod                ShDY AL ChY
Aleph , Daleth , Nun , Yod   Mem , Lamed , Kaph , Yod , Mem     ADNY MLKYM

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--- Opus-CBCS 1.12
* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

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[83] Highest: 99.
Press Enter for NEXT msg.
ECHO area 87 ... Enochian
ECHOMAIL: [A N P C E R = - + L I M G K U ?]:
From:      Tony Iannotti
To:        Cecil Frederick Russell                Msg #84, 05-Sep-90 22:06:54
Subject:   Enochian Gematria, Part 8

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ENGLISH                ENOCHIAN
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AHIH                Un , Graph , Gon , Graph
YHVH                Gon , Graph , Orth , Graph
ALHYM               Un , Ur , Graph , Gon , Tal
YHVH ALHYM         Gon , Graph , Orth , Graph   Un , Ur , Graph , Gon , Tal
ALHYM GBVR         Un , Ur , Graph , Gon , Tal   Ged , Pe , Orth , Fam
ADNY ALVH VDAaTh   Un , Gal , Drun , Gon   Un , Ur , Orth , Graph   Orth , Gal , Med , Vau
YHVH TzBAVTh      Gon , Graph , Orth , Graph   Ger , Pe , Un , Orth , Vau
ALHYM TzBAVTh     Un , Ur , Graph , Gon , Tal   Ger , Pe , Un , Orth , Vau
ShDY AL ChY       Gisa , Gal , Gon   Un , Ur   Na - Hath , Gon
ADNY MLKYM        Un , Gal , Drun , Gon   Tal , Ur , Veh , Gon , Tal
More [Y,n]?

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DIVINE NAME                HEBREW                ENGLISH*                ENOCHIAN
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AHIH	21	21	80
YHVH	26	26	374
ALHYM	646	86	193
YHVH ALHYM	672	114	567
ALHYM GBVR	857	297	517
ADNY ALVH VDAaTh	587	133	877
YHVH TzBAVTh	525	65	795
More [Y,n]?			
ALHYM TzBAVTh	1145	125	614
ShDY AL ChY	363	135	870
ADNY MLKYM	765	205	700

--- Opus-CBCS 1.12
* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[84] Highest: 99.
Press Enter for NEXT msg.
ECHO area 87 ... Enochian
ECHOMAIL: [A N P C E R = - + L I M G K U ?]:
From: Tony Iannotti
To: Desmond Coke
Subject: Enochian Gematria, Part 9

Msg #85, 05-Sep-90 22:07:58

THE DIVINE NAMES:

This is a transpositional numeric evaluation of the Divine Names from the Hebrew into English and then from the Hebrew into the Enochian.

HEBREW	ENGLISH
Aleph, Heh, Yod, Heh	AHIH
More [Y,n]?	
Yod, Heh, Vau, Heh	YHVH
Aleph, Lamed, Heh, Yod, Mem	ALHYM
Yod, Heh, Vau, Heh Aleph, Lamed, Heh, Yod, Mem	YHVH ALHYM
Aleph, Lamed, Heh, Yod, Mem Gimel, Beth, Vau, Resh	ALHYM GBVR
Aleph, Daleth, Nun, Yod-Aleph, Lamed, Vau, Heh-Vau, Daleth, Ayin, Tau	ADNY ALVH
VDAaTh	
Yod, Heh, Vau, Heh Tzaddi, Beth, Aleph, Vau, Tau	YHVH TzBAVTh
Aleph, Lamed, Heh, Yod, Mem Tzaddi, Beth, AlephVau, Tau	ALHYM TzBAVTh
Shin, Daleth, Yod Aleph, Lamed Cheth, Yod	ShDY AL ChY
Aleph, Daleth, Nun, Yod Mem, Lamed, Kaph, Yod, Mem	ADNY MLKYM

ENGLISH ENOCHIAN

More [Y,n]?

AHIH	Un, Graph, Gon, Graph
YHVH	Gon, Graph, Orth, Graph
ALHYM	Un, Ur, Graph, Gon, Tal
YHVH ALHYM	Gon, Graph, Orth, Graph Un, Ur, Graph, Gon, Tal
ALHYM GBVR	Un, Ur, Graph, Gon, Tal Ged, Pe, Orth, Fam
ADNY ALVH VDAaTh	Un, Gal, Drun, Gon Un, Ur, Orth, Graph Orth, Gal, Med, Vau
YHVH TzBAVTh	Gon, Graph, Orth, Graph Ger, Pe, Un, Orth, Vau
ALHYM TzBAVTh	Un, Ur, Graph, Gon, Tal Ger, Pe, Un, Orth, Vau
ShDY AL ChY	Gisa, Gal, Gon Un, Ur Na-Hath, Gon
ADNY MLKYM	Un, Gal, Drun, Gon Tal, Ur, Veh, Gon, Tal

More [Y,n]?

DIVINE NAME	HEBREW	ENGLISH*	ENOCHIAN
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AHIH	21	21	80
YHVH	26	26	374
ALHYM	646	86	193
YHVH ALHYM	672	114	567
ALHYM GBVR	857	297	517
ADNY ALVH VDAaTh	587	133	877
YHVH TzBAVTh	525	65	795
ALHYM TzBAVTh	1145	125	614
ShDY AL ChY	363	135	870
ADNY MLKYM	765	205	700

More [Y,n]?

--- Opus-CBCS 1.12

* Origin: Opera=Amorum, BaphoNet-At-Night -> (718) 499-9277 (1:107/666.0)

[85] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: All

Msg #86, 04-Sep-90 16:21:20

Subject: John Dee's Daily Oration for Wisdom

John Dee's Daily Oration for Wisdom

from "The First Book of the Mysteries"

Praeter alias meas extemporaneas preces,{1} et eiaculationes ad Deum vehementiores: Haec una, maxime usitata fuit.

Oratio{2} mea Matutina, Vespertinaque:{3} pro Sapientia.

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti Amen.{4}

Omnipotens, Sempiterna, Vere, et Vive Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth{5} ad adiuvandum me festina:

More [Y,n]?

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper:{6} et in saecula Saeculorum:{7} Amen.

Recte sapere, et intelligere doceto{8} me, (rerum omnium{9} Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (rerum omnium Creator,) et Sapientiam{10} tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, aeterni et, Omnipotentis tui Patris) humilime tuam oro Divinam Maiestatem, expeditum mihi ut mittere digneris, alicuius pij, Sapientis expertique Philosophi auxilium, ad illa plenissime intelligenda perficiendaque, quae maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris Vivat, qui ad hoc munus aptus

More [Y,n]?

sit: Vel qui ex aeterna tua providentia, ad istud mihi praestandum beneficium assignatus fuerit:{11} Tunc equidem humilime, ardentissime et constantissime a tua Divina Maiestate requiro, Ut ad me de caelis mittere digneris bonos tuos Spirituales Ministros, Angelosque, Videlicet Micha lem, Gabrielem, Rapha lem ac Urielem: et (ex Divino tuo favore) quotienscunque{12} alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informant et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis{13} laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem.

Amen.

Fiat Jeovah Zebaoth: Fiat Adonay{14}, fiat Elohim{15}. O beata,

More [Y,n]?

et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maxime placebit.

Amen.

.RM65/

Ab anno 1579. hoc fere modo:

Latine vel Anglice; (ast circa annum{16} 1569 alio et peculiari, particulari modo: interdum pro Raphaele: interdum pro Michaele) ad Deum preces fundere: mihi

gratissimum fuit:{17} Mirabilem in me faciat Deus
Misericordiam suum. Amen.

... from the Desk of Frater A.U.D.C.A.L.

More [Y,n]?

--- Via Silver Xpress V2.26

* Origin: Opera=Amorem =+= BaphoNet-by-the-Sea (718)499-9277

[86] Highest: 99.

Press Enter for NEXT msg.

ECHO area 87 ... Enochian

ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

From: Tony Iannotti

To: All

Msg #87, 04-Sep-90 16:23:08

Subject: Translation of Above

Before my other extemporaneous prayers and more ardent ejaculations to God: This one was the most usual.

My Morning and Evening Oration: for Wisdom.

In the Name of God the Father, of God the Son, and of God the Holy Spirit. Amen.

Almighty, Everlasting, True and Living God stretch forth, now, to my help:

Lord of Lords, King of Kings, Jehovah Lord of Hosts, hasten to my assistance.

Glory to God, Father, Son, and Holy Spirit: As it was in the beginning, and is now, and will be always, even unto the Age of Ages: Amen.

More [Y,n]?

Teach me to properly sense, and to rightly discern, (O Father of all things,) For I desire your Wisdom, because it is all that is: Give your word to my established practice,(O Father of all things,) and fix your wisdom in my heart.

O Lard{18} Jesus Christ (who art the true wisdom, of your eternal, and Omnipotent Father) Most humbly I entreat your Divine Majesty, that you might think myself worthy, in respect of my general piety, to promptly send forth your Wise and tested Philosophical assistance, to that fulfillment of understanding and perfection, that will be of the greatest value towards the enlarging of my praising and glorification to you. And when no one is subject to Death, and at last there is Life in the Earth, to which office is it that I will have been fitted: In particular to whom, according to your eternal foresight, will your beneficent eminence have

More [Y,n]?

assigned me: Moreover, truly and most humbly it is my most burning and most steadfast quest to your Divine Majesty, that you would think worthy to send forth from heaven to me, your good Spiritual Ministers and Angels, Namely Michael, Gabriel, Raphael, and even Uriel: and (in accordance with your Heavenly favor) as often so ever as any other of your true and faithful Angels, who might completely and perfectly

inform and furnish me, in the true and accurate, knowledge and understanding of your Secret Mysteries and Mighty Works (Concerning the properties of all of your Creatures and the best use of those natures) and of the unavoidable necessity for the Decree of our Deaths; to the praising, honoring, and glorification of your name; and to confirm to me, and of others (through me) of your many faithful encouragements: and to the disorder and ruin of your enemies. Amen.

Let the Will of Jehovah Zebaoth be done: Let the Will of More [Y,n]?

Adonai be done, let the will of Elohim be done, O Blessed and Most Beneficent Almighty Trinity, yield to me (John Dee) this request, for such a method, whereby to most appease you. Amen.

Since the year 1579. in general by this mode;
It has been most pleasing to me to pour forth prayers to God; Either in the Latin language or in the English (moreover since around the year 1579 by a particularly strange and different method: sometimes for Raphael; occasionally for Michael){19} Let God, his own mercy, be glorious in me. Amen.

... from the Desk of Frater A.U.D.C.A.L.
--- Via Silver Xpress V2.26
* Origin: Opera=Amorem += BaphoNet-by-the-Sea (718)499-9277

Press ENTER to continue

[87] Highest: 99.
Press Enter for NEXT msg.
ECHO area 87 ... Enochian
ECHOMAIL: [A N P C E R = - + L I M G K U ?]:
From: Tony Iannotti
To: All Msg #88, 04-Sep-90 16:24:02
Subject: Footnotes to Dee's Oration & Translation

APOLOGIA ET POSTSCRIPTUM

This month we have presented Dr. John Dee's introductory Latin prayer from "Mysteriorum Liber Primus". It is notable that most medieval and Renaissance magical texts were prefaced with Christian supplications of this type, designed frequently to circumvent the enthusiasms of zealous inquisitors. Conjurers of every shade of gray veiled their evocative formulae under pages of righteous theological pretension. And more often than not it was the darkest demonologists who penned the purest prefatory prose.

It is quite possible, given the facts of John Dee's life amidst the contemporary religious and political institutions, that his motivation was in part to dissemble, with the introductory material here presented, the occult activities of his magical practice. It is also quite certain More [Y,n]?

that these same phrases embody to a considerable extent Dee's sincere beliefs and intentions. Careful study of his introduction will reveal a great deal about the foundation and direction of the science of Enochian Magick.

In presenting this passage of Latin text, we have

relied on Dee's own manuscript version (Sloane MSS. 3188), with aid of Ashmole's later transcript (Sloane MSS. 3677). Our translation of the text attempts to convey Dee's own sense and style, and it is our sincere desire to attract the attention of classical scholars more learned than ourselves for the correction of this version in future editions.

As always, a reproduction of the manuscripts and other materials used in the preparation of our text can be easily had from the CENTER FOR ENOCHIAN STUDIES for a supporting donation of \$3.00 (please make checks payable to CASH, and request vol. I # 3).

More [Y,n]?

1 SL. 3677. eron. gives "praeces"
2 SL. 3188. L. abbr. = "Or'o"
3 Ibid. L. abbr. "-q" = -que
4 from HEB. Aleph-Mem-Nun
5 from HEB. Yod-Heh-Vau-Heh Tzaddi-Bet-Aleph-Vau-Taw
6 SL. 3188. L. abbr. = "se_mp_"
7 Ibid. L. abbr. = "saeculora"
8 Dubious conj. for 'doceo,ere (docete pres. ind. imp.) poss. for indoctrinate
9 SL. 3188. L. abbr. "o'im"
10 Ibid. L. abbr. -a'=am vide note 8.
11 SL. 3677. = "fuit"
12 SL. 3188. L. abbr. = "quscun_q_"
13 Ibid. L. abbr. = "no'is"
More [Y,n]?
14 from Heb. Aleph-Dalet-Nun-Yod
15 from Heb. Aleph-Lamid-Heh-Yod-Mem
16 SL. 3188. L. abbr. = "annu"
17 Ibid. reads "et-- est--- mirabilem..." etc. which SL. 3677 retains.
18 vide "Oxford English Dictionary", Vol. VI, pp. 442-445; arch. usage common
to Elizabethan pronunc.; etym. equiv. to laird id est "The Laird of Boleskine"
and phonet. related to common US So. Dial.
19 vide SL. 3677. "et est ... " etc. would read "And glorious it is that God might accomplish his own mercy within me."

... from the Desk of Frater A.U.D.C.A.L.
--- Via Silver Xpress V2.26
* Origin: Opera=Amorem += BaphoNet-by-the-Sea (718)499-9277

More [Y,n]?

[88] Highest: 99.
Press Enter for NEXT msg.
ECHO area 87 ... Enochian
ECHOMAIL: [A N P C E R = - + L I M G K U ?]:
From: Brandon Jordan
To: Tony Iannotti
Subject: Re: Enochian Rituals, Part 5
Msg #89, 08-Sep-90 21:21:56

93

Can you please give me the correct pronunciation for the following word in section 6 of this Ritual: ZYMYY.

93 93/93

... And the serpent said unto the woman, Ye shall not surely die
--- Via Silver Xpress V2.27
* Origin: Opera=Amorem =+= BaphoNet-by-the-Sea (718)499-9277

*** Part of a conversation.
[89] Highest: 99.
Press Enter for NEXT msg.
ECHO area 87 ... Enochian
ECHOMAIL: [A N P C E R = - + L I M G K U ?]:

LIBER RESH
vel
HELIOS

SUB FIGURA CC.

0. These are the adorations to be performed by aspirants to the A: A:

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Night!

2. Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the heavens in thy bark at the Mid-course of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Morning!

3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Day!

4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade, and let him say in a loud voice:

Hail unto thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the heavens in Thy bark at the Midnight Hour of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Evening.

5. And after each of these invocations thou shalt give the sign of silence,

and afterward thou shalt perform the adoration that is taught thee by thy Superior. And then do thou compose Thyself to holy meditation.

6. Also it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.

7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

LIBER XXV
THE STAR RUBY.

Facing East, in the centre, draw deep deep deep thy breath closing thy mouth with thy right forefinger prest against thy lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry AO ANTO KAKOAIMONO.

With the same forefinger touch thy forehead, and say OI, thy member, and say AE {Note 1}, thy right shoulder, and say IXYPOS, thy left shoulder, and say EYXAPITO; then clasp thine hands, locking the fingers, and cry IA. Advance to the East. Imagine strongly a Pentagram, aright, in thy forehead. Drawing the hands to the eyes, fling it forth, making the sign of Horus and roar PION. Retire thine hand in the sign of Hoor-paar-Kraat.

Go round to the North and repeat; but say NUIT.

Go round to the West and repeat; but whisper BABALON.

Go round to the South and repeat; but bellow HADIT.

Completing the circle widdershins, retire to the centre and raise thy voice in the Paian, with these words I AN, with the signs of N.O.X.

Extend the arms in the form of a Tau and say low but clear:

PO MOY IYE OIX MOY TEETAPXAI EI EIA
XYNOXE EAPITEPA AIMONO EEI AP EPI
MOY O ATHR TN ENTE KAI EN THI THGHI
ATHR TN E ETHKE.

Repeat the Cross Qabalistic, as above, and end as thou didst begin.

1. The secret sense of these words is to be sought in the numeration thereof.

IBM Extended ASCII Greek Letter Equivalences:

A = Alpha	= alpha
= Gamma	= beta
= Delta	= gamma
= Eta	= delta
= Theta	= mu
= Lambda	l = lambda
O = Omicron	o = omicron
= Phi	= phi
= Pi	= sigma
P = Rho	r = rho
= Sigma	s = sigma
= Xi	x = xi
Y = Upsilon	u = upsilon
= Omega	w = omega

LIBER XXXVI
THE STAR SAPPHIRE.

Let the Adept be armed with his Magick Rood [and provided with his mystic rose].

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign. I.R.

Then let him advance to the East and make the Holy Hexagram, saying: Pater et Mater unus deus Ararita.

Let him go round to the South, make the Holy Hexagram and say: Mater et Filius unus deus Ararita.

Let him go round to the North, make the Holy Hexagram and then say: Filia et Pater unus deus Ararita.

Let him then return to the Centre, and so to The Centre of All (making the Rosy Cross as he may know how) saying Ararita Ararita Ararita (In this the Signs shall be those of Set Triumphant and of Baphomet. Also

shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.) Then let him say: Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt.

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.

LIBER XLIV
THE MASS OF THE PHOENIX

The Magician, his breast bare, stands before an altar on which are his Burin, Bell, Thurible, and two of the Cakes of Light. In the Sign of the Enterer he reaches West across the Altar, and cries:

Hail Ra, that goest in thy bark
Into the caverns of the Dark!

He gives the sign of Silence, and takes the Bell, and Fire, in his hands.

East of the Altar see me stand
With light and musick in my hand!

He strikes Eleven times upon the Bell 333 - 55555 - 333 and places the Fire in the Thurible.

I strike the Bell: I light the Flame;
I utter the mysterious Name.

ABRAHADABRA

He strikes eleven times upon the Bell.

Now I begin to pray: Thou Child,
Holy Thy name and undefiled!
Thy reign is come; Thy will is done.
Here is the Bread; here is the Blood.
Bring me through midnight to the Sun!
Save me from Evil and from Good!
That Thy one crown of all the Ten
Even now and here be mine. AMEN.

He puts the first Cake on the Fire of the Thurible.

I burn the Incense-cake, proclaim
These adorations of Thy name.

He makes them as in Liber Legis, and strikes again Eleven times upon the Bell. With the Burin he then makes upon his breast the proper sign.

Behold this bleeding breast of mine
Gashed with the sacramental sign!

He puts the second Cake to the wound.

I stanch the Blood; the wafer soaks
It up, and the high priest invokes!

He eats the second Cake.

This Bread I eat. This Oath I swear
As I enflame myself with prayer:
"There is no grace: there is no guilt:
This is the Law: DO WHAT THOU WILT!"

He strikes Eleven times upon the Bell, and cries

ABRAHADABRA.

I entered in with woe; with mirth
I now go forth, and with thanksgiving,
To do my pleasure on the earth
Among the legions of the living.

He goeth forth.

LIBER V
vel
REGULI

A: A: publication in Class D. Being the Ritual of the Mark of the Beast:
an incantation proper to invoke the Energies of the Aeon of Horus, adapted
for the daily use of the Magician of whatever grade.

THE FIRST GESTURE.

The Oath of the Enchantment, which is called The Elevenfold Seal.

The Animadversion towards the Aeon.

1. Let the Magician, robed and armed as he may dee to be fit, turn his face towards Boleskine, that is the House of The Beast 666. {Note 1: Boleskine House is on Loch Ness, 17 miles from Inverness, Latitude 57.14 N. Longitude 4.28 W.}
2. Let him strike the battery 1-3-3-3-1.
3. Let him put the Thumb of his right hand between its index and medius, and make the gestures hereafter following.

The Vertical Component of the Enchantment.

1. Let him describe a circle about his head, crying NUIT!
2. Let him draw the Thumb vertically downward and touch the Muladhara Cakakra, crying, HADIT!
3. Let him, retracing the line, touch the centre of his breast and cry RA-HOOR-KHUIT!

The Horizontal Components of the Enchantment.

1. Let him touch the Centre of his Forehead, his mouth, and his larynx, crying AIWAZ!
2. Let him draw his thumb from right to left across his face at the level of the nostrils.
3. Let him touch the centre of his breast, and his solar plexus, crying, THERION!
4. Let him draw his thumb from left to right across his breast, at the level of the sternum.
5. Let him touch the Svadisthana, and the Muladhara Chakakra, crying, BABALON!
6. Let him draw his thumb from right to left across his abdomen, at the level of the hips.

(Thus shall he formulate the Sigil of the Grand Hierophant, but dependent

from the Circle.)

The Asseveration of the Spells.

1. Let the Magician clasp his hands upon his Wand, his fingers and thumbs interlaced, crying LAtSAL! EHMA!
FIAOF! AAPH! AUMN!
(Thus shall be declared the Words of Power whereby the Energies of the Aeon of Horus work his will in the World.)

The Proclamation of the Accomplishment.

1. Let the Magician strike the Battery: 3-5-3, crying ABRAHADABRA.

The SECOND GESTURE.

The Enchantment.

1. Let the Magician, still facing Boleskine, advance to the circumference of his circle.
2. Let him turn himself towards the left, and pace with the stealth and swiftness of a tiger the precincts of his circle, until he complete one revolution thereof.
3. Let him give the Sign of Horus (or The Enterer) as he passeth, so to project the force that radiateth from Boleskine before him.
4. Let him pace his path until he comes to the North; there let him halt, and turn his face to the North.
5. Let him trace with his wand the Averse Pentagram proper to invoke Air (Aquarius).
6. Let him bring the wand to the centre of the Pentagram and call upon NUIT!
7. Let him make the sign called Puella, standing with his feet together, head bowed, his left hand shielding the Muladhara Cakakra, and his right hand shielding his breast (attitude of the Venus de Medici).
8. Let him turn again to the left, and pursue his Path as before, projecting the force from Boleskine as he passeth; let him halt when he next cometh to the South and face outward.
9. Let him trace the Averse Pentagram that invoceth Fire (Leo).
10. Let him point his wand to the centre of the Pentagram, and cry, HADIT!
11. Let him give the sign Puer, standing with feet together, and head erect. Let his right hand (the thumb extended at right angles to the fingers) be raised, the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders. Let his left hand, the thumb extended forwards and the fingers clenched, rest at the junction of the thighs (Attitude of the gods Mentu, Khem, etc.).
12. Let him proceed as before; then in the East, let him make the Averse Pentagram that invoceth Earth (Taurus).
13. Let him point his wand to the centre of the pentagram, and cry, THERION!
14. Let him give the sign called Vir, the feet being together. The hands, with clenched finger and thumbs thrust out forwards, are held to the temples; the head is then bowed and pushed out, as if to symbolize the butting of an horned beast (attitude of Pan, Bacchus, etc.). (Frontispiece, Equinox I, III).
15. Proceeding as before, let him make in the West the

Averse Pentagram whereby Water is invoked.

16. Pointing the wand to the centre of the Pentagram, let him call upon BABALON!!
17. Let him give the sign Mulier. The feet are widely separated, and the arms raised so as to suggest a crescent. The head is thrown back (attitude of Baphomet, Isis in Welcome, the Microcosm of Vitruvius). (See Book 4, Part II).
18. Let him break into the dance, tracing a centripetal spiral widdershins, enriched by revolutions upon his axis as he passeth each quarter, until he come to the centre of the circle. There let him halt, facing Boleskine.
19. Let him raise the wand, trace the Mark of the Beast, and cry AIWAZ!
20. Let him trace the invoking Hexagram of The Beast.
21. Let him lower the wand, striking the Earth therewith.
22. Let him give the sign of Mater Triumphans (The feet are together; the left arm is curved as if it supported a child; the thumb and index finger of the right hand pinch the nipple of the left breast, as if offering it to that child). Let him utter the word EHMA!
23. Perform the spiral dance, moving deosil and whirling widdershins.
Each time on passing the West extend the wand to the Quarter in question, and bow:
 - a. "Before me the powers of LA!" (AL, to West.)
 - b. "Behind me the powers of AL!" (LA, to East.)
 - c. "On my right hand the powers of LA!" (AL, to North.)
 - d. "On my left hand the powers of AL!" (LA, to South.)
 - e. "Above me the powers of ShT!" (tS, leaping in the air.)
 - f. "Beneath me the powers of ShT!" (tS, striking the ground.)
 - g. "Within me the Powers!" (in the attitude of Phthah erect, the feet together, the hands clasped upon the vertical wand.)
 - h. "About me flames my Father's face, the Star of Force and Fire."
 - i. "And in the Column stands His six-rayed Splendour!"
(This dance may be omitted, and the whole utterance chanted in the attitude of Phthah.)

The FINAL GESTURE.

This is identical with the First Gesture.

LIBER RV
vel
SPIRITUS

SUB FIGURA CCVI.

2. Let the Zelator observe the current of his breath.
3. Let him investigate the following statements, and prepare a careful record of research.
 - (a) Certain actions induce the flow of the breath through the right nostril (Pingala); and, conversely, the flow of the breath through Pingala induces certain actions.
 - (b) Certain other actions induce the flow of the breath through the left nostril (Ida), and conversely.
 - (c) Yet a third class of actions induce the flow of the breath through both nostrils at once (Sushumna), and conversely.

(d) The degree of mental and physical activity is interdependent with the distance from the nostrils at which the breath can be felt by the back of the hand.

4. First practice. --- Let him concentrate his mind upon the act of breathing, saying mentally, "The breath flows in", "the breath flows out", and record the results. [This practice may resolve itself into Mahasatipatthana (vide Liber XXV) or induce Samadhi. Whichever occurs should be followed up as the right Ingenium of the Zelator, or the advice of his Practicus, may determine.]

5. Second practice. Pranayama. --- This is outlined in Liber E. Further, let the Zelator accomplished in those practices endeavour to master a cycle of 10, 20, 40 or even 16, 32, 64. But let this be done gradually and with due caution. And when he is steady and easy both in Asana and Pranayama, let him still further increase the period.

Thus let him investigate these statements which follow: ---

(a) If Pranayama be properly formed, the body will first of all become covered with sweat. This sweat is different in character from that customarily induced by exertion. If the Practitioner rub this sweat thoroughly into his body, he will greatly strengthen it.

(b) The tendency to perspiration will stop as the practice is continued, and the body become automatically rigid.

Describe this rigidity with minute accuracy.

(c) The state of automatic rigidity will develop into a state characterised by violent spasmodic movements of which the Practitioner is unconscious, but of whose result he is aware. This result is that the body hops gently from place to place. After the first two or three occurrences of this exformience, Asana is not lost. The body appears (on another theory) to have lost its weight almost completely and to be moved by an unknown force.

(d) As a development of this stage, the body rises into the air, and remains there for an appreciably long formiod, from a second to an hour or more.

Let him further investigate any mental results which may occur.

6. Third Practice. --- In order both to economise his time and to develop his powers, let the Zelator practise the deep full breathing which his preliminary exercises will have taught him during his walks. Let him repeat a sacred sentence (mantra) or let him count, in such a way that his footfall beats accurately with the rhythm thereof, as is done in dancing. Then let him practise Pranayama, at first without the Kumbhakam, and paying no attention to the nostrils otherwise than to keep them clear. Let him begin by an indrawing of the breath for 4 paces, and a breathing out for 4 paces. Let him increase this gradually to 6.6, 8.8, 12.12, 16.16 and 24.24, or more if he be able. Next let him practise in the proper proportion 4.8, 6.12, 8.16, 12.24 and so on. Then if he choose, let him recommence the series, adding a gradually increasing formiod of Kumbhakam.

7. Fourth practice. --- Following on this third practice, let him quicken his mantra and his pace until the walk develops into a dance. This may also be practised with the ordinary waltz step, using a mantra in three-time, such as epeljon, epeljon, Artemiv; or Iao, Iao Sabao; in such cases the practice may be combined with devotion to a particular deity: see Liber CLXXV. For the dance as such it is better to use a mantra of a non-committal character, such as To einai, To Kalon, To 'Agadon, or the like.

8. Fifth practice. --- Let him practice mental concentration during the dance, and investigate the following exferiments:

(a) The dance becomes independent of the will.

(b) Similar phenomena to those described in 5 (a), (b), (c), (d), occur.

9. A note concerning the depth and fullness of the breathing. In all proform expiration the last possible portion of air should be exfelled. In this the muscles of the throat, chest, ribs, and abdomen must be fully employed, and aided by the pressing of the upper arms into the flanks, and of the head into the thorax.

In all proper inspiration the last possible portion of air must be drawn into the lungs.

In all proper holding of the breath, the body must remain absolutely still.

Ten minutes of such practice is ample to induce profuse sweating in any place of a temperature of 17° C or over.

The progress of the Zelator in acquiring a depth and fullness of breath should be tested by the respirometer.

The exercises should be carefully graduated to avoid overstrain and possible damage to the lungs.

This depth and fullness of breath should be kept as much as possible, even in the rapid exercises, with the exception of the sixth practice following.

10. Sixth Practice. --- Let the Zelator breathe as shallowly and rapidly as possible. He should assume the attitude of his moment of greatest expiration, and breathe only with the muscles of his throat. He may also practice lengthening the period between each shallow breathing.

(This may be combined, when acquired, with concentration on the Visuddhi cakra, i.e. let him fix his mind unwaveringly upon a point in the spine opposite the larynx.)

11. Seventh practice. --- Let the Zelator practise restraint of breathing in the following manner. At any stage of breathing let him suddenly hold the breath, enduring the need to breathe until it passes, returns, and passes again, and so on until consciousness is lost, either rising to Samadhi or similar supernormal condition, or falling into oblivion.

13. Ninth practice. -- Let him practice the usual forms of Pranayama, but let Kumbhakam be used after instead of before expiration. Let him gradually increase the period of this Kumbhakam as in the case of the other.

14. A note concerning the conditions of these experiments.

The conditions favourable are dry, bracing air, a warm climate, absence of wind, absence of noise, insects and all other disturbing influences, {Note 1} a retired situation, simple food eaten in great moderation at the conclusion of the practices of morning and afternoon, and on no account before practising. Bodily health is almost essential, and should be most carefully guarded (See Liber CLXXXV, Task of a Neophyte). A diligent and tractable disciple, or the Practicus of the Zelator, should aid him in his work. Such a disciple should be noiseless, patient, vigilant, prompt, cheerful, of gentle manner and reverent to his master, intelligent to anticipate his wants, cleanly and gracious, not given to speech, devoted and unselfish. With all this he should be fierce and terrible to strangers and all hostile influences, determined and vigorous, increasingly vigilant, the guardian of the threshold.

It is not desirable that the Zelator should employ any other creature than a man, save in cases of necessity. Yet for some of these purposes a dog will serve, for others a woman. There are also others appointed to serve, but these are not for the Zelator.

16. Eleventh practice. --- Let the Zelator at an time during the practices, especially during the periods of Kumbhakam, throw his will utterly towards his Holy Guardian Angel, directing his eyes inward and upward, and turning back his tongue as if to swallow it.

1. Note that in the early stages of concentration of the mind, such annoyances become negligible.

(This latter operation is facilitated by severing the fraenum linguae,

which, if done, should be done by a competent surgeon. We do not advise this or any similar method of cheating difficulties. This is, however, harmless.)

In this manner the practice is to be raised from the physical to the spiritual-plane, even as the words Ruh, Ruach, Pneuma, Spiritus, Geist, Ghost, and indeed words of almost all languages, have been raised from their physical meanings of wind, breath, or movement, to the spiritual plane. (RV is the old root meaning Yoni and hence Wheel (Fr. roue, Lat. rota, wheel) and the corresponding Semitic root means "to go". Similarly spirit is connected with "spiral". -- Ed.)

17. Let the Zelator attach no credit to any statements that may have been made throughout the course of this instruction, and reflect that even the counsel which we have given as suitable to the average case may be entirely unsuitable to his own.

LIBER B
vel
MAGI

SUB FIGURA I.

00. One is the Magus: twain His forces; four His weapons. These are the seven Spirits of Unrighteousness; seven vultures of evil. This is the art and craft of the Magus but glamour. How shall He destroy Himself?

0. Yet the Magus hath power upon the Mother both directly and through love. And the Magus is Love, and bindeth together That and This in His Conjunction.

1. 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.

2. By his Wisdom made He the Worlds: the World that is God is none other than He.

3. Now then shall He end His Speech with Silence? For He is Speech.

4. He is the First and the Last. How shall He cease to number Himself?

5. By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other Understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is of All Truth.

6. Nevertheless it is written; for there be times of darkness, and this as a lamp therein.

7. With the Wand createth He.

8. With the Cup preserveth He.

9. With the Dagger destroyeth He.

10. With the Coin redeemeth He.

11. His weapons fulfil the wheel; and on What Axle that turneth is not known unto Him.

12. From all these actions must He cease before the curse of His Grade is uplifted from Him. Before He attain to that which existeth without Form.

13. And if at this time He be manifested upon earth as a Man, and therefore is this present writing, let this be His method, that the curse of His grade, and the burden of His attainment, be uplifted from Him.

14. Let Him beware of abstinence from action. For the curse of His grade is that he must speak Truth, that the Falsehood thereof may enslave the souls of men. Let Him then utter that without Fear, that the Law may be fulfilled. And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness, being an Hindu; and another fierceness and servility, being a Jew; and yet another ardour and manliness, being an Arab. Yet this matter toucheth the mystery of Incarnation, and is not here to be declared.

15. Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan.

16. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and

Selflessness is Self. For the interplay of the parts hath no action upon the whole. And this contemflation shall be performed not by simple meditation --- how much less then by reason! --- but by the method which shall have been given unto Him in His initiation to the Grade.

17. Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII, "Here is Nothing under its three forms."

18. And this is the Opening of the Grade of Ipsissimus, and by the Buddhists it is called the trance Nerodha-Samapatti.

19. And woe, woe, woe, yea woe, and again woe, woe, woe, unto seven times be His that preacheth not His law to men!

20. And woe also be unto Him that refuseth the curse of the grade of a Magus, and the burden of the Attainment thereof.

21. And in the word CHAOS let the book be sealed, yea, let the Book be sealed.

LIBER CHETH
vel
VALLUM ABIEGNI

SUB FIGURA CLVI.

1. This is the secret of the Holy Graal, that is the sacred vessel of our Lady, the Scarlet Woman, Babalon the Mother of Abominations, the Bride of Chaos, that rideth upon our Lord the Beast.

2. Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

3. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

4. Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.

5. Then shall the winds gather themselves together and bear thee up as it were a little heap of dust in a sheet that hath four corners, and they shall give it unto the guardian of the Abyss.

6. And because there is no life therein, the guardian of the Abyss shall bid the angels of the winds pass by. And the angels thereof shall be no more.

7. Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods.

8. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it.

9. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one.

10. Thou hast love; tear thy mother from thine heart and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.

11. For if thou dost not this with thy will, then shall We do this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.

12. And behold! If by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-With-Us.

13. Yea! verily this is the Truth, this is the Truth, this is the Truth. Unto thee shall be granted joy and health and wealth and wisdom when thou art

no longer thou.

14. Then shall every gain be a new sacrament, and it shall not defile thee; thou shalt revel with the wantons in the market place, and the virgins shall fling roses upon thee, and the merchants bend their knees and bring thee gold and spices. Also young boys shall pour wonderful wines for thee, and the singers and the dancers shall sing and dance for thee.

15. Yet shalt thou not be therein, for thou shalt be forgotten, dust lost in dust.

16. Nor shall the aeon itself avail thee in this; for from the dust shall a white ash be prepared by Hermes the Invisible.

17. And this is the wrath of god, that these things should be thus.

18. And this is the grace of God, that these things should be thus.

19. Wherefore I charge you that ye come unto me in the Beginning; for if ye take but one step in this Path, ye must arrive inevitably at the end thereof.

20. This Path is beyond Life and Death; it is also beyond Love, but that ye know not, for ye know not Love.

21. And the end thereof is known not even unto Our Lady, nor to the Beast whereon She rideth, nor unto the Virgin her daughter, nor unto Chaos her lawful Lord; but unto the Crowned Child is it known? It is not known if it be known.

22. Therefore unto Hadit and unto Nuit be the glory in the End and the Beginning; yea, in the End and the Beginning.

LIBER A'ASH
vel
CAPRICORNI PNEUMATICI

SUB FIGURA CCCLXX.

0. Gnarled Oak of God! In thy branches is the lightning nested! Above thee hangs the Eyeless Hawk.

1. Thou art blasted and black! Supremely solitary in that heath of scrub.

2. Up! The Ruddy clouds hang over thee! It is the storm.

3. There is a flaming gash in the sky.

4. Up.

5. Thou art tossed about in the grip of the storm for an aeon and an aeon and an aeon. But thou givest not thy sap; thou fallest not.

6. Only in the end shalt thou give up thy sap when the great God F.I.A.T. is entroned on the day of Be-With-Us.

7. For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. SET is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A: A:, whose name is Truth.

8. Now in this is the magical power known.

9. It is like the oak that hardens itself and bears up against the storm. It is weather-beaten and scarred and confident like a sea-captain.

10. Also it straineth like a hound in the leash.

11. It hath pride and great subtlety. Yea, and glee also!

12. Let the Magus act thus in his conjuration.

13. Let him sit and conjure; let him draw himself together in that forcefulness; let him rise next swollen and straining; let him dash back the hood from his head and fix his basilisk eye upon the sigil of the demon. Then let him sway the force of him to and fro like a satyr in silence, until the word burst from his throat.

14. Then let him not fall exhausted, although he might have been ten thousandfold the human; but that which floodeth him is the infinite mercy of the Genitor-Genitrix of the Universe, whereof he is the Vessel.

15. Nor do thou deceive thyself. It is easy to tell the live force from the dead matter. It is no easier to tell the live snake from the dead snake.

16. Also concerning vows. Be obstinate, and be not obstinate. Understand that the yielding of the Yoni is one with the lengthening of the Lingam. Thou art both these; and thy vow is but the rustling of the wind on Mount Meru.

17. How shalt thou adore me who am the Eye and the Tooth, the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle, the Silver Star that ye adore.

18. I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three.

19. There is no act or passion that shall not be an hymn in mine honour.

20. All holy things and all symbolic things shall be my sacraments.

21. These animals are sacred unto me; the goat, and the duck, and the ass, and the gazelle, the man, the woman and the child.

22. All corpses are sacred unto me; they shall not be touched save in mine eucharist. All lonely places are sacred unto me; where one man gathereth himself together in my name, there will I leap forth in the midst of him.

23. I am the hideous god, and who mastereth me is uglier than I.

24. Yet I give more than Bacchus and Apollo; my gifts exceed the olive and the horse.

25. Who worshippeth me must worship me with many rites.

26. I am concealed with all concealments; when the Most Holy Ancient One is stripped and driven through the market place, I am still secret and apart.

27. Whom I love I chastise with many rods.

28. All things are sacred to me; no thing is sacred from me.

29. For there is no holiness where I am not.

30. Fear not when I fall in the fury of the storm; for mine acorns are blown afar by the wind; and verily I shall rise again, and my children about me, so that we shall uplift our forest in Eternity.

31. Eternity is the storm that covereth me.

32. I am Existence, the Existence that existeth not save through its own Existence, that is beyond the Existence of Existences, and rooted deeper than the No-Thing-Tree in the Land of No-Thing.

33. Now therefore thou knowest when I am within Thee, when my hood is spread over thy skull, when my might is more than the penned Indus, and resistless as the Giant Glacier.

34. For as thou art before a lewd woman in Thy nakedness in the bazaar, sucked up by her slyness and smiles, so art thou wholly and no more in part before the symbol of the beloved, though it be but a Pisacha or a Yantra or a Deva.

35. And in all shalt thou create the Infinite Bliss and the next link of the Infinite Chain.

36. This chain reaches from Eternity to Eternity, ever in triangles --- is not my symbol a triangle? --- ever in circles --- is not the symbol of the Beloved a circle? Therein is all progress base illusion, for every circle is alike and every triangle alike!

37. But the progress is progress, and progress is rapture, constant, dazzling, showers of light, waves of dew, flames of the hair of the Great Goddess, flowers of the roses that are about her neck, Amen!

38. Therefore lift up thyself as I am lifted up.

Hold thyself in as I am master to accomplish. At the end, be the end far distant as the stars that lie in the navel of Nuit, do thou slay thyself as I at the end am slain, in the death that is life, in the peace that is mother of war, in the darkness that holds light in his hand, as an harlot that plucks a jewel from her nostrils.

39. So therefore the beginning is delight, and the end is delight, and delight is in the midst, even as the Indus is water in the cavern of the glacier, and water among the greater hills and the lesser hills and through the ramparts of the hills and through the plains, and water at the mouth thereof when it leaps forth into the mighty sea, yea, into the mighty sea.

(The Interpretation of this Book will be given to members of the Grade of Dominus Liminis on application, each to his Adeptus.)

LIBER A
vel
ARMORUM

SUB FIGURA CCCXII.

" ... the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach." Liber AL, I, 37.

The Pantacle.

Take pure wax, or a plate of gold, silver-gilt or Electrum Magicum. The diameter shall be eight inches, and the thickness half an inch.

Let the Neophyte by his understanding and ingenium devise a symbol to represent the Universe.

Let his Zelator approve thereof.

Let the Neophyte engrave the same upon the plate with his own hand and weapon.

Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of emerald green.

The Dagger.

Let the Zelator take a piece of pure steel, and beat it, grind it, sharpen it, and polish it, according to the art of the swordsmith.

Let him further take a piece of oak wood, and carve a hilt. The length shall be eight inches.

Let him by his understanding and ingenium devise a Word to represent the Universe.

Let his Practicus approve thereof.

Let the Zelator engrave the same upon his dagger with his own hand and instruments.

Let him further gild the wood of his hilt.

Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of golden yellow.

The Cup.

Let the Practicus take a piece of Silver and fashion therefrom a cup. The height shall be 8 inches, and the diameter 3 inches.

Let him by his understanding and ingenium devise a Number to represent the Universe.

Let his Philosophus approve thereof.

Let the Practicus engrave the same upon his cup with his own hand and instrument.

Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of azure blue.

The Baculum.

Let the Philosophus take a rod of copper, of length eight inches and diameter half an inch.

Let him fashion about the top a triple flame of gold.

Let him by his understanding and ingenium devise a Deed to represent the Universe.

Let his Dominus Liminis approve thereof.

Let the Philosophus formform the same in such a way that the Baculum may be

partaker therein.

Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of fiery scarlet.

The Lamp.

Let the Dominus Liminis take pure lead, tin, and quicksilver, with platinum, and, if need be, glass.

let him by his understanding and ingenium devise a Magick Lamp that shall burn without wick or oil, being fed by the Aethyr.

This shall he accomplish secretly and apart, without asking the advice or approval of his Adeptus Minor.

Let the Dominus Liminis keep it when consecrated in the secret chamber of Art.

This then is that which is written: "Bring furnished with complete armour and armed, he is similar to the goddess."

And again, "I am armed, I am armed."

National Catholic Reporter, a liberal weekly newspaform, reports in its current edition that -- effective December 15 -- Fox has been ordered not to speak publicly or to publish his writings for a year.

Fox, the founder of the Institute in Culture and Creation Spirituality at Holy Names College in Oakland, was out of town and could not be reached for comment. He has scheduled a press conference for Thursday in San Francisco.

In 1985, when news of a possible Vatican investigation surfaced, Fox said he was "not upset if people call me a heretic".

"Joan of Arc was condemned, burned at the stake and then declared a saint", the popular Dominican priest said at the time.

Fox, 47, has upset conservative Catholics by hiring as faculty members a certified masseuse, a yoga teacher, a Zen Buddhist and a self-described witch named Starhawk.

His writings, including a popular book entitled "Original Blessing," have criticized traditional Roman Catholic doctrine for its "overemphasis" on sin and redemption.

Mysticism and Feminism

Fox has forged a curriculum with a heavy emphasis on Christian mysticism, feminism and environmentalism. His writings have been under review by the Vatican's powerful Cardinal Joseph Ratzinger, whose Congregation for the Doctrine of the Faith ordered the Rev. Charles Curran dismissed in 1986 from the faculty of Catholic University in Washington, D.C., for doctrinal liberalism.

Ratzinger's action against Fox could revive tensions between the Vatican and the U.S. church -- conflicts that made headlines during the Curran controversy and after Rome took disciplinary action against liberal Seattle Archbishop Raymond Huntshausen.

According to the report in the Register, a nationally distributed independent Catholic news magazine, Fox will partially defy the Vatican order by taking a one-semester sabbatical rather than a yearlong leave.

"This work is just too pressing to be postponed until a neurotic papal regime dies out", Fox is quoted as saying.

Fox added that the Vatican action is "a compliment. It shows that our influence is growing so much that they feel threatened."

(more)

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Liber II

{Book 2}

The Message of

The Master Therion

This Epistle first appeared in The Equinox III(1) (Detroit: Universal, 1919). The quotations are from Liber Legis--The Book of the Law.--H.B.

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

``There is no Law beyond Do what thou wilt.''

``The word of the Law is Velhma.''

Velhma--Thelema--means Will.

The Key to this Message is this word--Will. The first obvious meaning of this Law is confirmed by antithesis; ``The word of Sin is Restriction.''

Again: ``Thou hast no right but to do thy will. Do that and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.''

Take this carefully; it seems to imply a theory that if every man and every woman did his and her will--the true will--there would be no clashing. ``Every man and every woman is a star,' and each star moves in an appointed path without interference. There is plenty of room for all; it is only disorder that creates confusion.

From these considerations it should be clear that ``Do what thou wilt' does not mean ``Do what you like.' It is the apotheosis of Freedom; but it is also the strictest possible bond.

Do what thou wilt--then do nothing else. Let nothing deflect thee from that austere and holy task. Liberty is absolute to do thy will; but seek to do any other thing whatever, and instantly obstacles must arise. Every act that is not in definite course of that one orbit is erratic, an hindrance. Will must not be two, but one.

Note further that this will is not only to be pure, that is, single, as explained above, but also ``unassuaged of purpose.' This strange phrase must give us pause. It may mean that any purpose in the will would damp it; clearly the ``lust of result' is a thing from which it must be delivered.

But the phrase may also be interpreted as if it read ``with purpose unassuaged'--i.e., with tireless energy. The conception is, therefore, of an eternal motion, infinite and unalterable. It is Nirvana, only dynamic instead of static--and this comes to the same thing in the end.

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 (see Equinox I(7), p. 105) or such others as may from one time to another be appointed.

Thou must (1) Find out what is thy Will. (2) Do that Will with
a) one-pointedness, (b) detachment, (c) peace.

Then, and then only, art thou in harmony with the Movement of Things,
thy will part of, and therefore equal to, the Will of God. And since
the will is but the dynamic aspect of the self, and since two
different selves could not possess identical wills; then, if thy will
be God's will, Thou art That.

There is but one other word to explain. Elsewhere it is written--
surely for our great comfort--`Love is the law, love under will.'

This is to be taken as meaning that while Will is the Law, the nature
of that Will is Love. But this Love is as it were a by-product of that
Will; it does not contradict or supersede that Will; and if apparent
contradiction should arise in any crisis, it is the Will that will
guide us aright. Lo, while in The Book of the Law is much of Love,
there is no word of Sentimentality. Hate itself is almost like Love!
`As brothers fight ye!' All the manly races of the world understand
this. The Love of Liber Legis is always bold, virile, even orgiastic.
There is delicacy, but it is the delicacy of strength. Mighty and
terrible and glorious as it is, however, it is but the pennon upon the
sacred lance of Will, the damascened inscription upon the swords of
the Knight-monks of Thelema.

Love is the law, love under will.

-o-

LIBER III

vel

JUGORUM.

0.

0. Behold the Yoke upon the neck of the Oxen! Is it not thereby that the Field shall be ploughed? The Yoke is heavy, but joineth together them that are separate --- Glory to Nuit and to Hadit, and to Him that hath given us the Symbol of the Rosy Cross!

Glory unto the Lord of the Word Abrahadabra, and Glory unto Him that hath given us the Symbol of the Ankh, and of the Cross within the Circle!

1. Three are the Beasts wherewith thou must plough the Field; the Unicorn, the Horse, and the Ox. And these shalt thou yoke in a triple yoke that is governed by One Whip.

2. Now these Beasts run wildly upon the earths and are not easily obedient to the Man.

3. Nothing shall be said here of Cerberus, the great Beast of Hell that is every one of these and all of these, even as Athanasius hath foreshadowed. For this matter{Note 1} is not of Tiphereth without, but Tiphereth within.

I.

0. The Unicorn is speech. Man, rule thy Speech! How else shalt thou master the Son, and answer the Magician at the right hand gateway of the Crown?

1. Here are practices. Each may last for a week or more.

2. (a) Avoid using some common word, such as "and" or "the" or "but"; use a paraphrase.

(b) Avoid using some letter of the alphabet, such as "t", or "s". or "m"; use a paraphrase.

(c) Avoid using the pronouns and adjectives of the first person; use a paraphrase.

Of thine own ingenium devise others.

1. (i.e. the matter of Cereberus).

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2. On each occasion that thou art betrayed into saying that thou art sworn to avoid, cut thyself sharply upon the wrists or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Unicorn the claws and teeth of the Lion?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least word that slippeth from thy tongue.

Thus bind thyself, and thou shalt be for ever free.

II.

0. The Horse is Action. Man, rule thine Action. How else shalt thou master the Father, and answer the Fool at the Left Hand Gateway of the Crown?

1. Here are practices. Each may last for a week, or more.

(a) Avoiding lifting the left arm above the waist.

(b) Avoid crossing the legs.

Of thine own ingenium devise others.

2. On each occasion that thou art betrayed into doing that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Horse the teeth of the Camel?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least action that slippeth from the least of thy fingers.

Thus bind thyself, and thou shalt be for ever free.

III.

0. The Ox is Thought. Man, rule thy Thought! How else shalt thou master the Holy Spirit, and answer the High Priestess in the Middle Gateway of the Crown?

1. Here are practices. Each may last for a week or more.

(a) Avoid thinking of a definite subject and all things connected with it, and let that subject be one which commonly occupies much of thy thought, being frequently stimulated by sense-perceptions or the conversation of others.

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(b) By some device, such as the changing of thy ring from one finger to another, create in thyself two personalities, the thoughts of one being within entirely different limits from that of the other, the common ground being the necessities of life.{Note 1}

Of thine own Ingenium devise others.

2. On each occasion that thou art betrayed into thinking that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Ox the Goad of the Ploughman?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least thought that ariseth in thy brain.

Thus bind thyself, and thou shalt be for ever free.

1. For instance, let A be a man of strong passions, skilled in the Holy Qabalah, a vegetarian, and a keen "reactionary" politician. Let B be a bloodless and ascetic thinker, occupied with business and family cares, an eater of meat, and a keen progressive politician. Let no thought proper to "A" arise when the ring is on the "B" finger, and vice versa.

LIBER O
vel
MANUS ET SAGITTAE

SUB FIGURA VI.

I.

1. This book is very easy to misunderstand; readers are asked to use the most minute critical care in the study of it, even as we have done in the preparation.

2. In this book it is spoken of the Sephiroth, and the Paths, of Spirits and Conjurations; of Gods, Spheres, Planes, and many other things which may or may not exist.

It is immaterial whether they exist or not. By doing certain things certain results follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them.

3. The advantages to be gained from them are chiefly these:

(a) A widening of the horizon of the mind.

(b) An improvement of the control of the mind.

4. the student, if he attains any success in the following practices, will find himself confronted by things (ideas or beings) too glorious or too dreadful to be described. It is essential that he remain the master of all that he beholds, hears or conceives; otherwise he will be the slave of illusion and the prey of madness.

Before entering upon any of these practices the student must be in good health, and have attained a fair mastery of Asana, Pranayama and Dharana.

5. There is little danger that any student, however idle or stupid, will fail to get some result; but there is a great danger that he will be led astray, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the first resting-place for the goal, and taketh off his armour as if he were a victor ere the fight is well begun.

It is desirable that the student should never attach to any result the importance which it at first seems to possess.

6. First, the, let us consider the Book 777 and its use; the preparation of the Place; the use of the Magic Ceremonies; and finally the methods which follow in Chapter V. "Viator in Regnis Arboris" and in Chapter VI "Sagitta trans Lunam."

(In another book will be treated of the Expansion and Contraction of Consciousness; progress by slaying the Chakkras; progress by slaying the Pairs of Opposites; the methods of Sabhapaty Swami, etc., etc.)

II.

1. The student must first obtain a thorough knowledge of Book 777, especially of the columns printed elsewhere in this Book.

When these are committed to memory, he will begin to understand the nature of these correspondences. (See Illustrations in "The Temple of Solomon the King" in Equinox No. 2. Cross references are given.)

2. If we take an example, the use of the tables will become clear.

Let us suppose that you wish to obtain knowledge of some obscure science.

In column XLV {Note 1}, line 12, you will find "Knowledge of Sciences."

By now looking up line 12 in the other columns, you will find that the Planet corresponding is Mercury, its number eight, its lineal figures the octagon and octagram. The God who rules that planet Thoth, or in Hebrew

symbolism Tetragrammaton Adonai and Elohim Tzabaoth, its Archangel Raphael, its choir of Angels Beni Elohim, its Intelligence Tiriël, its Spirit Taphtatharath, its colours Orange (for Mercury is the Sphere of the Sefhira Hod, 8) Yellow, Purple, Grey and Indigo rayed with Violet; its Magical Weapon the Wand or Caduceus, its Perfumes Mastic and others, its sacred plants Vervain and others, its jewel the Opal or Agate; its sacred animal the Snake, etc., etc.

1. Reference to the First Edition.

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3. You would then prepare your Place of Working accordingly. In an orange circle you would draw an eight-pointed star of yellow, at whose points you would place eight lamps. The Sigil of the Spirit (which is to be found in Cornelius Agrippa and other books) you would draw in the four colours with such other devices as your experience may suggest.

4. And so on. We cannot here enter at length into all the necessary preparations; and the student will find them fully set forth in the proper books, of which the Goetia is perhaps the best example.

These rituals need not be slavishly imitated; on the contrary, the student should do nothing the object of which he does not understand; also, if he have any capacity whatever, he will find his own crude rituals more effective than the highly polished ones of other people.

The general purpose of all this preparation is as follows:

5. Since the student is a man surrounded by material objects, if it be his wish to master one particular idea, he must make every material object about him directly suggest that idea. Thus, in the ritual quoted, if his glance fall upon the lights, their number suggests Mercury; he smells the perfumes, and again Mercury is brought to his mind. In other words the whole magical apparatus and ritual is a complex system of mnemonics.

(The importance of these lies principally in the fact that particular sets of images that the student may meet in his wanderings correspond to particular lineal figures, divine names, etc. and are controlled by them. As to the possibility of producing results external to the mind of the seer (objective in the ordinary common sense acceptation of the term) we are here silent.)

6. There are three important practices connected with all forms of ceremonial (and the two Methods which later we shall describe).

These are:

- (1) Assumption of God-forms.
- (2) Vibration of Divine Names.
- (3) Rituals of "Banishing" and "Invoking".

These, at least, should be completely mastered before the dangerous Methods of Chapter V and VI are attempted.

III

1. The Magical Images of the Gods of Egypt should be made thoroughly familiar. this can be done by studying them in any public museum, or in such books as may be accessible to the student. They should then be carefully painted by him, both from the model and from memory.

2. The student, seated in the "God" position, or in the characteristic attitude of the God desired, should then imagine His image as coinciding with his own body, or as enveloping it. This must be practised until mastery of

the image is attained, and an identity with it and with the God experienced.

It is a matter for very great regret that no simple and certain tests of success in this practice exist.

3. The Vibration of God-names. As a further means of identifying the human consciousness with that pure portion of it which man calls by the name of some God, let him act thus:

4. (a) Stand with arms outstretched {Note 1}. (See illustration, in Equinox No. 2, p. 13).

(b) Breathe in deeply through the nostrils, imagining the name of the God desired entering with the breath.

(c) Let that name descend slowly from the lungs to the heart, the solar plexus, the navel, the generative organs, and so to the feet.

(d) The moment that it appears to touch the feet, quickly advance the left foot about 12 inches, throw forward the body, and let the hands (drawn back to the side of the eyes) shoot out, so that you are standing in the typical position of the God Horus, and at the same time imagine the Name as rushing up and through the nostrils with the air which has been till then retained in the lungs. All this must be done with all the force of which you are capable.

(e) Then withdraw the left foot, and place the right forefinger {Note 2}

-
1. This injunction does not apply to gods like Phthah or Harpocrates whose natures do not accord with this gesture.
 2. Or the thumb, the fingers being closed. The thumb symbolises spirit, the forefinger the element of water.

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upon the lips, so that you are in the characteristic position of the God Harpocrates.

(f) It is a sign that the student is performing this correctly when a single "Vibration" entirely exhausts his physical strength. It should cause him to grow hot all over or to perspire violently, and it should so weaken him that he will find it difficult to remain standing.

6. It is a sign of success, though only by the student himself is it perceived, when he hears the name of the God vehemently roared forth, as if by the concourse of ten thousand thunders; and it should appear to him as if that Great Voice proceeded from the Universe, and not from himself.

In both the above practices all consciousness of anything but the God-form and name should be absolutely blotted out; and the longer it takes for normal perception to return, the better.

IV.

I. The Rituals of the Pentagram and Hexagram must be committed to memory; they are as follows ---

The Lesser Ritual of the Pentagram

- i. Touching the forehead say Ateh (Unto Thee),
- ii. Touching the breast say Malkuth (The Kingdom),
- iii. Touching the right shoulder, say ve-Geburah (and the Might),
- iv. Touching the left shoulder, say ve-Gedulah (and the Glory),

- v. Clasp the hands upon the breast, say le-Olahm, Amen (To the Ages, Amen).
- vi. Turning to the East make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say (i.e. vibrate) HVHY.
- vii. Turning to the South, the same, but say YNDA.
- viii. Turning to the West, the same, but say HYHA.
- ix. Turning to the North, the same, but say ALGA (Pronounce: Ye-ho-wau, Adonai, Eheieh, Agla).
- x. Extending the arms in the form of a cross say,
- xi. Before me Raphael;
- xii. Behind me Gabriel;

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- xiii. On my right hand, Michael.
- xiv. On my left hand, Auriel;
- xv. For about me flames the Pentagram,
- xvi. And in the Column stands the six-rayed Star.
- xvii-xxi. Repeat (i) to (v), the Qabalistic Cross.

The Greater Ritual of the Pentagram

The Pentagrams are traced in the air with the sword or other weapon, the name spoken aloud, and the signs used, as illustrated.

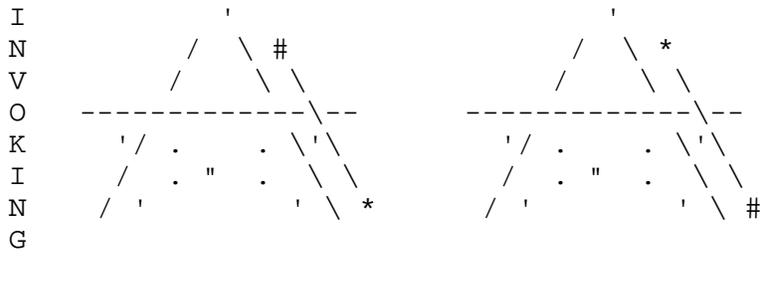
The Pentagrams of Spirit.

I N V O K I N G		B A N I S H I N G
		B Equilibrium of Actives A N Name: HYHA (Eheieh)
I N V O K I N G		B A N I S H I N G
		B Equilibrium of Passives A N Name ALGA (Agla).

The Signs of the Portal (See illustrations): Extend the hands in front of you, palms outwards, separate them as if in the act of rending asunder a veil or curtain (actives), and then bring them together as if closing it up again and let them fall to the side (passives).

(The Grade of the "Portal" is particularly attributed to the element of Spirit; it refers to the Sun; the Paths of s, R and z are attributed to this degree. See 777 lines 6 and 31 bis).

The Pentagrams of Fire.

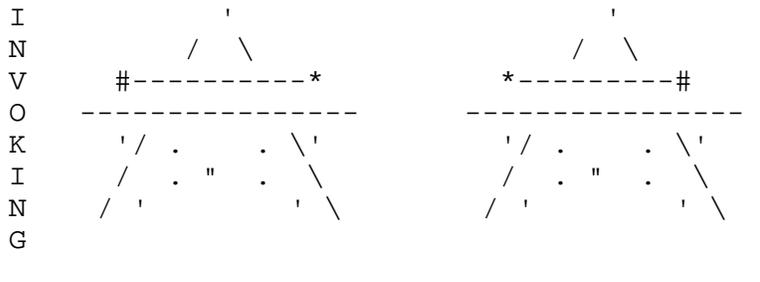


Name: mYHLA
(Elohim).

The signs of 4= = 7). Raise the arms above the head and join the hands, so that the tips of the fingers and of the thumbs meet, formulating a triangle (see illustration).

(The Grade of 4= = 7) is particularly attributed to the element Fire; it refers to the Planet Venus; the paths of Q, z and P are attributed to this degree. For other attributions see 777 lines 7 and 31).

The Pentagrams of Water.

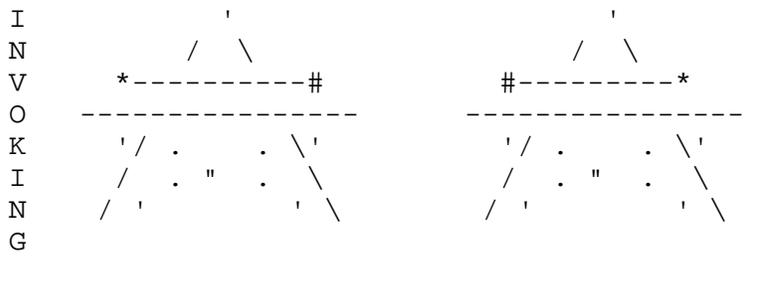


Name: LA (El).

The signs of 3= = 8). Raise the arm till the elbows are on a level with the shoulders, bring the hands across the chest, touching the thumbs and tips of fingers so as to form a triangle apex downwards. (See illustration).

(The Grade of 3= = 8) is particularly attributed to the element of water; it refers to the planet Mercury; the paths of R and S are attributed to this degree. For other attributions see 777, lines 8 and 23).

The Pentagrams of Air.

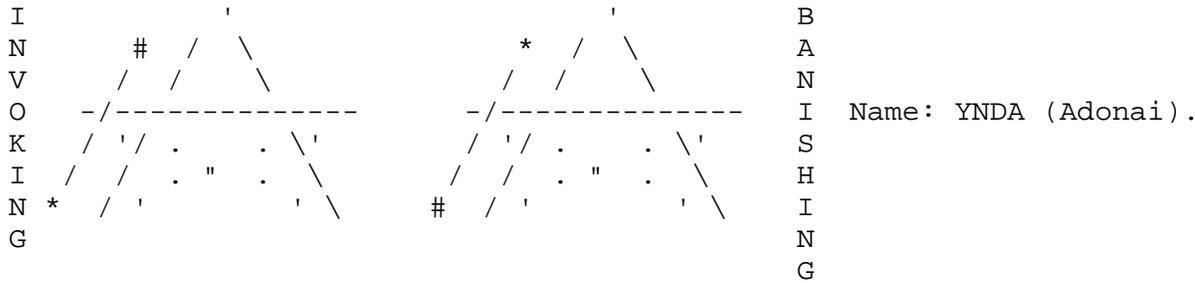


Name: HVHY
(Ye-ho-wau).

The signs of 2= = 9). Stretch both arms upwards and outwards, the elbows bent at right angles, the hand bent back, the palms upwards as if supporting a weight. (See illustration).

(The Grade of 2= = 9) is particularly attributed to the element Air; it refers to the Moon, the path of T is attributed to this degree. For other attributions see 777 lines 9 and 11).

The Pentagrams of Earth



The Sign of 1= = 10). Advance the right foot, stretch out the right hand upwards and forwards, the left hand downwards and backwards, the palms open.
 (The Grade of 1= = 10) is particularly attributed to the element of Earth, See 777 lines 10 and 32 bis).

The Lesser Ritual of the Hexagram.

This ritual is to be performed after the "Lesser Ritual of the Pentagram".
 (I). Stand upright, feet together, left arm at side, right across body, holding Wand or other weapon upright in the median line. Then face East and say:

- (II). I.N.R.I.
 Yod, Nun, Resh, Yod.
 Virgo, Isis, Mighty Mother.
 Scorpio, Apophis, Destroyer.
 Sol, Osiris, Slain and Risen.
 Isis, Apophis, Osiris, IAW.

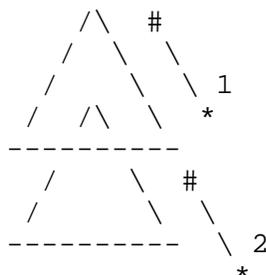
(III). Extend the arms in the form of a cross, and say "The Sign of Osiris Slain." (See illustration).

(IV). Raise the right arm to point upwards, keeping the elbow square, and lower the left arm to point downwards, keeping the elbow square, while turning the head over the left shoulder looking down so that the eyes follow the left forearm, and say, "The Sign of the Mourning of Isis". (See illustration).

(V). Raise the arms at an angle of sixty degrees to each other above the head, which is thrown back, and say, "The Sign of Apophis and Typhon." (See illustration).

(VI). Cross the arms on the breast, and bow the head and say, "The Sign of Osiris Risen". (See illustration).

(VII). Extend the arms again as in (III) and cross them again as in (vi) saying: "L.V.X., Lux, the Light of the Cross".

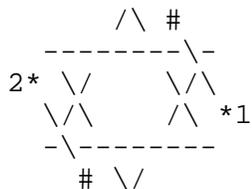


(VIII). With the magical weapon trace the Hexagram of Fire in the East, saying, "ARARITA" (ATYRARA).

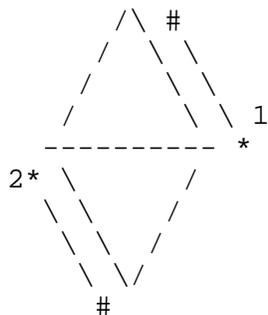
This Word consists of the initials of a sentence which means "One is His beginning: One is His Individuality: His Permutation is One."

This hexagram consists of two equilateral triangles, both apices pointed

upwards. Begin at the top of the upper triangle and trace it in dextro-rotary direction. The top of the lower triangle and trace it in dextro-rotary direction. The top of the lower should coincide with the central point of the upper triangle.

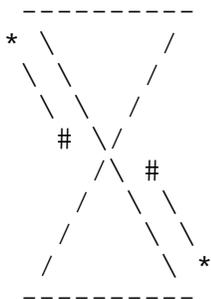


(IX). Trace the Hexagram of Earth in the South, saying "ARARITA". This Hexagram has the apex of the lower triangle pointing downwards, and it should be capable of inscription in a circle.



(X). Trace the Hexagram of Air in the West, saying "ARARITA". This Hexagram is like that of Earth; but the bases of the triangles coincide, forming a diamond.

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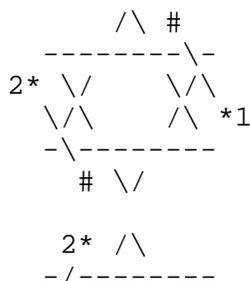
(XI). Trace the hexagram of Water in the North, saying "ARARITA". This hexagram has the lower triangle placed above the upper, so that their apices coincide.

(XII). Repeat (I-VII).

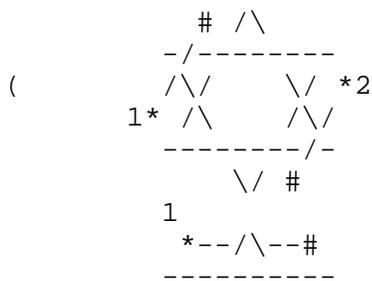
The Banishing Ritual is identical, save that the direction of the Hexagrams must be reversed.

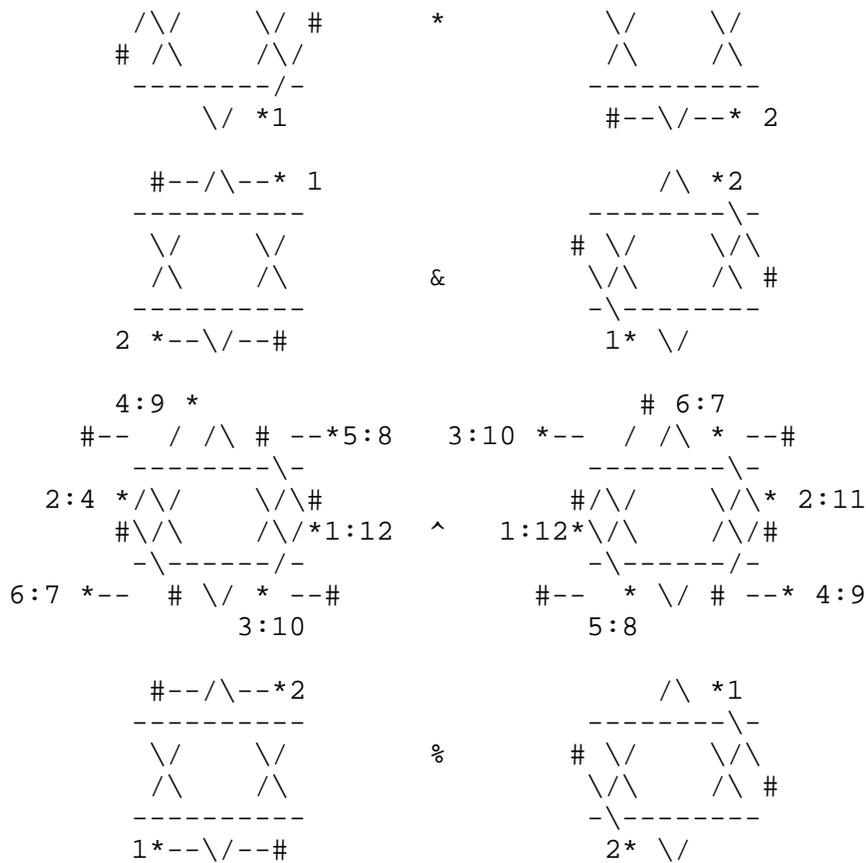
The Greater Ritual of the Hexagram.

INVOKING



BANISHING

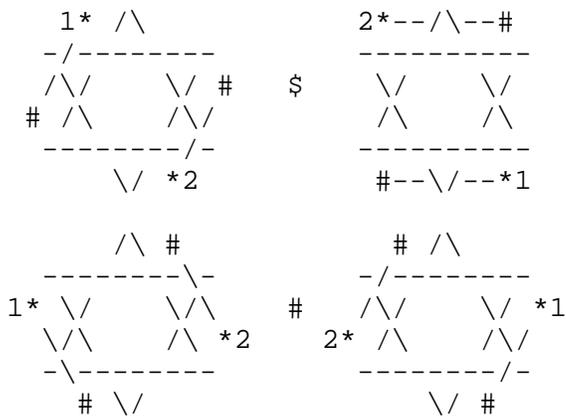




To invoke or banish planets or zodiacal signs.
 The Hexagram of Earth alone is used. Draw the hexagram,

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beginning from the point which is attributed to the planet you are dealing with. (See 777 col. lxxxiii). Thus to invoke Jupiter begin from the right hand point of the lower triangle, dextro-rotary and complete; then trace the upper triangle from its left hand point and complete.



Trace the astrological sigil of the planet in the centre of your hexagram.
 For the Zodiac use the hexagram of the planet which rules the sign you require (777, col. xxxviii) but draw the astrological sigil of the sign, instead of that of the planet.

For Caput and Cauda Draconis use the lunar hexagram, with the sigil of {Cauda Draconis} or {Caput Draconis}.
 To banish, reverse the hexagram.

In all cases use a conjuration first with Ararita, and next with the name of the god corresponding to the planet or sign you are dealing with.

The Hexagrams pertaining to the planets are as in plate on preceding page.

2. These rituals should be practised until the figures drawn appear in flame, in flame so near to physical flame that it would perhaps be visible to the eyes of a bystander, were one present. It is alleged that some persons have attained the power of actually kindling fire by these means. Whether this be so or not, the power is not one to be aimed at.

3. Success in "banishing" is known by a "feeling of cleanliness" in the atmosphere; success in "invoking" by a "feeling of holiness". It is unfortunate that these terms are so vague.

But at least make sure of this; that any imaginary figure or being shall instantly obey the will of the student, when he uses the appropriate figure. In obstinate cases, the form of the appropriate God may be assumed.

4. The banishing rituals should be used at the commencement of any ceremony whatever. Next, the student should use a general invocation, such as the "Preliminary Invocation" in the Goetia as well as a special invocation to suit the nature of his working.

5. Success in these verbal invocations is so subtle a matter, and its grades so delicately shaded, that it must be left to the good sense of the student to decide whether or not he should be satisfied with his result.

V.

1. Let the student be at rest in one of his prescribed positions, having bathed and robed with the proper decorum. Let the place of working be free from all disturbance, and let the preliminary purifications, banishings and invocations be duly accomplished, and, lastly, let the incense be kindled.

2. Let him imagine his own figure (preferably robed in the proper magical garments, and armed with the proper magical weapons) as enveloping his physical body, or standing near to and in front of him.

3. Let him then transfer the seat of his consciousness to that imagined figure; so that it may seem to him that he is seeing with its eyes, and hearing with its ears.

This will usually be the great difficulty of the operation.

4. Let him then cause that imagined figure to rise in the air to a great height above the earth.

5. Let him then stop and look about him. (It is sometimes difficult to open the eyes.)

6. Probably he will see figures approaching him, or become conscious of a landscape.

Let him speak to such figures, and insist upon being answered, using the proper pentagrams and signs, as previously taught.

7. Let him travel at will, either with or without guidance from such figure or figures.

8. Let him further employ such special invocations as will cause to appear the particular places he may wish to visit.

9. Let him beware of the thousand subtle attacks and deceptions that he will experience, carefully testing the truth of all with whom he speaks.

Thus a hostile being may appear clothed with glory; the appropriate pentagram will in such a case cause him to shrivel or decay.

10. Practice will make the student infinitely wary in such matters.

11. It is usually quite easy to return to the body, but should any difficulty arise, practice (again) will make the imagination fertile. For example, one may create in thought a chariot of fire with white horses, and command the charioteer to drive earthwards.

It might be dangerous to go too far, or to stay too long; for fatigue must be avoided.

The danger spoken of is that of fainting, or of obsession, or of loss of memory or other mental faculty.

12. Finally, let the student cause his imagined body in which he supposes himself to have been travelling to coincide with the physical, tightening his muscles, drawing in his breath, and putting his forefinger to his lips. Then let him "awake" by a well-defined act of will, and soberly and accurately record his experiences.

It may be added that this apparently complicated experiment is perfectly easy to perform. It is best to learn by "travelling" with a person already experienced in the matter. Two or three experiments should suffice to render the student confident and even expert. See also "The Seer", pp. 295-333, Equinox I, 2.

VI.

1. The previous experiment has little value, and leads to few results of importance. But it is susceptible of a development which merges into a form of Dharana --- concentration --- and as such may lead to the very highest ends. The principal use of the practice in the last chapter is to familiarise the student with every kind of obstacle and every kind of delusion, so that he may be perfect master of every idea that may arise in his brain, to dismiss it, to transmute it to cause it instantly to obey his will.

2. Let him then being exactly as before, but with the most intense solemnity and determination.

3. Let him be very careful to cause his imaginary body to rise in a line exactly perpendicular to the earth's tangent at the point where his physical body is situated (or to put it more simply, straight upwards).

4. Instead of stopping, let him continue to rise until fatigue almost overcomes him. If he should find that he has stopped without willing to do so, and that figures appear, let him at all costs rise above them.

Yea, thought his very life tremble on his lips, let him force his way upward and onward!

5. Let him continue in this so long as the breath of life is in him. Whatever threatens, whatever allures, though it were Typhon and all his hosts loosed from the pit and leagued against him, though it were from the very Throne of God Himself that a voice issues bidding him stay and be content, let him struggle on, ever on.

6. At last there must come a moment when his whole being is swallowed up in fatigue, overwhelmed by its own inertia. {Note 1} Let him sink (when no longer can he strive, though his tongue be bitten through with the effort and the blood gush from his nostrils) into the blackness of unconsciousness, and then, on coming to himself, let him write down soberly and accurately a record of all that hath occurred, yea a record of all that hath occurred.

EXPLICIT

1. This in case of failure. The results of success are so many and wonderful that no effort is here made to describe them. They are classified, tentatively, in the Herb Dangerous, Part II, Equinox I, 2.

LIBER LIBERI VEL LAPIDIS LAZULI

ADUMBRATIO KABBALAE AEGYPTIORUM

SUB FIGURE VII

PROLOGUE OF THE UNBORN

1. Into my loneliness comes
2. The sound of a flute in dim groves that haunt the uttermost hills.
3. Even from the brave river they reach to the edge of the wilderness.
4. And I behold Pan.
5. The snows are eternal above, above
6. And their perfume smokes upward into the nostrils of the stars.
7. But what have I to do with these?
8. To me only the distant flute, the abiding vision of Pan.
9. On all sides Pan to the eye, to the ear;
10. The perfume of Pan pervading, the taste of him utterly filling my mouth, so that the tongue breaks forth into a weird and monstrous speech.
11. The embrace of him intense on every centre of pain and pleasure.
12. The sixth interior sense aflame with the inmost self of Him,
13. Myself flung down the precipice of being
14. Even to the abyss, annihilation.
15. An end to loneliness, as to all.
16. Pan! Pan! Io Pan! Io Pan!

I

1. My God, how I love Thee!
2. With the vehement appetite of a beast I hunt Thee through the Universe.
3. Thou art standing as it were upon a pinnacle at the edge of some fortified city. I am a white bird, and perch upon Thee.
4. Thou art My Lover: I see Thee as a nymph with her white limbs stretched by the spring.
5. She lies upon the moss; there is none other but she:
6. Art Thou not Pan?
7. I am He. Speak not, O my God! Let the work be accomplished in silence.
8. Let my cry of pain be crystallized into a little white fawn to run away into the forest!
9. Thou art a centaur, O my God, from the violet-blossoms that crown Thee to the hoofs of the horse.
10. Thou art harder than tempered steel; there is no diamond beside Thee.
11. Did I not yield this body and soul?
12. I woo thee with a dagger drawn across my throat.
13. Let the spout of blood quench Thy blood-thirst, O my God!
14. Thou art a little white rabbit in the burrow Night.

15. I am greater than the fox and the hole.
16. Give me Thy kisses, O Lord God!
17. The lightning came and licked up the little flock of sheep.
18. There is a tongue and a flame; I see that trident walking over the sea.
19. A phoenix hath it for its head; below are two prongs. They spear the wicked.
20. I will spear Thee, O Thou little grey god, unless Thou beware!
21. From the grey to the gold; from the gold to that which is beyond the gold of Ophir.
22. My God! but I love Thee!
23. Why hast Thou whispered so ambiguous things? Wast Thou afraid, O goat-hoofed One, O horned One, O pillar of lightning?
24. From the lightning fall pearls; from the pearls black specks of nothing.
25. I based all on one, one on naught.
26. Afloat in the aether, O my God, my God!
27. O Thou great hooded sun of glory, cut off these eyelids!
28. Nature shall die out; she hideth me, closing mine eyelids with fear, she hideth me from My destruction, O Thou open eye.
29. O ever-weeping One!
30. Not Isis my mother, nor Osiris my self; but the incestuous Horus given over to Typhon, so may I be!
31. There thought; and thought is evil.
32. Pan! Pan! Io Pan! it is enough.
33. Fall not into death, O my soul! Think that death is the bed into which you are falling!
34. O how I love Thee, O my God! Especially is there a vehement parallel light from infinity, vilely diffracted in the haze of this mind.
35. I love Thee.
I love Thee.
I love Thee.
36. Thou art a beautiful thing whiter than a woman in the column of this vibration.
37. I shoot up vertically like an arrow, and become that Above.
38. But it is death, and the flame of the pyre.
39. Ascend in the flame of the pyre, O my soul! Thy God is like the cold emptiness of the utmost heaven, into which thou radiatest thy little light.
40. When Thou shall know me, O empty God, my flame shall utterly expire in Thy great N.O.X.
41. What shalt Thou be, my God, when I have ceased to love Thee?
42. A worm, a nothing, a nidding knave!
43. But Oh! I love Thee.
44. I have thrown a million flowers from the basket of the Beyond at Thy feet, I have anointed Thee and Thy Staff with oil and blood and kisses.
45. I have kindled Thy marble into life! into death.
46. I have been smitten with the reek of Thy mouth, that drinketh never wine but life.
47. How the dew of the Universe whitens the lips!
48. Ah! trickling flow of the stars of the mother Supernal, begone!
49. I Am She that should come, the Virgin of all men.
50. I am a boy before Thee, O Thou satyr God.
51. Thou wilt inflict the punishment of pleasure Now! Now! Now!
52. Io Pan! Io Pan! I love Thee. I love Thee.
53. O my God, spare me!
54. Now!

It is done! Death.

55. I cried aloud the word - and it was a mighty spell to bind the Invisible, an enchantment to unbind the bound; yea, to unbind the bound.

II

1. O my God! use Thou me again, always. For ever! For ever!
2. That which came fire from Thee cometh water from me; let therefore Thy Spirit lay hold on me, so that my right hand loose the lightning.
3. Travelling through space, I saw the onrush of two galaxies, butting each other and goring like bulls upon earth. I was afraid.
4. Thus they ceased fight, and turned upon me, and I was sorely crushed and torn.
5. I had rather have been trampled by the World-Elephant.
6. O my God! Thou art my little pet tortoise!
7. Yet Thou sustainest the World-Elephant.
8. I creep under Thy carapace, like a lover into the bed of his beautiful; I creep in, and sit in Thine heart, as cubby and cosy as may be.
9. Thou shelterest me, that I hear not the trumpeting of that World-Elephant.
10. Thou art not worth an obol in the agora; yet Thou art not to be bought at the ransom of the whole Universe.
11. Thou art like a beautiful Nubian slave leaning her naked purple against the green pillars of marble that are above the bath.
12. Wine jets from her black nipples.
13. I drank wine awhile ago in the house of Pertinax. The cup-boy favoured me, and gave me of the right sweet Chian.
14. There was a Doric boy, skilled in feats of strength, an athlete. The full moon fled away angrily down the wrack.
Ah! but we laughed.
15. I was pernicious drunk, O my God! Yet Pertinax brought me to the bridal.
16. I had a crown of thorns for all my dower.
17. Thou art like a goat's horn from Astor, O Thou God of mine, gnarl'd and crook'd and devilish strong.
18. Colder than all the ice of all the glaciers of the Naked Mountain was the wine it poured for me.
19. A wild country and a waning moon.
Clouds scudding over the sky.
A circuit of pines, and of tall yews beyond. Thou in the midst!
20. O all ye toads and cats, rejoice! Ye slimy things, come hither!
21. Dance, dance to the Lord our God!
22. He is he! He is he! He is he!
23. Why should I go on?
24. Why? Why? comes the sudden cackle of a million imps of hell.
25. And the laughter runs.
26. But sickens not the Universe; but shakes not the stars.
27. God! how I love Thee!
28. I am walking in an asylum; all the men and women about me are insane.
29. Oh madness! madness! madness! desirable art thou!
30. But I love Thee, O God!
31. These men and women rave and howl; they froth out folly.

32. I begin to be afraid. I have no check; I am alone. Alone. Alone.
33. Think, O God, how I am happy in Thy love.
34. O marble Pan! O false leering face! I love Thy dark kisses, bloody and stinking! O marble Pan! Thy kisses are like sunlight on the blue gean; their blood is the blood of the sunset over Athens; their stink is like a garden of Roses of Macedo nia.
35. I dreamt of sunset and roses and vines; Thou wast there, O my God, Thou didst habit Thyself as an Athenian courtesan, and I loved Thee.
36. Thou art no dream, O Thou too beautiful alike for sleep and waking!
37. I disperse the insane folk of the earth; I walk alone with my little puppets in the garden.
38. I am Gargantuan great; yon galaxy is but the smoke-ring of mine incense.
39. Burn Thou strange herbs, O God!
40. Brew me a magic liquor, boys, with your glances!
41. The very soul is drunken.
42. Thou art drunken, O my God, upon my kisses.
43. The Universe reels; Thou hast looked upon it.
44. Twice, and all is done.
45. Come, O my God, and let us embrace!
46. Lazily, hungrily, ardently, patiently; so will I work.
47. There shall be an End.
48. O God! O God!
49. I am a fool to love Thee; Thou art cruel, Thou withholdest Thyself.
50. Come to me now! I love Thee! I love Thee!
51. O my darling, my darling Kiss me! Kiss me! Ah! but again.
52. Sleep, take me! Death, take me! This life is too full; it pains, it slays, it suffices.
53. Let me go back into the world; yea, back into the world.

III

1. I was the priest of Ammon-Ra in the temple of Ammon-Ra at Thebai.
2. But Bacchus came singing with his troops of vine-clad girls, of girls in dark mantles; and Bacchus in the midst like a fawn!
3. God! how I ran out in my rage and scattered the chorus!
4. But in my temple stood Bacchus as the priest of Ammon-Ra.
5. Therefore I went wildly with the girls into Abyssinia; and there we abode and rejoiced.
6. Exceedingly; yea, in good sooth!
7. I will eat the ripe and the unripe fruit for the glory of Bacchus.
8. Terraces of ilex, and tiers of onyx and opal and sardonyx leading up to the cool green porch of malachite.
9. Within is a crystal shell, shaped like an oyster - O glory of Priapus! O beatitude of the Great Goddess!
10. Therein is a pearl.
11. O Pearl! thou hast come from the majesty of dread Ammon-Ra.
12. Then I the priest beheld a steady glitter in the heart of the pearl.
13. So bright we could not look! But behold! a blood-red rose upon a rood of glowing gold!
14. So I adored the God. Bacchus! thou art the lover of my God!

15. I who was priest of Ammon-Ra, who saw the Nile flow by for many moons, for many, many moons, am the young fawn of the grey land.
16. I will set up my dance in your conventicles, and my secret loves shall be sweet among you.
17. Thou shalt have a lover among the lords of the grey land.
18. This shall he bring unto thee, without which all is in vain; a man's life spilt for thy love upon My Altars.
19. Amen.
20. Let it be soon, O God, my God! I ache for Thee, I wander very lonely among the mad folk, in the grey land of desolation.
21. Thou shalt set up the abominable lonely Thing of wickedness. Oh joy! to lay that corner-stone!
22. It shall stand erect upon the high mountain; only my God shall commune with it.
23. I will build it of a single ruby; it shall be seen from afar off.
24. Come! let us irritate the vessels of the earth: they shall distil strange wine.
25. It grows under my hand: it shall cover the whole heaven.
26. Thou art behind me: I scream with a mad joy.
27. Then said Ithuriel the strong; let Us also worship this invisible marvel!
28. So did they, and the archangels swept over the heaven.
29. Strange and mystic, like a yellow priest invoking mighty flights of great grey birds from the North, so do I stand and invoke Thee!
30. Let them obscure not the sun with their wings and their clamour!
31. Take away form and its following!
32. I am still.
33. Thou art like an osprey among the rice, I am the great red pelican in the sunset waters.
34. I am like a black eunuch; and Thou art the scimitar. I smite off the head of the light one, the breaker of bread and salt.
35. Yea! I smite and the blood makes as it were a sunset on the lapis lazuli of the King's Bedchamber.
36. I smite. The whole world is broken up into a mighty wind, and a voice cries aloud in a tongue that men cannot speak.
37. I know that awful sound of primal joy; let us follow on the wings of the gale even unto the holy house of Hathor; let us offer the five jewels of the cow upon her altar!
38. Again the inhuman voice!
39. I rear my Titan bulk into the teeth of the gale, and I smite and prevail, and swing me out over the sea.
40. There is a strange pale God, a god of pain and deadly wickedness.
41. My own soul bites into itself, like a scorpion ringed with fire.
42. That pallid God with face averted, that God of subtlety and laughter, that young Doric God, him will I serve.
43. For the end thereof is torment unspeakable.
44. Better the loneliness of the great grey sea!
45. But ill befall the folk of the grey land, my God!
46. Let me smother them with my roses!
47. Oh Thou delicious God, smile sinister!
48. I pluck Thee, O my God, like a purple plum upon a sunny tree. How Thou dost melt in my mouth, Thou consecrated sugar of the Stars.
49. The world is all grey before mine eyes; it is like an old worn wine-skin.

50. All the wine of it is on these lips.
51. Thou hast begotten me upon a marble Statue, O my God!
52. The body is icy cold with the coldness of a million moons; it is harder than the adamant of eternity. How shall I come forth into the light?
53. Thou art He, O God! O my darling! my child! my plaything! Thou art like a cluster of maidens, like a multitude of swans upon the lake.
54. I feel the essence of softness.
55. I am hard and strong and male; but come Thou! I shall be soft and weak and feminine.
56. Thou shalt crush me in the wine-press of Thy love. My blood shall stain Thy fiery feet with litanies of Love in Anguish.
57. There shall be a new flower in the fields, a new vintage in the vineyards.
58. The bees shall gather a new honey; the poets shall sing a new song.
59. I shall gain the Pain of the Goat for my prize; and the God that sitteth upon the shoulders of Time shall drowse.
60. Then shall all this which is written be accomplished: yea, it shall be accomplished.

IV

1. I am like a maiden bathing in a clear pool of fresh water.
2. O my God! I see Thee dark and desirable, rising through the water as a golden smoke.
3. Thou art altogether golden, the hair and the eyebrows and the brilliant face; even into the finger-tips and toe-tips Thou art one rosy dream of gold.
4. Deep into Thine eyes that are golden my soul leaps, like an archangel menacing the sun.
5. My sword passes through and through Thee; crystalline moons ooze out of Thy beautiful body that is hidden behind the ovals of Thine eyes.
6. Deeper, ever deeper. I fall, even as the whole Universe falls down the abyss of Years.
7. For Eternity calls; the Overworld calls; the world of the Word is awaiting us.
8. Be done with speech, O God! Fasten the fangs of the hound Eternity in this my throat!
9. I am like a wounded bird flapping in circles.
10. Who knows where I shall fall?
11. O blessed One! O God! O my devourer!
12. Let me fall, fall down, fall away, afar, alone!
13. Let me fall!
14. Nor is there any rest, Sweet Heart, save in the cradle of royal Bacchus, the thigh of the most Holy One.
15. There rest, under the canopy of night.
16. Uranus chid Eros; Marsyas chid Olympas; I chid my beautiful lover with his sunray mane; shall I not sing?
17. Shall not mine incantations bring around me the wonderful company of the wood-gods, their bodies glistening with the ointment of moonlight and honey and myrrh?
18. Worshipful are ye, O my lovers; let us forward to the dimmest hollow!
19. There we will feast upon mandrake and upon moly!
20. There the lovely One shall spread us His holy banquet. In the brown cakes of corn we shall taste the food of the world, and be strong.

21. In the ruddy and awful cup of death we shall drink the blood of the world, and be drunken!
22. Ohe! the song to Iao, the song to Iao!
23. Come, let us sing to thee, Iacchus invisible, Iacchus triumphant, Iacchus indicable!
24. Iacchus, O Iacchus, O Iacchus, be near us!
25. Then was the countenance of all time darkened, and the true light shone forth.
26. There was also a certain cry in an unknown tongue, whose stridency troubled the still waters of my soul, so that my mind and my body were healed of their disease, self-knowledge.
27. Yea, an angel troubled the waters.
28. This was the cry of Him: IIIIOOShBThIO-IIIAMAMThIBI-II.
29. Nor did I sing this for a thousand times a night for a thousand nights before Thou camest, O my flaming God, and pierced me with Thy spear. Thy scarlet robe unfolded the whole heavens, so that the Gods said: All is burning: it is the end.
30. Also Thou didst set Thy lips to the wound and suck out a million eggs. And Thy mother sat upon them, and lo! stars and stars and ultimate Things whereof stars are the atoms.
31. Then I perceived Thee, O my God, sitting like a white cat upon the trellis-work of the arbour; and the hum of the spinning worlds was but Thy pleasure.
32. O white cat, the sparks fly from Thy fur! Thou dost crackle with splitting the worlds.
33. I have seen more of Thee in the white cat than I saw in the Vision of Aeons.
34. In the boat of Ra did I travel, but I never found upon the visible Universe any being like unto Thee!
35. Thou wast like a winged white horse, and I raced Thee through eternity against the Lord of the Gods.
36. So still we race!
37. Thou wast like a flake of snow falling in the pine-clad woods.
38. In a moment Thou wast lost in a wilderness of the like and the unlike.
39. But I beheld the beautiful God at the back of the blizzard - and Thou wast He!
40. Also I read in a great book.
41. On ancient skin was written in letters of gold: Verbum fit Verbum.
42. Also Vitriol and the hierophant's name
V.V.V.V.V.
43. All this wheeled in fire, in star-fire, rare and far and utterly lonely - even as Thou and I, O desolate soul my God!
44. Yea, and the writing

(There is an illustration here. ed.)

It is well.

This is the voice which shook the earth.

45. Eight times he cried aloud, and by eight and by eight shall I count Thy favours, Oh Thou Elevenfold God 418!
46. Yea, and by many more; by the ten in the twenty-two directions; even as the perpendicular of the Pyramidso shall Thy favours be.
47. If I number them, they are One.
48. Excellent is Thy love, Oh Lord! Thou art revealed by the darkness, and he who gropeth in the horror of the groves shall haply catch Thee, even as a snake that seizeth on a little

- singing-bird.
49. I have caught Thee, O my soft thrush; I am like a hawk of mother-of-emerald; I catch Thee by instinct, though my eyes fail from Thy glory.
 50. Yet they are but foolish folk yonder. I see them on the yellow sand, all clad in Tyrian purple.
 51. They draw their shining God unto the land in nets; they build a fire to the Lord of Fire, and cry unhallowed words, even the dreadful curse Amri maratza, maratza, atman deona lastadza maratza maritzamara - maran!
 52. Then do they cook the shining god, and gulp him whole.
 53. These are evil folk, O beautiful boy! let us pass on to the Otherworld.
 54. Let us make ourselves into a pleasant bait, into a seductive shape!
 55. I will be like a splendid naked woman with ivory breasts and golden nipples; my whole body shall be like the milk of the stars. I will be lustrous and Greek, a courtesan of Delos, of the unstable Isle.
 56. Thou shalt be like a little red worm on a hook.
 57. But thou and I will catch fish alike.
 58. Then wilt thou be a shining fish with golden back and silver belly: I will be like a violent beautiful man, stronger than two score bulls, a man of the West bearing a great sack of precious jewels upon a staff that is greater than the axis of the all.
 59. And the fish shall be sacrificed to Thee and the strong man crucified for Me, and Thou and I will kiss, and atone for the wrong of the Beginning; yea, for the wrong of the beginning.

V

1. O my beautiful God! I swim in Thy heart like a trout in the mountain torrent.
2. I leap from pool to pool in my joy; I am goodly with brown and gold and silver.
3. Why, I am lovelier than the russet autumn woods at the first snowfall.
4. And the crystal cave of my thought is lovelier than I.
5. Only one fish-hook can draw me out; it is a woman kneeling by the bank of the stream. It is she that pours the bright dew over herself, and into the sand so that the river gushes forth.
6. There is a bird on yonder myrtle; only the song of that bird can draw me out of the pool of Thy heart, O my God!
7. Who is this Neapolitan boy that laughs in his happiness? His lover is the mighty crater of the Mountain of Fire. I saw his charred limbs borne down the slopes in a stealthy tongue of liquid stone.
8. And Oh! the chirp of the cicada!
9. I remember the days when I was cacique in Mexico.
10. O my God, wast Thou then as now my beautiful lover?
11. Was my boyhood then as now Thy toy, Thy joy?
12. Verily, I remember those iron days.
13. I remember how we drenched the bitter lakes with our torrent of gold; how we sank the treasurable image in the crater of Citlaltepctl.
14. How the good flame lifted us even unto the lowlands, setting us down in the impenetrable forest.
15. Yea, Thou wast a strange scarlet bird with a bill of gold. I

- was Thy mate in the forests of the lowland; and ever we heard from afar the shrill chant of mutilated priests and the insane clamour of the Sacrifice of Maidens.
16. There was a weird winged God that told us of his wisdom.
 17. We attained to be starry grains of gold dust in the sands of a slow river.
 18. Yea, and that river was the river of space and time also.
 19. We parted thence; ever to the smaller, ever to the greater, until now, O sweet God, we are ourselves, the same.
 20. O God of mine, Thou art like a little white goat with lightning in his horns!
 21. I love Thee, I love Thee.
 22. Every breath, every word, every thought, every deed is an act of love with Thee.
 23. The beat of my heart is the pendulum of love.
 24. The songs of me are the soft sighs:
 25. The thoughts of me are very rapture:
 26. And my deeds are the myriads of Thy children, the stars and the atoms.
 27. Let there be nothing!
 28. Let all things drop into this ocean of love!
 29. Be this devotion a potent spell to exorcise the demons of the Five!
 30. Ah God, all is gone! Thou dost consummate Thy rapture. Faluti! Falutli!
 31. There is a solemnity of the silence. There is no more voice at all.
 32. So shall it be unto the end. We who were dust shall never fall away into the dust.
 33. So shall it be.
 34. Then, O my God, the breath of the Garden of Spices. All these have a savour averse.
 35. The cone is cut with an infinite ray; the curve of hyperbolic life springs into being.
 36. Farther and farther we float; yet we are still. It is the chain of systems that is falling away from us.
 37. First falls the silly world; the world of the old grey land.
 38. Falls it unthinkably far, with its sorrowful bearded face presiding over it; it fades to silence and woe.
 39. We to silence and bliss, and the face is the laughing face of Eros.
 40. Smiling we greet him with the secret signs.
 41. He leads us into the Inverted Palace.
 42. There is the Heart of Blood, a pyramid reaching its apex down beyond the Wrong of the Beginning.
 43. Bury me unto Thy Glory, O beloved, O princely lover of this harlot maiden, within the Secretest Chamber of the Palace!
 44. It is done quickly; yea, the seal is set upon the vault.
 45. There is one that shall avail to open it.
 46. Nor by memory, nor by imagination, nor by prayer, nor by fasting, nor by scourging, nor by drugs, nor by ritual, nor by meditation; only by passive love shall he avail.
 47. He shall await the sword of the Beloved and bare his throat for the stroke.
 48. Then shall his blood leap out and write me runes in the sky; yea, write me runes in the sky.

VI

1. Thou wast a priestess, O my God, among the Druids; and we knew

- the powers of the oak.
2. We made us a temple of stones in the shape of the Universe, even as thou didst wear openly and I concealed.
 3. There we performed many wonderful things by midnight. 4. By the waning moon did we work.
 5. Over the plain came the atrocious cry of wolves.
 6. We answered; we hunted with the pack.
 7. We came even unto the new Chapel and Thou didst bear away the Holy Graal beneath Thy Druid vestments.
 8. Secretly and by stealth did we drink of the informing sacrament.
 9. Then a terrible disease seized upon the folk of the grey land; and we rejoiced.
 10. O my God, disguise Thy glory!
 11. Come as a thief, and let us steal away the Sacraments!
 12. In our groves, in our cloistral cells, in our honeycomb of happiness, let us drink, let us drink!
 13. It is the wine that tinges everything with the true tincture of infallible gold.
 14. There are deep secrets in these songs. It is not enough to hear the bird; to enjoy song he must be the bird.
 15. I am the bird, and Thou art my song, O my glorious galloping God!
 16. Thou reinest in the stars; thou drivest the constellations seven abreast through the circus of Nothingness.
 17. Thou Gladiator God!
 18. I play upon mine harp; Thou fightest the beasts and the flames.
 19. Thou takest Thy joy in the music, and I in the fighting.
 20. Thou and I are beloved of the Emperor.
 21. See! he has summoned us to the Imperial dais.
The night falls; it is a great orgy of worship and bliss.
 22. The night falls like a spangled cloak from the shoulders of a prince upon a slave.
 23. He rises a free man!
 24. Cast thou, O prophet, the cloak upon these slaves!
 25. A great night, and scarce fires therein; but freedom for the slave that its glory shall encompass.
 26. So also I went down into the great sad city.
 27. There dead Messalina bartered her crown for poison from the dead Locusta; there stood Caligula, and smote the seas of forgetfulness.
 28. Who wast Thou, O Caesar, that Thou knewest God in an horse?
 29. For lo! we beheld the White Horse of the Saxon engraven upon the earth; and we beheld the Horses of the Sea that flame about the old grey land, and the foam from their nostrils enlightens us!
 30. Ah! but I love thee, God!
 31. Thou art like a moon upon the ice-world.
 32. Thou art like the dawn of the utmost snows upon the burnt-up flats of the tiger's land.
 33. By silence and by speech do I worship Thee.
 34. But all is in vain.
 35. Only Thy silence and Thy speech that worship me avail.
 36. Wail, O ye folk of the grey land, for we have drunk your wine, and left ye but the bitter dregs.
 37. Yet from these we will distil ye a liquor beyond the nectar of the Gods.
 38. There is value in our tincture for a world of Spice and gold.
 39. For our red powder of projection is beyond all possibilities.
 40. There are few men; there are enough.

41. We shall be full of cup-bearers, and the wine is not stinted.
42. O dear my God! what a feast Thou hast provided.
43. Behold the lights and the flowers and the maidens!
44. Taste of the wines and the cates and the splendid meats!
45. Breathe in the perfumes and the clouds of little gods like wood-nymphs that inhabit the nostrils!
46. Feel with your whole body the glorious smoothness of the marble coolth and the generous warmth of the sun and the slaves!
47. Let the Invisible inform all the devouring Light of its disruptive vigour!
48. Yea! all the world is split apart, as an old grey tree by the lightning!
49. Come, O ye gods, and let us feast.
50. Thou, O my darling, O my ceaseless Sparrow-God, my delight, my desire, my deceiver, come Thou and chirp at my right hand!
51. This was the tale of the memory of Al A'in the priest; yea, of Al A'in the priest.

VII

1. By the burning of the incense was the Word revealed, and by the distant drug.
2. O meal and honey and oil! O beautiful flag of the moon, that she hangs out in the center of bliss!
3. These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear.
4. But of pure black marble is the sorry statue, and the changeless pain of the eyes is bitter to the blind.
5. We understand the rapture of that shaken marble, torn by the throes of the crowned child, the golden rod of the golden God.
6. We know why all is hidden in the stone, within the coffin, within the mighty sepulchre, and we too answer Olalam! Imal! Tutulu! as it is written in the ancient book.
7. Three words of that book are as life to a new aeon; no god has read the whole.
8. But thou and I, O God, have written it page by page.
9. Ours is the elevenfold reading of the Elevenfold word.
10. These seven letters together make seven diverse words; each word is divine, and seven sentences are hidden therein.
11. Thou art the Word, O my darling, my lord, my master.
12. O come to me, mix the fire and the water, all shall dissolve.
13. I await Thee in sleeping. I invoke Thee no more; for Thou art in me, O Thou who hast made me a beautiful instrument tuned to Thy rapture.
14. Yet art Thou ever apart, even as I.
15. I remember a certain holy day in the dusk of the year, in the dusk of the Equinox of Osiris, when first I beheld Thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife.
16. I remember Thy first kiss, even as a maiden should. Nor in the dark byways was there another; Thy kisses abide.
17. There is none other beside Thee in the whole Universe of Love.
18. My God, I love Thee, O Thou goat with gilded horns!
19. Thou beautiful bull of Apis! Thou beautiful serpent of Apep! Thou beautiful child of the Pregnant Goddess!
20. Thou hast stirred in Thy sleep, O ancient sorrow of years! Thou hast raised Thine head to strike, and all is dissolved into the Abyss of Glory.

21. An end to the letters of the words! An end to the sevenfold speech.
22. Resolve me the wonder of it all into the figure of a gaunt swift camel, striding over the sand.
23. Lonely is he, and abominable; yet hath he gained the crown.
24. Oh rejoice! rejoice!
25. My God! Oh my God! I am but a speck in the star-dust of ages; I am the Master of the Secret of Things.
26. I am the Revealer and the Preparer. Mine is the Sword - and and the Mitre and the Winged Wand!
27. I am the Initiator and the Destroyer. Mine is the Globe - and the Bennu Bird and the Lotus of Isis my daughter!
28. I am the One beyond these all; and I bear the symbols of the mighty darkness.
29. They shall be a sigil as of a vast black brooding ocean of death and the central blaze of darkness, radiating it's night upon all.
30. It shall swallow up that lesser darkness.
31. But in that profound who shall answer: What is?
32. Not I.
33. Not Thou, Oh God!
34. Come, let us no more reason together; let us enjoy! Let us be ourselves, silent, unique, apart.
35. O lonely woods of the world! In what recesses will ye hide our love?
36. The forest of the spears of the Most High is called Night, and Hades, and the Day of Wrath; but I am His captain, and I bear His cup.
37. Fear me not with my spearmen! They shall slay the demons with their petty prongs. Ye shall be free.
38. Ah, slaves! ye will not - ye know not how to will.
39. Yet the music of my spears shall be a song of freedom.
40. A great bird shall sweep from the Abyss of Joy, and bear ye away to be my cup-bearers.
41. Come, O my God, in one last rapture let us attain to the Union with the Many!
42. In the silence of Things, in the Night of Forces, beyond the accursed domain of the Three, let us enjoy our love!
43. My darling! My darling! away, away, beyond the Assembly and the Law and the Enlightenment unto an Anarchy of Solitude and Darkness!
44. For even thus must we veil the brilliance of our Self.
45. My darling! My darling!
46. O my God, but the love in Me bursts over the bonds of Space and Time; my love is split among them that love not love.
47. My wine is poured out for them that never tasted wine.
48. The fumes thereof shall intoxicate them and the vigour of my love shall breed mighty children from their maidens.
49. Yeah! without draught, without embrace: - and the Voice answered Yea! these things shall be.
50. Then I sought a Word for Myself; nay, for myself.
51. And the Word came: O Thou! it is well. Heed naught. I love Thee! I love Thee!
52. Therefore had I faith unto the end of all; yea, unto the end of all.

Liber VIII

A : A :
Publication in Class D

And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel:

First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be possible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat.

From the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, foursquare, & the height shall be thrice half of the breadth or double the breadth.

And upon the altar shall be a censor, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall he burn incense made of four parts of olibanum and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.

And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

And he shall make himself a wand of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in "The Book of the Law".

And he shall engrave with his own hand upon the plate of gold the Holy Sevenfold Table, or the Holy Twelfefold Table, or some particular device. And it shall be foursquare within a circle, and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censor.

Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

The prayer shall last for the space of an hour, at the least, and he shall

seek ever to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of gold upon the top of the altar.

For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oak-wood, painted with scarlet, and upon this triangle the three legs of the censor shall stand.

Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it according to his fancy and imagination, that shall be informed by beauty.

And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

Then, at his prayer, shall the chamber be filled with light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be wrapt away into the Mystery of Holiness.

All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fullness of that communion, for he must harmonize the world that is within with the world that is without.

And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly involved. And unto him that hath this Master there is nothing else that he needeth, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids.

-oOo-

LIBER E
vel
EXERCITIORUM

SUB FIGURA IX

I.

1. It is absolutely necessary that all experiments should be recorded in detail during, or immediately after, their performance.
 2. It is highly important to note the physical and mental condition of the experimenter or experimenters.
 3. The time and place of all experiments must be noted; also the state of the weather, and generally all conditions which might conceivably have any result upon the experiment either as adjuvants to or causes of the result, or as inhibiting it, or as sources of error.
 4. the A: A: will not take official notice of any experiments which are not thus properly recorded.
 5. It is not necessary at this stage for us to declare fully the ultimate end of our researches; nor indeed would it be understood by those who have not become proficient in these elementary courses.
 6. The experimenter is encouraged to use his own intelligence, and not to rely upon any other person or persons, however distinguished, even among ourselves.
 7. The written record should be intelligently prepared so that others may benefit from its study.
 8. The Book "John St. John" published in the first number of the Equinox is an example of this kind of record by a very advanced student. It is not as simply written as we could wish, but will show the method.
 9. The more scientific the record is, the better. Yet the emotions should be noted, as being some of the conditions.
- Let then the record be written with sincerity and care; thus with practice it will be found more and more to approximate to the ideal.

II

Physical clairvoyance.

1. Take a pack of (78) Tarot playing cards. Shuffle; cut. Draw one card. Without looking at it, try to name it. Write down the card you name, and the actual card. Repeat, and tabulate results.
 2. This experiment is probably easier with an old genuine pack of Tarot cards, preferably a pack used for divination by some one who really understood the matter.
 3. Remember that one should expect to name the right card once in 78 times. Also be careful to exclude all possibilities of obtaining the knowledge through the ordinary senses of sight and touch, or even smell. There was once a man whose fingertips were so sensitive that he could feel the shape and position of the pips and so judge the card correctly.
 4. It is better to try first the easier form of the experiment, by guessing only the suit.
 5. Remember that in 78 experiments you should obtain 22 trumps and 14 of each other suit; so that without any clairvoyance at all, you can guess right twice in 7 times (roughly) by calling trumps each time.
 6. Note that some cards are harmonious.
- Thus it would not be a bad error to call the five of Swords ("The Lord of

Defeat") instead of the ten of Swords ("The Lord of Ruin"). But to call the Lord of Love (2 Cups) for the Lord of Strife (5 Wands) would show that you were getting nothing right.

Similarly a card ruled by Mars would be harmonious with a 5, a card of Gemini with "The Lovers".

7. These harmonies must be thoroughly learnt, according to the numerous tables given in 777.

8. As you progress you will find that you are able to distinguish the suit correctly three times in four and that very few indeed inharmonious errors occur, while in 78 experiments you are able to name the card aright as many as 15 or 20 times.

9. When you have reached this stage, you may be admitted for examination; and in the even of your passing you will be given more complex and difficult exercises.

III

Asana --- Posture.

1. You must learn to sit perfectly still with every muscle tense for long periods.

2. You must wear no garments that interfere with the posture in any of these experiments.

3. The first position: (The God). Sit in a chair; head up, back straight, knees together, hands on knees, eyes closed.

4. The second position: (The Dragon). Kneel; buttocks resting on the heels, toes turned back, back and head straight, hands on thighs.

5. The third position: (The Ibis). Stand, hold left ankle with right hand, free forefinger on lips.

6. The fourth position: (The Thunderbolt). Sit; left heel pressing up anus, right foot poised on its toes, the heel covering the phallus; arms stretched out over the knees; head and back straight.

7. Various things will happen to you while you are practising these positions; they must be carefully analysed and described.

8. Note down the duration of practice; the severity of the pain (if any) which accompanies it, the degree of rigidity attained, and any other pertinent matters.

9. When you have progressed up to the point that a saucer filled to the brim with water and poised upon the head does not spill one drop during a whole hour, and when you can no longer perceive the slightest tremor in any muscle; when, in short, you are perfectly steady and easy, you will be admitted for examination; and, should you pass, you will be instructed in more complex and difficult practices.

IV

Pranayama --- Regularisation of the Breathing

1. At rest in one of your positions, close the right nostril with the thumb of the right hand and breathe out slowly and completely through the left nostril, while your watch marks 20 seconds. Breathe in through the same nostril for 10 seconds. Changing hands, repeat with the other nostril. Let this be continuous for one hour.

2. When this is quite easy to you, increase the periods to 30 and 15 seconds.

3. When this is quite easy to you, but not before, breathe out for 15 seconds, in for 15 seconds, and hold the breath for 15 seconds.

4. When you can do this with perfect ease and comfort for a whole hour,

practice breathing out for 40 and for 20 seconds.

5. This being attained, practice breathing out for 20, in for 10, holding the breath for 30 seconds.

When this has become perfectly easy to you, you may be admitted for examination, and should you pass, you will be instructed in more complex and difficult practices.

6. You will find that the presence of food in the stomach, even in small quantities, makes the practices very difficult.

7. Be very careful never to overstrain your powers; especially never get so short of breath that you are compelled to breathe out jerkily or rapidly.

8. Strive after depth, fullness, and regularity of breathing.

9. Various remarkable phenomena will very probably occur during these practices. They must be carefully analysed and recorded.

V

Dharana --- Control of Thought.

1. Constrain the mind to concentrate itself upon a single simple object imagined.

The five tatwas are useful for this purpose; they are: a black oval; a blue disk; a silver crescent; a yellow square; a red triangle.

2. Proceed to combinations of simple objects; e.g. a black oval within a yellow square, and so on.

3. Proceed to simple moving objects, such as a pendulum swinging, a wheel revolving, etc. Avoid living objects.

4. Proceed to combinations of moving objects, e.g. a piston rising and falling while a pendulum is swinging. The relation between the two movements should be varied in different experiments.

Or even a system of flywheels, eccentrics, and governor.

5. During these practices the mind must be absolutely confined to the object determined upon; no other thought must be allowed to intrude upon the consciousness. The moving systems must be regular and harmonious.

6. Note carefully the duration of the experiments, the number and nature of the intruding thoughts, the tendency of the object itself to depart from the course laid out for it, and any other phenomena which may present themselves. Avoid overstrain; this is very important.

7. Proceed to imagine living objects; as a man, preferably some man known to, and respected by, yourself.

8. In the intervals of these experiments you may try to imagine the objects of the other senses, and to concentrate upon them.

For example, try to imagine the taste of chocolate, the smell of roses, the feeling of velvet, the sound of a waterfall or the ticking of a watch.

9. Endeavour finally to shut out all objects of any of the senses, and prevent all thoughts arising in your mind. When you feel you have attained some success in these practices, apply for examination, and should you pass, more complex and difficult practices will be prescribed for you.

VI

Physical limitations.

1. It is desirable that you should discover for yourself your physical limitations.

2. To this end ascertain for how many hours you can subsist without food or drink before your working capacity is seriously interfered with.

3. Ascertain how much alcohol you can take, and what forms of drunkenness assail you.

4. Ascertain how far you can walk without once stopping; likewise with dancing, swimming, running, etc.
5. Ascertain for how many hours you can do without sleep.
6. Test your endurance with various gymnastic exercises, club swinging, and so on.
7. Ascertain for how long you can keep silence.
8. Investigate any other capacities and aptitudes which may occur to you.
9. Let all these things be carefully and conscientiously recorded; for according to your powers will it be demanded of you.

VII

A Course of Reading

1. The object of most of the foregoing practices will not at first be clear to you; but at least (who will deny it?) they have trained you in determination, accuracy, introspection, and many other qualities which are valuable to all men in their ordinary avocations, so that in no case will your time have been wasted.
2. That you may gain some insight into the nature of the Great Work which lies beyond these elementary trifles, however, we should mention that an intelligent person may gather more than a hint of its nature from the following books, which are to be taken as serious and learned contributions to the study of Nature, though not necessarily to be implicitly relied upon.
The Yi King (S.B.E. Series, Oxford University Press.)
The Tao Teh King (S.B.E. Series.)
Tannh„user, by A. Crowley.
The Upanishads.
The Bhagavad-Gita.
The Voice of the Silence.
Raja Yoga, by Swami Vivekananda.
The Shiva Sanhita.
The Aphorisms of Patanjali.
The Sword of Song.
The Book of the Dead.
Rituel et Dogme de la Haute Magie.
The Book of the Sacred Magic of Abramelin the Mage.
The Goetia.
The Hathayoga Pradipika.
The Spiritual Guide of Molinos.
Erdmann's History of Philosophy.
The Star in the West (Captain Fuller).
The Dhammapada (S.B.E. Series, Oxford University Press).
The Questions of King Milinda (S.B.E. Series).
777 vel Prolegomena, etc.
Varieties of Religious Experience (James).
Kabbala Denudata.
Knox Om Pax.
3. Careful study of these books will enable the pupil to speak in the language of his master, and facilitate communications with him.
4. The pupil should endeavour to discover the fundamental harmony of these very varied works; for this purpose he will find it best to study the most extreme divergencies side by side.
5. He may at any time that he wishes apply for examination in this course of reading.
6. During the whole of this elementary study and practice he will do wisely to seek out and attach himself to, a master, one competent to correct him and advise him. Nor should he be discouraged by the difficulty of finding such a person.

7. Let him further remember that he must in no wise rely upon, or believe in, that master. He must rely entirely upon himself, and credit nothing whatever but that which lies within his own knowledge and experience.

8. As in the beginning, so at the end, we here insist upon the vital importance of the written record as the only possible check upon error derived from the various qualities of the experimenter.

9. Thus let the work be accomplished duly; yea, let it be accomplished duly.

(If any really important or remarkable results should occur, or if any great difficulty presents itself, the A: A: should be at once informed of the circumstances.)

PORTA
LVCIS

SVB FIGVRA X

A.' A.'.
Publication Class A

1. I behold a small dark orb, wheeling in an abyss of infinite space. It is minute among a myriad vast ones, dark amid a myriad bright ones.
2. I who comprehend in myself all the vast and the minute, all the bright and the dark, have mitigated the brilliance of mine unutterable splendour, sending forth V.V.V.V.V. as a ray of my light, as a messenger unto that small dark orb.
3. Then V.V.V.V.V. taketh up the word, and sayeth:
4. Men and women of the Earth, to you am I come from the Ages beyond the Ages, from the Space beyond your vision; and I bring to you these words.
5. But they heard him not, for they were not ready to receive them.
6. But certain men heard and understood, and through them shall this Knowledge be made known.
7. The least therefore of them, the servant of them all writeth this book.
8. He writeth for them that are ready. Thus is it known if one be ready, if he be endowed with certain gifts, if he be fitted by birth, or by wealth, or by intelligence, or by some other manifest sign. And the servants of the master by his insight shall judge of these.
9. This Knowledge is not for all men; few indeed are called, but of those few many are chosen.
10. This is the nature of the Work.
11. First, there are many and diverse conditions of life upon this earth. In all of these is some seed of sorrow. Who can escape from sickness and from old age and from death?
12. We are come to save our fellows from these things. For there is a life intense with knowledge and extreme bliss which is untouched by any of them.
13. To this life we attain even here and now. The adepts, the servants of V.V.V.V.V., have attained there-unto.
14. It is impossible to tell you of the splendours of that to which they have attained.
Little by little, as your eyes grow stronger, will we unveil to you the ineffable glory of the Path of the Adepts, and its nameless goal.
15. Even as a man ascending a steep mountain is lost to sight of his friends in the valley, so must the adept seem. They shall say: He is lost in the clouds. But he shall rejoice in the sunlight above them, and come to the eternal snows.
16. Or as a scholar may learn some secret language of the ancients, his friends shall say: "Look! he pretends to read this book. But it is unintelligible--it is nonsense." Yet he delights in the Odyssey, while they read vain and vulgar things.
17. We shall bring you to Absolute Truth, Absolute Light, Absolute Bliss.
18. Many adepts throughout the ages have sought to do this; but their words have been perverted by their successors, and again and again the

Veil has fallen upon the Holy of Holies.

19. To you who yet wander in the Court of the Profane, we cannot yet reveal all; but you will easily understand that the religions of the world are but symbols and veils of the Absolute Truth. So also are the philosophies. To the adept, seeing all these things from above, there seems nothing to choose between Buddha and Mohammed, between Atheism and Theism.

20. The many change and pass; the one remains. Even as wood and coal and iron burn up together in one great flame, if only that furnace be of transcendent heat; so in the alembic of this spiritual alchemy, if only the zelator blow sufficiently upon this furnace all the systems of earth are consumed in the One Knowledge.

21. Nevertheless, as a fire cannot be started with iron alone, in the beginning one system may be suited for one seeker, another for another.

22. We therefore who are without the chains of ignorance, look closely into the heart of the seeker and lead him by the path which is best suited to his nature unto the ultimate end of all things, the supreme realization, the Life which abideth in Light, yea, the Life which abideth in Light.

Liber NV
Sub Figvra XI

- ooo. This is the Book of the Cult of the Infinite Without.
oo. The Aspirant is Hadit. Nuit is the infinite expansion of the Rose; Hadit is the infinite concentration of the Rood (Instruction of V.V.V.V.V.).
o. First let the Aspirant learn in his heart the First Chapter of THE BOOK OF THE LAW (Instruction of V.V.V.V.V.).
1. Worship, i.e. identify thyself with, the Khabs, the secret Light within the Heart. Within this again, unextended, is Hadit.
This is the first practice of the Meditation (ccxx,I:6 and 21).
2. Adore and understand the Rim of the Stele of Revealing.

Above, the gemmed azure is
The naked splendor of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit

- This is the first practice of Intelligence (ccxx, I:14).
3. Avoid any act of choice or discrimination.
This is the first practice of Ethics (ccxx, I:22).
4. Consider the six and fifty that $50/6=0.12$.
o the circumference Nuit.
. the center, Hadit.
1 the unity proceeding, Ra-Hoor-Khuit.
2 the world of illusion.
Nuit thus comprehends All in None.
Also $50+6=56=5+6=11$, the key to all Rituals.
And $50 \times 6=300$, the Spirit of the Child within.
(Note NFic=72, the Shemhamphorash and the Quinaries of the Zodiac, etc.)
This is the second practice of Intelligence (ccxx,I:24,25).
5. The Result of this Practice is the Consciousness of the Continuity of Existence, the Omnipresence of the Body of Nuit.
In other words, the Aspirant is conscious only of the Infinte Universe as a single Being.
This is the first Indication of the Nature of the Result (ccxx,I:26).
6. Meditate upon Nuit as the Continuous One Resolved into None and Two as the phases of her being.
This is the second practice of Meditation (ccxx,I:27).
7. Meditate upon the facts of Samadhi on all planes the liberation of heat in chemistry, joy in natural history, Ananda in religion, when two things join to lose themselves in a third.
This is the third practice of Meditation (ccxx, I:28,29,30).
8. Let the Aspirant pay utmost reverence to the Authority of the A.*.A.*. and follow Its instructions, and let him swear a great Oath of Devotion unto Nuit.
This is the second practice of Ethics (ccxx, I:32).
9. Let the Aspirant beware the slightest exercvise of his will against another being. Thus, lying is a better posture than sitting or standing, as it opposes less resistance to gravitation. Yet his first duty is to the force nearest and most potent; e.g. he may rise to greet a friend.

This is the third practice of Ethics (ccxx, I:41).

10. Let the Aspirant exercise his will without the least consideration for any other being. This direction cannot be understood, much less accomplished, until the previous practice has been perfected.

This is the fourth practice of Ethics (ccxx, I:42,43,44).

11. Let the Aspirant comprehend that these two practices are identical.

This is the third practice of Intelligence (ccxx, I:45).

12. Let the Aspirant live the Life Beautiful and Pleasant. For this freedom hath he won. But let each act, especially of love, be devoted wholly to his true mistress, Nuit.

This is the fifth practice of Ethics (ccxx, I:51,52,61,63).

13. Let the Aspirant yearn toward Nuit under the stars of Night, with a love directed by his Magical Will, not merely proceeding from the heart.

This is the first practice of Magick Art (ccxx, I:57).

14. The Result of this Practice in the subsequent life of the Aspirant is to fill him with unimaginable joys: to give him certainty concerning the nature of the phenomenon called death, to give him peace unalterable, rest, and ecstasy.

This is the second Indication of the Nature of the Result (ccxx, I:58).

15. Let the Aspirant prepare a perfume of resinous woods and gums, according to his inspiration.

This is the second practice of Magick Art (ccxx, I:59).

16. Let the Aspirant prepare a Pantacle, as follows.

Inscribe a circle within a Pentagram, upon a ground square or of such other convenient shape as he may choose. Let the circle be of scarlet, the Pentagram black, the ground royal blue studded with golden stars.

Within the circle, at its centre, shall be painted a sigil that shall be revealed to the Aspirant by Nuit herself.

And this Pantacle shall serve for a Telesmantic Image, or as an Eidolon, or as a Focus for the mind.

This is the third practice of Magick Art (ccxx, I:60).

17. Let the Aspirant find a lonely place, if possible a place in the Desert of Sand, or if not, a place unfrequented, and without objects to disturb the view. Such are moorlands, fens, the open sea, broad rivers, and open fields. Also, and especially, the summits of mountains.

There let him invoke the Goddess as he hath Wisdom and Understanding so to do. But let this Invocation be that of a pure heart, i.e., a heart wholly devoted to Her, and let him remember that it is Hadit Himself in the most secret place thereof that invoketh. Then let this serpent Hadit burst into flame.

This is the fourth practice of Magick Art (ccxx, I:61).

18. Then shall the Aspirant come a little to lie in Her bosom.

This is the third Indication of the Nature of the Result (ccxx, I:61).

19. Let the Aspirant stand upon the edge of a precipice in act or in imagination. And let him imagine and suffer the fear of falling.

Next let him imagine with this aid that the Earth is falling, and he with it, or he from it; and considering the infinity of space, let him excite the fear within him to the point of ecstasy, so that the most dreadful dream of

falling that he hath ever suffered be as nothing in comparison.

This is the forth practice of Meditation (Instruction of V.V.V.V.V.).

20. Thus having understood the nature of this Third Indication, let him in his Magick Rite fall from himself into Nuit, or expand into Her, as his imagination may compel him.

And at that moment, desiring earnestly the Kiss of Nuit, let him give one particle of dust, i.e., let Hadit give himself up utterly to Her.

This is the fifth practice of Magick Art (ccxx, I:61).

21. Then shall he lose all in that hour.

This is the fourth Indication of the Nature of the Result. (ccxx, I:61).

22. Let the Aspirant prepare a lovesong of rapture unto the Goddess, or let him be inspired by Her unto this.

This is the sixth practice of Magick Art (ccxx, I:63).

23. Let the Aspirant be clad in a single robe. An "abbai" of scarlet wrought with gold is most suitable.

This is the seventh practice of Magick Art (ccxx, I:61).

24. Let the Aspirant wear a rich head-dress. A crown of gold adorned with sapphires or diamonds with a royal blue cap of maintenance, or nemmes, is most suitable.

This is the eighth practice of Magick Art (ccxx, I:61).

25. Let the Aspirant wear many jewels such as he may possess.

This is the ninth practice of Magick Art (ccxx, I:61).

26. Let the Aspirant prepare an Elixir or libation as he may have wit to do.

This is the tenth practice of Magick Art (ccxx, I:63).

27. Let the Aspirant invoke, lying supine, his robe spread out as it were a carpet.

This is the eleventh practice of Magick Art (Instruction of V.V.V.V.V.).

28. Summary. Preliminaries.

These are the necessary possessions.

1. The Crown or head-dress.
2. The Jewels.
3. The Pantacle.
4. The Robe.
5. The Song or Incantation.
6. The Place of Invocation.
7. The Perfume.
8. The Elixir.

29. Summary continued. Preliminaries.

These are the necessary comprehensions.

1. The Natures of Nuit and Hadit, and their relation.
2. The Mystery of the Individual Will.

30. Summary continued. Preliminaries.

These are the meditations necessary to be accomplished.

1. The discovery of Hadit in the Aspirant, and identification with Him.
2. The Continuous One.
3. The Value of the Equation $n + (-n)$.
4. Crempnophobia.

31. Summary continued. Preliminaries.

These are the Ethical Practices to be accomplished.

1. Assertion of the Kether-point-of-view.
2. Reverence to the Order.
3. Abolition of human will.

4. Exercise of true will.
 5. Devotion to Nuit throughout a beautified life.
32. Summary continued. The Actual Rite.
1. Retire to desert with crown and other insignia and implements.
 2. Burn perfume.
 3. Chant incantation.
 4. Drink unto Nuit the Elixir.
 5. Lying supine, with eyes fixed on the stars, practice the sensation of falling into nothingness.
 6. Being actually within the bosom of Nuit, let Hadit surrender Himself.
33. Summary concluded. The Results.
1. Expansion of consciousness to that of the Infinte.
 2. "Loss of all" the highest mystical attainment.
 3. True Wisdom and perfect Happiness.

LIBER XIII

VEL GRADUUM
MONTIS ABIEGNI

A Syllabus of the Steps
Upon the Path

A.. A.. Publication in Class D

- I. THE PROBATIONER. His duties are laid down in Paper A, Class D. Being without, they are vague and general. He receives Liber LXI and LXV.

(Certain Probationers are admitted after six months or more to Ritual XXVIII.)

At the end of the Probation he passes Ritual DCLXXI, which constitutes him a Neophyte.
2. THE NEOPHYTE. His duties are laid down in Paper B, Class D. He receives Liber VII.

Examination in Liber O, caps. I-IV, Theoretical and Practical.

Examination in The Four Powers of the Sphinx. Practical.

Four tests are set.

Further, he builds up the magic Pentacle.

Finally he passes Ritual CXX, which constitutes him a Zelator.
3. THE ZELATOR. His duties are laid down in Paper C, Class D. He receives Liber CCXX, XXVII, and DCCCXIII.

Examination in Posture and Control of Breath. Practical.

Further, he is given two meditation-practices corresponding to the two rituals DCLXXI and CXX.

(Examination is only in the knowledge of, and some little practical acquaintance with, these meditations. The complete results, if attained, would confer a much higher grade.)

Further, he forges the magic Sword.

No ritual admits to the grade of Practicus, which is conferred by authority when the task of the Zelator is accomplished.
4. THE PRACTICUS. His duties are laid down in Paper D, Class D.

Instruction and Examination in the Qabalah and Liber DCCLXXVII.

Instruction in Philosophical Meditation (Gnana-Yoga).

Examination in some one mode of divination: e.g., Geomancy, Astrology, the Tarot. Theoretical. He is given a meditation-practice on Expansion of Consciousness.

He is given a meditation-practice in the destruction of thoughts.

Instruction and Examination in Control of Speech. Practical.

Further, he casts the magic Cup.

No ritual admits to the grade of Philosophus, which is conferred by authority when the Task of the Practicus is accomplished.

5. THE PHILOSOPHUS. His duties are laid down in Paper E, Class D.

He practices Devotion to the Order.

Instruction and Examination in Methods of Meditation by Devotion (Bhakti-Yoga).

Instruction and Examination in Construction and Consecration of Talismans, and in Evocation.

Theoretical and Practical.

Examination in Rising on the Planes (Liber O, caps. V, VI). Practical.

He is given a meditation-practice on the Senses, and the Sheaths of the Self, and the Practice called Mahasati-patthana.

(See 'The Sword of Song', 'Science and Buddhism'.)

Instruction and Examination in Control of Action.

Further, he cuts the Magic Wand.

Finally, the Title of Dominus Liminis is conferred upon him.

He is given meditation-practices on the Control of Thought, and is instructed in Raja-Yoga.

He receives Liber Mysteriorum and obtains a perfect understanding of the Formulae of Initiation.

He meditates upon the diverse knowledge and power that he has acquired, and harmonises it perfectly.

Further, he lights the Magic Lamp.

At last, Ritual VIII admits him to the grade of Adeptus Minor.

6. THE ADEPTUS MINOR. His duty is laid down in Paper F, Class D.

It is to follow out the instruction given in the Vision of the Eighth Aethyr for the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

Note: This is in truth the sole task; the others are useful only as adjuvants to and preparations for the One Work.

Moreover, once this task has been accomplished, there is no more need of human help or instruction; for by this alone may the highest attainment be reached.

All these grades are indeed but convenient landmarks, not necessarily significant. A person who had attained them all might be immeasurably

the inferior of one who had attained none of them; it is Spiritual Experience alone that counts in Result; the rest is but Method.

Yet it is important to possess knowledge and power, provided that it be devoted wholly to that One Work.

-oOo-

Original key entry by Bill Heidrick
Extracted from EQ-I-6.AS1 by Fr. Nachash

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O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

LIBER TVRRIS

VEL

DOMVS DEI

SUB FIGVRA

XVI

A.' A.'

Publication in Class B.

Imprimatur:

N. Fra A.' A.'

0. This practice is very difficult. The student cannot hope for much success unless he have thoroughly mastered Asana, and obtained much definite success in the meditation-practices of Liber E and Liber HHH.

On the other hand, any success in this practice is of an exceedingly high character, and the student is less liable to illusion and self-deception in this than in almost any other that We make known.

[The meditation-practice in Liber E consisted in the restraint of the mind to a single predetermined imagined object exterior to the student, simple or complex, at rest or in motion: those of Liber HHH in causing the mind to pass through a predetermined series of states: the Raja-Yoga of the Hindus is mainly an extension of the methods of Liber E to interior objects: the Mahasatipatthana of the Buddhists is primarily an observation and analysis of bodily movements. While the present practice differs radically from all of these, it is of the greatest advantage to be

acquainted practically with each of them, with regard firstly to their incidental difficulties, and secondly to their ascertained results in respect of psychology. ED.]

1. First Point. The student should first discover for himself the apparent position of the point in his brain where thoughts arise, if there be such a point.

If not, he should seek the position of the point where thoughts are judged.

2. Second Point. He must also develop in himself a Will of Destruction, even a Will of Annihilation. It may be that this shall be discovered at an immeasurable distance from his physical body. Nevertheless, this must he reach, with this must he identify himself even to the loss of himself.

3. Third Point. Let this Will then watch vigilantly the point where thoughts arise, or the point where they are judged, and let every thought be annihilated as it is perceived or judged.<<This is also the "Opening of the Eye of Shiva." ED.>>

4. Fourth Point. Next, let every thought be inhibited in its inception.

5. Fifth Point. Next, let even the causes or tendencies that if unchecked ultimate in thoughts be discovered and annihilated.

6. Sixth and Last Point. Let the true Cause of All<<Mayan, the Magician, or Mara. Also The Dweller on the Threshold in a very exalted sense. ED.>> be unmasked and annihilated.

7. This is that which was spoken by wise men of old time concerning the destruction of the world by fire; yea, the destruction of the world by fire.

8. [This and the following verses are of modern origin.] Let the Student remember that each Point represents a definite achievement of great difficulty.

9. Let him not then attempt the second until he be well satisfied of his mastery over the first.

10. This practice is also that which was spoken by Fra P. in a parable as followeth:

11. Foul is the robber stronghold, filled with hate;
Thief strangling thief, and mate at war with mate,
Fronting wild raiders, all forlorn to Fate!

There is nor health nor happiness therein.
Manhood is cowardice, and virtue sin.
Intolerable blackness hems it in.

Not hell's heart hath so noxious a shade;
Yet harmless and unharmed, and undismayed,
Pines in her prison an unsullied maid.

Penned by the master mage to his desire,
She baffles his seductions and his ire,
Praying God's all-annihilating fire.

The Lord of Hosts gave ear unto her song:
The Lord of Hosts waxed wrathful at her wrong.
He loosed the hound of heaven from its thong.

Violent and vivid smote the levin flash.
Once the tower rocked and cracked beneath its lash,
Caught inextinguishable fire; was ash.

But that same fire that quelled the robber strife,
And struck each being out of lust and life,
Left the mild maiden a rejoicing wife.

12. And this:

13. There is a well before the Great White Throne
That is choked up with rubbish from the ages;
Rubble and clay and sediment and stone,
Delight of lizards and despair of sages.

Only the lightning from His hand that sits,
And shall sit when the usurping tyrant falls,
Can purge that wilderness of wills and wits,
Let spring that fountain in eternal halls.

14. And this:

15. Sulphur, Salt, and Mercury:
Which is master of the three?

Salt is Lady of the Sea;
Lord of Air is Mercury.

Now by God's grace here is salt
Fixed beneath the violet vault.

Now by God's love purge it through
With our right Hermetic dew.

Now by God wherein we trust
Be our sophic salt combust.

Then at last the Eye shall see
Three in One and One in Three,

Sulphur, Salt, and Mercury,
Crowned by Heavenly Alchemy!

To the One who sent the Seven
Glory in the Highest Heaven!

To the Seven who are the Ten
Glory on the Earth, Amen!

16. And of the difficulties of this practice and of the Results that reward
it, let these things be discovered by the right Ingenium of the Practicus.

-oOo-

LIBER XXXVI
THE STAR SAPPHIRE.

Let the Adept be armed with his Magick Rood [and provided with his mystic rose].

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign. I.R.

Then let him advance to the East and make the Holy Hexagram, saying: Pater et Mater unus deus Ararita.

Let him go round to the South, make the Holy Hexagram and say: Mater et Filius unus deus Ararita.

Let him go round to the North, make the Holy Hexagram and then say: Filia et Pater unus deus Ararita.

Let him then return to the Centre, and so to The Centre of All (making the Rosy Cross as he may know how) saying Ararita Ararita Ararita (In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.) Then let him say: Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt.

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.

LIBER TRIGRAMMATON

Sub Figura

XXVII

Being
The Book Of The Trigrams
Of The Mutations Of The
Tao With Yin And The Yang

A.ù.A.ù.
Publications in Class A

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Here is Nothing under its three forms. It is not, yet informeth
all things.

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Now cometh the glory of the Single One, as an imperfection and
stain.

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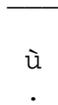
But by the Weak One the Mother was it equilibrated.

ù
——
ù

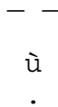
Also the purity was divided by Strength, the force of the Demiurge.

ù
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ù

And the Cross was formulated in the Universe that as yet was not.



But now the Imperfection became manifest, presiding over the fading of perfection.



Also the Woman arose, and veiled the Upper Heaven with her body of Stars.



Now then a giant arose, of terrible strength; and asserted the Spirit in a secret rite.



And the Master of the Temple balancing all things arose; his stature was above the Heaven and below Earth and Hell.



Against him the Brothers of the Left-hand Path, confusing the symbols. They concealed their horror [in this symbol]; for in truth they were _ _



The master flamed forth as a star and set a guard of Water in every abyss.

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—

Also certain secret ones concealed the Light of Purity in themselves, protecting it from the Persecutions.

—
ù
— —

Likewise also did certain sons and daughters of Hermes and of Aphrodite, more openly

— —
ù
—

But the Enemy confused them. They pretended to conceal that Light, that they might betray it, and profane it.

— —
ù
— —

Yet certain holy nuns concealed the secret in songs upon the lyre.

—
—
ù

Now did the Horror of Time pervert all things, hiding the Purity with a loathsome thing, a thing unnameable.

—
— —
ù

Yea, and there arose sensualists upon the firmament, as a foul storm upon the sky.

— —
—

ù

And the Black Brothers raised their heads; yea, they unveiled themselves without shame or fear.

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ù

Also there rose up a soul of filth and of weakness, and it corrupted all the rule of the Tao.

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—

Then only was Heaven established to bear sway; for only in the lowest corruption is the former manifest.

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Also did Heaven manifest in violent light,

—
--
—

And in soft light.

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—

Then were the waters gathered together from the heaven,

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And a crust of earth concealed the core of flame.

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Around the globe gathered the wide air,

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--

And men began to light fires upon the earth.

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Therefore was the end of it sorrow; yet in that sorrow a sixfold
star of glory whereby they might see to return unto the stainless
Abode; yea, unto the Stainless Abode.

-o-

Liber XVIII

Part One

The Fountain of Hyacinth

Do what thou wilt shall be the whole of the Law

I, Baphomet 666, wishing to prove the strength of my will and the degree of my courage have poisoned myself for the last two years and have succeeded finally in reaching a degree of intoxication such that withdrawal of the drugs (heroin & cocaine) produce a terrible attack of the "Storm Fiend". The acute symptoms arise suddenly, usually on waking up from a nap. They remind me of the "For God's sake turn it off" feeling of having an electric current passing through one, and of the "Super-structure" of the Baltoro Glacier. The psychology is very complex and curious: I think a detailed record of my attempt at breaking the habit will be interesting and useful.

Tuesday, Feb. 14, 1922

3:40 P.M. Left Paris for Fontainebleau. Put up at Au Cadran Bleu. Walked before dinner. No alcohol. Heroin & Cocaine at odd times till 8 P.M. Difficult to sleep. [N.B. Part of my plan in coming here is to dig up the bitter memories which have been killing me. I was so happy and hopeful here two years ago; and now my little Poupe(ace)e has been dead over a year and her little brother never came to birth; and my manhood in part is crushed]

Feb. 15.

1 1/2 tablets -- Slept till 9:30. Cafe Croissant. Struggled hard to get up but relapsed and slept till after 11. Delightful dreams.

12. Walked (lunch on warm milk) till about 3:30. Very tired. A nap. The breath of the forest hit me like a club, the moment I left the town. I felt cured of everything. I broke into a series of storms of sobbing; great relief.

4 P.M. "Storm-fiend" possessed me with terrible and unendurable violence.

4:4 A big sniff of heroin. Instant relief but very palsied. The residual symptoms abated slowly and I was normal, nearly, at 4:17. From then I got worse again slowly.

4:30 Small dose of heroin

4:40 " " "

5:15 Medium " "

5:30 Big dose. I am not suffering. The excesses are that I want to be very fit to write this record though I have practically finished for the present, and that I may as well take plenty before curfew at 7, so as to make it less difficult to do without it till Reveille at 1 PM tomorrow.

I may find it wise to limit the number of doses during the "Open Season" or to make it illegal to take a dose at all unless the "Storm-fiend" is actually on the job.

My general idea is to increase the Close Season daily by a space of one or two hours thus automatically limiting the Open Season and reaching a point

when a whole physiological cycle of 24 hours. That, in my theory, would be the critical point of the cure.

6:12 PM. It seems to be no effort at all to stop cocaine right away; one returns to it from the moral impulse to "get going." This impulse appears to depend on external circumstances. Accidental necessities to be at one's best. (I am now, by the way, slightly intoxicated - by the 5 doses of the last 2 hours. I am combating my excess of hunger for the drug by Strychnine, doses of 2 mgs - and by eating. The most important part of the treatment is to keep the mind distracted. The attacks of hunger seem to be partly caused by the mental obsession and prove transient of the attention is attracted in any way.

I propose to deal with the most distressing symptoms which I have explained hitherto, viz., inability to sleep at the proper hours (with tendency to over-do sleep in the daytime) on the following principles.

1. Use of the IX' formula.
2. Hard physical exercise every day with a walk of at least half an hour before dinner.
3. Hydrotherapy if to be procured. In any case, hot bath with eau-de-cologne rub on retiring. Cold ditto on waking.
4. Alcohol on retiring.
5. Soporific in full dose as well unless asleep within 30 minutes of lying down.

My plan for tomorrow is this:

Forced wakening at 8:30. Breakfast. Bath. Walk. Lunch in forest. No heroin till 1 PM. Doses at pleasure till curfew at 6 PM.

6:30. Medium dose Heroin. This was a real indulgence in the worst sense of the word. It has occurred very frequently that I have taken a dose for reasons at present utterly unfathomable. (This is a confession indeed, for me, who claims to be the foremost living psychologist!) There is not the slightest discomfort to be removed, or the faintest wish to reach some still superior state. It is an absolutely perverse impulse. I can only compare it with similar obfuscation -- phenomena common enough in the matter of sex. Part of the explanation may be that I feel (rather there is a physiological instinct in the animal) an absurd sense of injury. An indignant assertion that it has a natural right to be active and pleasantly divorced(?) for a certain proportion of the 24 hours.

6:45. Small dose. Taken partly to prove to myself that I was not alarmed by the reflection above set down.

I note certain pathological points.

1. Increased secretions, especially mucous, indicate the physical need of the drug.
2. Slight tendency to manifest the bronchitis which introduced me to heroin.
3. I think my eyesight to be degenerated wholly since I began the experiment. Occultist, however, will not admit this; they claim that I am "doing as well as can be expected" or even a little better.
4. There has been a constantly increasing indifference to matters of ordinary health, cleanliness and vanity. I seem hardly to know what the state of affairs is, as to defecation, etc.`
5. There are numerous very alarming mental symptoms, but all really reduce to one only, the feeling that nothing is worth while. It is a sort of "philosophical laziness" rather like Falstaff's deafness "a scary slackness".

6:55 PM Medium dose. Excuse, a perverted sense of duty. The clock had struck 7. There are several audible clocks in the town and I wanted to assert my right to take a last dose between the competing chimes.

I am now "nice drunk" as Alostrael would say. The day had been one of anguish. Poupee peeped from every alley in the forest. I think of her now without the least tendency to emotion of any kind at all; it is even hard to remember that I ever regretted her for an instant.

7:7 PM An extraordinary incident has occurred. I had put a "choice cigar" in my mouth as the safest place intending to smoke it after dinner. In my mental absorption, I lit it, discovering the fact only now when it is half smoked. This sounds an absurd trifle; but it reveals a condition as serious as an actor's who should unconsciously declaim "to be or not to be" in a scene or so too early. I am economising these cigars as I cannot renew the supply in this town.

I am now not only "nice drunk" but "very drunk", not far short of "bloody drunk". My eyes are swimming, my senses singing: I feel "floppy" and I radiate beatitude of the most beatific blessedness. My middle name is Benedict; they call me Felix for short. Instead of Bildred and his friends, I am surrounded by my cronies, Sat, Chit and Ananda. I am enjoying a formless ecstasy, unsurpassed by anything in my experience. Yes: the day has been a success. I never drank a better bottle of nectar. It is all to the good that I can put no name to my rejoicing.

10:10 PM. The dinner, all unpleasing as was the menu, proved excellent. I had a glass of Noirs, perfect; and a Vieux Marc ditto. I went to No. 4 & No. 6 to look for a female primate. The best of the banal bunch was a short, sturdy creature called Paulette. I hardly feel justified in robbing Pierrete to pay her! I drank a Vieux Marc and a Cointreau -- I feel wonderfully well and deliciously tired: I am not even annoyed at the rain. I shall not be sorry to go out and get soaked to the skin and skip about in the slimy slush of the sodden forest. I am terribly sleep and have nothing on my mind. Except this: my ambition to make this record "read well" may persuade my animal to simulate all sorts of unnecessary tortures! Shame! I thought I had overcome that last infirmity of noble mind! Well, let me go to sleep over the "Bourgeois gentilhomme. I seem, by the way, to be the total antithesis of M. Jourdain. A am noble, poor, and totally disillusioned on all points. I have even ceased to protest against the fact that every step in evolution is inseparable from spasms of stupid agony: and I don't "want" anything. My will is at last -- so it seems -- free from all lust of result.

10:26. I compose myself to Moli(acg)ere.

Feb. 16.

1:00 A.M. 1/2 tablet dichlenel(?) and a glass of wine. My Moli(acg)ere became illegible within 10 minutes. Yet I am awake still, bar a doubtful half-nap of a few minutes.

The mechanism of my insomnia is extremely interesting.

Tonight conditions for sleeping were all advisable. The bed is comfortable; my fatigue is great; and normal in all respects. My body is entirely at ease and my mind far from preoccupation. I cannot recall having any thoughts of any special kind, such as worries, contemplations, plans. There has been no "train of thought". What happens is this: I feel myself sinking into sleep and am at the same instant impelled to some slight physical movement, actually to seek a more comfortable position, or to scratch. The action is sufficient to remove me from the frontier of sleep. If I refuse to yield to

the physical impulse it passes off; but when I again feel the sensation of approaching the Gates, it seems, not necessarily or even usually in the same shape but with increased intensity.

1:20 AM. Feeling my mental activity to have become very great. I take a second 1/2 tablet of Dial(?). This episode must have recurred dozens of times in the 2 1/2 hours of insomnia. The only identifiable thought, by the way, in that period is the wish to observe and record the phenomena in question.

1:25. I return to Moli(acg)ere.

[afterthought -- Despite the conditions, I feel very much rested, perhaps more so that if I had slept deeply throughout and been awakened accident. While writing these last entries I have felt a curious wish to confide the secret of this whole experiment to T--E-- on his arrival in the forest. I must think out why this should be.

9:12 A.M. slept all night after only 3 or 4 repetitions of the torture called Vigiliu[m]; and that despite a beginning of an asthma attack which is "my animal's" way of asking for cocaine -- Heroin which stops my bronchitis at once does not touch my asthma -- leaves it worse than before if anything. I feel fully rested, mind & body; lazy indeed but without irritation or fatigue. And I feel no temptation to take heroin in order to acquire strength enough to get up. Things could hardly seem more favorable but of course they may be the prelude to all sorts of horrors--

12:00. Awake at last after several relapses.

3:00. Very dull damp and depressing. Crawled up the Roches D'Avon (?) -- no enthusiasm, no vigor, no courage.

I note that the important part of the treatment is to increase the period of abstinence and as heroin postpones sleep the best plan would be to be very ---- about curfew and allow a little latitude to Reveille.

3:5. Small sniff

3:44. Big do. (N.B. This is my "bad day" as to cocaine and the weather, etc., etc., -- all combine to depress me.

4:18. Medium sniff.

4:27. Symptoms so far unsatisfactory. There is a dull malaise, combined lack of any interest in anything and the knowledge that cocaine would put me right at once. Cocaine is barred altogether of course. The reason is this: The hunger for it is strictly moral and a man ought to be able to master his moral passions -- Physical torture, on the other hand, simply throws the moral apparatus out of gear; one cannot be blamed for committing suicide or doing any other foolish act when the pain is so strong as to prevent the manifestation of the Will altogether.

I was slightly enthusiastic, by the way, during my whole walk today -- but I felt no temptation to take any cocaine on that score. I am tempted strongly now, though, for I resent the tedium of my state. I want to smoke, eat, read, write, drink and sleep all at once; and I cannot settle to any one of these with the least enjoyment. The feeling resembles that of subconscious worry. But I am unable to worry about anything. My affairs, Leah, old memories, nothing seems to matter. I want to be able to get into some positive state of mind, no odds on what subject, and I can't. Only cocaine could help me and I won't take it.

4:59. Medium dose. My feeling is that the safest course is to arrange a mild jag; sufficient to overcome my general lassitude, which is beginning to make me open to violent suggestion to throw the whole cure overboard.

5:15. Heavy with sleep and on the verge of a "nice drunk".

5:28 Small. I did not want this dose, but I want to take 7 in the 3 hours so as not to diminish the ration too quickly. I want to take 6 doses tomorrow for prudence's sake and yet to take one less than on the previous day. If I took 6 today and 6 tomorrow, I might feel that I was failing to make progress; while tomorrow it might well be that 5 were not enough to carry me over till Saturday.

5:49. Small -- Routine -- no impulse.

6:00. Medium.

Programme for tomorrow

Reveille not before 2 PM.

Curfew 5 PM.

In case of early sleep or waking -- which may the Gods grant - I force myself to walk to Melon(?) or at least to Bois-le-Rio --

10:40 P.M. Before dinner I went to Thibault to get a small commonplace printing job done. The ignorance, stupidity and obstinacy of the specialist nearly drove me insane. At dinner I was dropping with sleep, an absolute agony of desire. Coffee and 2 Vieux Marcs revived me and I took my walk in perfectly normal circumstances not in the least intoxicated but feeling as I used to in 1896 on a bright May morning in a new suit strolling Trinity Street.

I then went to the Cafe and had 3 Mandarins (I do not mean that I committed a felony on the persons of three Chinamen of high official rank!). I practiced billiards. I have not touched a cue for two years, or been in good form for 8. I was amazed to find myself doing better than I have ever done in my life. All classes of stroke seemed equally easy. I was not trying particularly to do my best yet I ran off a break of 22 from a leave of no remarkable promise. Astounding! At this moment I feel quite normal and not a day over thirty!

I wish to note (before I forget it) that one of the nuisances connected with the legends current as to the effects of drug-taking is that one is apt to attribute any and every unpleasant symptom to addiction or abstinence. Just as the man who fell downstairs while reading George Eliot and broke his leg jumped to the conclusion that the fracture of the femur was due to the fall, so I, after a bad night and a weary walk in wet weather, wonder whether my asthma, depression and other unpleasant phenomena are due to a) lack of cocaine b) too much cocaine c) too much heroin d) too little heroin e) my Freudian attitude toward drugs f) my reaction against said attitude g) etc. h) etc.

The fundamental trouble about drugs is then that they tend to obsess me, just as in the days of Christianity people always referred anything that happened to the prophecies in Daniel, Matthew XXIV, or the Apocalypse!

These considerations, however, have this effect at least: that I am no longer in the least anxious about my alleged addition, my imminent insomnia, or anything else. There is yet, I regret to say, one super-subtle whisper: "Is not your freedom from apprehension a `device of the Devil' to induce you to disdain your manifold precautions and to go on the loose in order to show your superiority to the whole situation?"

Just so: This is a case for putting into practice by old rule -- "When in doubt, stick to the letter of your resolution and never mind the spirit." I may be free from all danger of being enslaved by drugs; I may be making myself absurd by going on with my "cure" but I shall keep my rules for the sake of keeping them -- without lust of result.

11:11 P.M. Well, that's off my chest. (I wish the phlegm was!). I shall need some ----- till I happen to go to sleep -- Goodnight everybody!

Feb. 17.

I slept at once, woke at 3 for a few minutes, woke back up at 5:15, slept again till nearly 12. There has been a lot of violent sweating. I am now very slack still, despite the length of the rest.

2:10. Medium. Had been feeling very badly, chilled, empty etc. some relief -- not complete.

2:24 P.M. Big. This put me at ease but I was aware of an absurd wish to let myself go. The wish had no rational basis, positive or negative -- it seemed principally due to the spirit of revolt against restriction.

2:25. T--- E--- not at station -- I began the walk along the crest back to Fountainbleu.

3:05. Medium.

4:00 " No need but I don't want to risk the loss of prestige involved in having to go back on my programme.

4:21. I now feel in first class shape all round. I walk briskly, blithely and have a ridiculous feeling I must be "looking my best"--

4:32 Small.

4:55 Big -- The result of this dose was (apparently) that I was suddenly overcome with somnolence. I can hardly keep my eyes open. I must lie down.

5:00 No: the feeling passes off to some extent.

Tomorrow programme

Reveille -- 1:30 PM

Curfew -- 4 PM

Doses -- 5

I know that I am not diminishing very rapidly. But I have organized and restricted the business. Last night's natural sleep was a big stride! I find the mirror justifies my impression that I am looking like an exceptionally handsome winner of the Diamond Sculls, whose love is returned by the loveliest lady alive --

6:15. I'm not quite "nice drunk". This is as it should be. A few more nights like last night ought to clear up the worst of the nervous exhaustion. N.B. The cigar episode of Wednesday repeated itself!

8:38 After dinner walk cut short by a very severe fit of shivering -- the worst I have had since malarial ----- was my long suit. I refuse to admit that a little heroin would put me right.

10:50. Slept instantly but woke about 10:30 with fierce thirst, skin dry and

burning, etc.

11:58. Nearly asleep -- sweating heavily.

Feb. 18.

7:00 A.M. Woke fresh & fit though very uncomfortable the bed and my sheet being drenched with sweat! had no idea -- despite much experience of malaria in such places as Rangoon that such quantities of perspiration could be produced by so small a person! The quality offers no prospect of my betting a contract with Houbignet.

12:00. I slept off and on all morning while my sheet dried on the radiator.

1 & 1:34. Big- A tremendous relief, though I can hardly say from what! It seems as if my symptoms were becoming uniform. I have had dyspepsia, fever, bronchitis, asthma, rheumatic pains, tendency to headache, etc. The trouble is that if it were not for knowing about heroin I should have accepted any one of these as the natural lot of mankind and treated it accordingly. As it is, I suspect "suppression" to be at the root of anything abnormal.

2 & 2:01. Medium. Heavy rain: it would be stupid to go out walking as I have not a Barberry or a change of clothes and in view of two nights of violent fever. Yet I suspect myself of exaggerating the rain as an excuse for relaxing my regime. This is all absurdly over-honest; the good point is the proof that I am taking the cure seriously, the bad one that it shows a tendency to scare. But in a case of this port it is an error on the right side to be slow to make excuses.

2:34. This is true, although at first sight silly; that all unpleasant symptoms, diverse as they may be, depart unceremoniously on the arrival of Heroin. The converse proposition (is it converse, obverse, contrapositive or what? My logic is rusty) thus appears tenable: that the symptoms arise from a single cause, the withdrawal of the drug. Why then do I not get more symptoms still? Obviously enough: the action of the heroin is to prevent one's natural tendencies to illness from manifesting. I can well understand (in this light) the claim made for opium that addicts are practically immune from most types of disease. If, then, one could be sure of not abusing such drugs, it might be a tenable thesis that their use prolongs life (Excuse me if I distrust the above remarks! May not such thoughts be the scouts of my soul's enemies?! I might easily change my plan of campaign, aiming to limit my doses instead of suppressing them. The next step would be to employ ----- to enlarge the limit, or at least to become careless so that I slid back into the way of taking dose whenever I felt like it.

I think it very important for humanity to set down all these subtleties; it has never been properly done either by an artist or a psychologist. I am not sorry that I undertook the experiment. These mental analyses have analogies in other departments. They will be extremely useful to the young Yogi, for example.

2 & 2:53. Medium. I must make a point of analyzing the precise motives that operate the actual decision at any moment as to when and how much I take. I observe, by the way, that the above entry is accompanied by a moral collapse. Such analysis strikes me as damnable difficult; and I instinctively cry out for a stenographer to save me the trouble of writing and a dose of cocaine to brace me up to the intellectual fatigue.

2:58. I see one difficulty about this `cure' which reminds me of Russell and his `zigzagginess'. Suppose I succeed in ----- moral tone. I am liable to discover it to be my "duty" to spurn this campaign as selfish and trivial and

to sacrifice myself to humanity (or something pompous and piggish of the kind) by going off to establish the Law aided by adequate doses. I can think of about a million artful arguments of this kind. The sole rebuttal is -- as in learning concentration of any sort -- to stick to the letter of the law without lust of result. I must emphasize this danger to the utmost; I have seen too often in the past how one can become obsessed by some ordered mass of ideas which are utterly irrefutable and yet are the flimsiest falsehoods when once they are set aside. The moral quality required to do so is Resolute Stupidity; it is his possession of this that has made the Englishman master of the world. It is the infiltration of the poison of intelligence that is reducing him to a national rabbit. Tommy Adkins is immeasurably superior to a Chink -- like Confucius; if not, by what right does Brittania rule the waves?

I have made one gigantic stride toward recovery. I have regained my belief in myself as a World Force. Despite the general indifference to things at large which still leaves me without magnetism, I am genuinely interested in this record and think it will prove one of the most important documents offered to psycho-pathology.

3:26. I am calculating the best way to use my last two doses. I feel no need of anything. As on previous days at this stage; and the reason in taking them is as before. Yet I am haunted by the anguish of further diminution -- I think: Hadn't I better take two big doses as late as possible, so as to suffer less before Reveille tomorrow? As against this: hadn't I better advance the time and diminish the amounts, so as to force myself to fight through as much suffering as possible -- get used to it, like eels to being skinned? For as I have hitherto managed to keep strictly to my programme, I am getting to feel confident that my pride will help me out in a pinch.

The final argument is this: let me be careful not to be overcareful. There is danger in attaching too much importance to the matter. On the other hand, no danger is so great as over-confidence; if I get careless, good-night! The bottom of the business is the dear old occult bottom -- to work without lust of result. One must act with all the ardor and integrity possible; yet with indifference, as if one had no interest in the upshot.

3 & 3:38. Medium. I took this dose with very marked reluctance. I am tempted to stop brutally. "To hell with the beastly stuff" is my reaction.

I am quite uncertain whether to regard this attitude as a symptom of moral convalescence or as a subtly false attempt of the subconscious craving to trick me into rashness. It is certainly wise to repudiate both claims and to maintain the letter of the Law.

While wring this, I observe a powerful undertow of craving. The effect of the dose seems to have been to make me eager to continue the drug with enthusiasm. [This effect, by the way, is exceptionally well reached when taking cocaine.] Now what may one deduce from this? Is it that the stimulus, consciously resented, is subconsciously demanded?

It seems that the gain in power, the return towards the normal, gives one confidence in one's mastery of oneself? In other words, is one ----- there is a marked confusion of thought in my mind on this point. I feel acutely that I am not expressing myself well and that I am not clear about what I wish to express. This suggests that I must be "drilling near the nerve" of some complex. My mind is simply bewildered. I don't know how to formulate my question properly. I am aware of a sort of shame or embarrassment. It seems as if my mind wanted to evade the analysis and take refuge in deliberate obfuscation. This is, of course, what regularly happens to the average man whenever confronted by any moral problem. He thinks with confused consternation on such subjects as religion, morality and disease

because his fear of what might happen to him is so vast and so vague -- this inhibition has been responsible for all the (ignorance?) which has disgraced the history of the race.

3:58. Medium. The final dose was taken with a certain anguish which I instantly recognized as saying "all very well for today! but what about tomorrow when the limit is 4 doses?" This sounds absurd as 3 doses have so far put me all right. But I am thinking of the question of cumulative counter poisoning, and I feel a passionate impulse to break down at this very moment, to "go on the bust, regardless" -- Yet the thought of taking another dose is repugnant. The last has not made me feel any better; it has simply dizzied me and fullled me with querulous impatience. It has stopped raining, I think; I will go out and if too wet, try what a Mandarin and an hour with a cue will do for me.

4:14. Just a note before going out -- I am not nearly "nice drunk" I am glad to say -- But I am tremendously encouraged by the thought that this record will be a model which may serve men to work out their own mastery of "habits" without compulsion or assistance.

5:40. It was too wet to walk. I call to witness the umbrellas of the indigenious. I went book-buying and proof inspecting; in the shop I nearly collapsed. Fresh air restored me. I went billiard playing and Mandarin drinking. My billiards was again admirably astonishing. I was then overcome by sleepiness; decided to go home & lie down. I had a violent impulse to vomit; but after a ----- I felt perfectly well again and the somnolence resumed its sway.

5:55. It is worthy of remark that my regiment seems to have restored my "drug-virginity" so called by writers on the subject. The fact is that most of the fixed ideas about drugs are superstitious. I have long observed this fact with regard to a great many. But the more I learn, the danger is the rubble-heap of accepted statements. For instance, with ether, hashish, mescal, opium-smoking and morphine, I find no tendency to habit whatever. More still, I am unable to force myself to use these drugs at all, except on the rarest occasions. Yet I have nothing but the most pleasant and profitable experiences in connection with them. With heroin & cocaine, on the contrary, I have not much to thank them for; and there has been a good deal of annoyance connected with them. Yet it is for these and these only that I hanker. I begin to have a grave suspicion that there is a masochistic complex at the bottom of all this: "a will to suffer", integral with the sense of "sin" which accounts for the popularity of humiliating creeds such as Christianity in all its forms among degenerate races -- (I include such infantile wish-fulfillment phantasm reactions as "Christian Science' among those morbid phenomenon.

6:30 I have been noticing in myself a tendency to irritability and suspiciousness. It is not very acute or very persistent; but it is sufficient to be evidence of a state of mind exceptionally foreign to my assertion -- acquired habit of thought. It has appeared by fits and starts during some months.

6:44. Programme for Sunday.

Reveille 1:00 PM
Curfew 3:00 PM
Doses 4

As adjuncts: strychnine appears of great use physically. I think I will try emphasizing this in the two or 3 hours before Reveille. Alcohol is a decided moral aid; but I suspect it of lessening physiological resistance unless one is careful to restrict it scope to assisting appetite and digestion or

promoting sleep. I am somewhat astonished to notice how prolonged by lethargy is. The impulse is to be alarmed; but Nature knows best. This is Her way, presumably, of replenishing the resistance.

7:00. A curious incident took place before dinner. After leaving my room, I thought of my supply of cocaine -- was it safe? I went back, assured myself of its integrity -- and that of the servants thereof -- and put it back with elaborate precautions against a grain of it reaching my anatomy. I now wonder whether this action was dictated by the subconscious wish to take some.

8:8. I dined slowly on light food in great moderation and was instantly impelled to violent and voluminous vomiting. Painless, almost pleasant. It leaves me, like the previous entry -- doubtful as to whether this, too, is not a "device of the demon. Yet there is ample explanation elsewhere -- I was reading the life of Lord Russell of Killowen by R. Barry O'Brien. Perhaps this sickness has saved my life.

8:50. I feel as if another shivering fit were about due, so I get to bed and take 3 gr. Quinine.

9:50. The shivering was avoided. I feel generally washed out, neither tired, sleepy, hungry nor anything else. My thoughts are similarly colorless. For instance, I wonder, without interest, whether I might die before morning.

11:36. I now feel quiet and comfortable but rather bored.

Feb. 19.

1:11 AM Throat congested, stomach irritated, sleep coy; will take 1/2 tablet dialcura(?) 11:53 (?) a second 1/2 tablet then sleep till nearly 9 and dozes till 11:30.

Suffering acutely from dyspepsia, eyes watering, yawning, lassitude, etc. I suppose this is the cumulative trouble: I have arrears of my daily ration to make up. I must admit a very strong temptation to break my rules not by artifice but by sheer weariness of the struggle. Shouldn't be surprised if today was a severe test of the treatment. If I break down, it is obvious I need alien aid. It upsets and weakens me that I have no news of 31-666-31.

1+ 1:1 PM. Lunch and strychnine helped out but I was glad when Reveille came. Big 1.

2+ 1:21. Big. I didn't really want this but I'm "hopping mad clear through" today about nothing. I had no letters. It is now cold weather. I am upset about all sorts of things and I can't put names to them. I expect a brisk walk would put me in good condition.

1:50. Feeling particularly well after a short stroll. Returned for my sweater as it is very cold.

3+ 2:20.

4+ 3:00

4:44 Back from a really good long fast walk. Feeling very much better. By a curious paradox I want to break the regimen so as to make better best! However, I made certain considerations as follows: Having been busy reducing the doses, I have not been able to extend the intervals. I wanted to advance the hour of curfew so as to avoid heroin insomnia. But I may not go on the other track. I will maintain curfew at 3 and make Reveille later.

e.g. [moon] Reveille 1:30 -- 3 doses

[mars] 2:40 -- 2 doses

[mercury] 3:0 1 dose.

It is no plan of my plan to drop from one dose to none until I have reached the interval of 48 hours. The only permissible alternative to making my one-dose days 25 hours long is this: to replace the heroin on alternate days by cocaine. The objection to the whole scheme is this; that the hour of taking the dose always approaches bedtime while it is most desirable (on the contrary) for it to be as early as possible. Suppose, however, I extend the two-dose period in this way: 1 dose on waking, the other at 3:00 PM and extend the interval by advancing curfew to 2, 1, noon, and reducing to one dose when the times coincide. This scheme has the advantage of changing the physiological cycle which compensates (I think) for the temporary reduction of the interval which it is desired to extend.

5:00 I may observe that I am recovering to a great extent my normal healthy interest in ordinary affairs and also that I am not in the least suspicious as to my motives in making the above entry. I feel, in fact, quite considerable confidence in myself -- for the first time -- Indeed, I should have little hesitation for my own sake in going on the loose entirely: I refrain from doing so because it would apparently ----- my record.

8:42. Dined rather well; feel all right, bar a tendency to indigestion. But I observe that my virile reaction to various matters is renewed like the Eagle's and a pretty nasty tempered Eagle at that. I find myself wanting an "eye for an eye" from certain people.

11:20. Heroin was (note from S. Roberts--he has either been drinking because his handwriting begins to sprawl also he does not record taking anything) originally prescribed for my bronchitis. It stops an attack in a few seconds. Now I have spent this evening fighting the aforesaid malady with compresses and pastilles, obtaining practically no relief.

Am I morally justified in resorting to heroin out of business hours? If it were a moral question the problem would be pertinent; but it is not: I am making a purely scientific experiment with no moral implications soever; there is therefore no difficulty whatever in deciding to abstain. I mention this as an example of the astounding simplifications effected by referring all questions of conduct to the Law of Thelema.

There is nevertheless a 'critical temperature': I should take the heroin if not to do so would spoil the record in any case: for example, if the spasms of coughing increased so as to endanger life. The use of drugs in such an extremity would indeed form a pertinent episode in the experiment.

Feb. 20.

12:20 AM I am making a regular St. Patrick's Night of it. Throat trouble with phlegm standing like the Old Guard and fever, insomnia, etc. on top; my mind surging with phantasms of projects of various sorts -- persistent, but without alacrity or ability to hold my interest. There is no definite drug hunger; but I suspect my quite indefinable symptoms to be in reality so many "legal arguments" of the body, too cunning to complain frankly what it wants.

1:11 AM. Nothing for it but a Dialcuria(?) once more.

2 AM. One spasm follows another each ending in complete exhaustion. I have tried inhaling eau de cologne: no good. I will make one last stand at Fort Vaux.

2:31. Useless sacrifice of human life. Retire on second line. Ils me passeront pas.

1+ Relief very slight.

2+ 2:36. Medium -- almost calm.

3+ 2:45. Medium

I could almost certainly have cut short the attack with less trouble if I had not let it go so far. I am "all in" from exhaustion, every muscle aching from the strain -- breath still quick and laboured -- traces of phlegm still in throat.

3:7. Practically "all better" though frightfully tired. A noticeable phenomena is a keen ambition to write a play in French verse! (Suggested, probably, by picking up my pocket Tartuffe).

3:18. I shall consider myself provisionally as having "borrowed" the three doses due today and pay them back if practicable by total abstention till Tuesday 2:30 PM. I think also I shall go to Paris on Tuesday and ask Dr. E--- G----- how best to combat these emergency attacks; it should be worth while now that I know more or less what to expect.

5:2. Awoke with access of spasms more violent than before. As soon as I get respite enough to control my muscles at all.

4+ Med. I have been asleep dreaming voluptuously and planning various projects in my puppet show.

5+ 5:11 Med. Also I have been sweating violently.

6+ 5:23. Still in the woods.

9:00 AM. Woke very succinctly, my chest still raw and distressed, but a voice in my ears, clear as ever came to me in my life and apropos of nothing: NOTJZJB

Now the Yi had indicated this before and I had found excuses to dodge it. I don't like the idea even now since fully awake. But I have cleared up the Fontainebleau formula about Poupe(ace)e, I think, with Mark Twain's story "The Fine Loom of Life" (?) and NOTJZJP means (twitching my mantle blue?) "Weep no more, gentle shepherd, weep no more." offers the best possible conditions for the rest of my cure, including the IX' -- XI' remedy and is in all ways rationally indicated. With my habitual prudence, ask Thelema for an oracle. I bet VIII I.53. The applicability of the passage may or may not be discernible by those who are not initiates of the VI' of O.T.O. It may involve my death, as "an enchantment to unbind the bound."

9:36. I am a little calmer now I am sitting up in bed. By the way, I had a strong "hunch" last night to play a libel action against Arnold Bennett for the "Paris Nights" reference worked out in a friendly spirit to gain publicity. On this point Thelema says CCXXX I.50 end of verse. Doubtful: the suggestion seems to be no to let Bennett know what is going on.

Mad with Leah for not having written. Went out about 10 and started for forest before 11. Shored away from golf course. Exhausted by night's

struggle; much residual cough and soreness as well as fatigue. A fine day and a fresh, cool invigorating wind; but I could hardly drag one leg after the other -- I make no apology for

7+ 1:04 PM. Medium.

8+ 1:21 PM "

9+ 1:36 PM "

10+ 1:58 PM Small. Crawled in, still weak, about 2:30 PM.

11+ 3:22 PM Wire and letters from Leah.

3:40. eyes keep closing with sleep.

5:00 PM. A nap, interrupted by a fool bell and the waking hideous with a bronchial clinch. I have so shame in going for it at once with old friend cocaine -- partly as a change from the heroin and partly because it seems possible that it will touch the spot better. The first small sniff does indeed seem to clear the matter up remarkable; but I will go and see if the chemist can find me some balm in Gilead.

1.2+ Two small cocaines. Note that in all this business there has not been the slightest conscious "hunger and thirst for mightiness sake" but sheer physical distress and believe me kid I know my ----- from my elbow by this time.

The two little cocaine sniffs have removed the lump from my chest and throat for the first time in 15 hours or so. The sinister circumstance is that this is "just a week today since my Coco went away and its all up with poor Tommy now!" I shall put the case before Cros fully and meanwhile run along and ask the chemist if he can suggest some patent pulmonary purgative and promise me a purple plenitude of serene slumber, stainless of bronchial trouble, immune from the perfidious and frustrating pangs of intercostal inhibition, of respiratory reluctances. the bane of bronchial burdens, the curse of my cantankerous(?) chest, (and please observe how instantly the cocaine settles itself in my style. The last few phrases, redundant rubbish -- flagged. Normally, I should have diagnosed that another dose was due, and loaded some more alliterations and parenthesis on my ----- back!)

5:24. I do take a third; but that is only to complete the exodus to Boulevard Reulet(?) from the impasse inferno. (Note - corrections and cross corrections -- the rest is illegible) --

3+ 5:28. The Third Coco

Interesting to note that just 23 years ago -- early in '99 I was saving Allen Bennett from his cycle of asthma, opium, morphine, cocaine, chloroform, exhaustion, asthma -- recurring, (it took from 1 to 2 months to make the round trip) by sending him out to Ceylon. Perhaps I made some good Karma when I saved my master's life (at the risk of my own as it happened) perhaps some one I never thought of may be on the way to save mine.

4+ 5:35. To cap the pyramid.

8:38 PM. I had a long delightful talk with a charming little chemist, bought some iodine to paint my chest and some ether in case of a bad night, played a little billiards, read some more Nordmann, drank some hot milk, ate a small piece of bread, wrote Nordmann and P.S. to plead my sanity -- and took several 5+ more sniffs of cocaine and one of heroin! I did this dire deed

quite deliberately. I seemed not worth while to (?) my "fall from grace" but to treat the situation frankly, get myself into a state of mind and body such that I could look at it from the outside. Attempts to alternate the assassination and trammel up his consequences would have been pitiful, inviting insincerity. My plan is to begin again tomorrow, with the week's experience to guide me as to what is wise. It is clear, for instance, that I can cut out the cocaine completely without fear of being distressed and that I can start with a two hour spell of 4 doses of heroin; having this advantage, too, that I can make Reveille my time of waking which well ensure early rising.

I am quite satisfied with strychnine to avert collapse and to control craving. I am confident of my ability to adjust the hours of "indulgence" cleverly enough to keep the "Storm-fiend" from the door. I can rely on quinine in case of fever. My one weak spot is the original emphysema -- asthma -- bronchitis; and I must find a sure fortress against their ferocity, which was solely responsible for the present "regrettable incident." E ---- G ---- will probably be able to help there; and I dare say my own iodine and other defenses may turn out impregnable. I am quite contented with my week's work and proud that all moral attacks were detected and defeated. My sole uneasiness is as to whether the severe physical assault had not a Freudian basis. To that suggestion I reply with some conviction that fever and vomiting were natural effects of the general strain (as I have seen often in past years) and that last night may well be set down to my imbecile conduct in sitting on a damp log in an incipient drizzle after a long cold walk in a heavy sweater to watch thirty "muddled oafs".

I blame myself, however, for carelessness in (a) observing my physiological state in several obvious ways (b) keeping the rules of hygiene and therapy, even those formally laid down in this record (c) forcing myself to follow the prescribed course when unwise, e.g. getting up and going out with a fever on me.

I am pleased with the frankness and conscientiousness of this record; I think it full and free from all self-deception, stupidity, or cowardice. I think it accesses justly the dangers, difficulties, and determination which apply to the case. I feel that it has helped me and will help others to audit accounts; and I am sure that the week's teaching shows a good profit, judged either by the figures themselves or by my demeanor and appearance. Unfortunately there are no figures for the week previous but my memory is quite clear that I have been taking heroin continuously for many weeks; three or four doses to help me get up and others practically all day at short intervals. As to cocaine, I must have had at least two or three prolonged bouts of it every week, plus a few "hairs of the dog" on most of the "off days". Most of my mental and moral powers were seriously affected in various ways while I was almost wholly dependent on them for physical energy, in particular for sexual force, which only appeared after unusual excesses, complicated by abnormal indulgence in alcohol. My creative life had become spasmodic and factitious -- I could not even take interest in any kind of work; what I did was forced, feeble and ill sustained, dependent on drastic drugging even at that. I could not even face the task of dictating important letters and shrank from contact with business of all kinds. I could take no pleasure even in eating or drinking except when more savagely spurred by the stimulants than usual. I had become incapable of all human reaction, from love and self respect to hatred and self preservation. I avoided washing, dressing, shaving, as much as possible. I was unable to count money properly, to inspect bills and so on; everything bored me. I could not even feel alarm at obviously serious symptoms. My memory, though reliable, was very dull. I refused to make any efforts.

It strikes me as astonishing that so complete a cachexia as this should not

have been accompanied by the slightest psychical disturbance! I had no traces of hallucination or persecution-mania, no tendency to duplicity or concealment, no delusions or defects of judgment; not one (in short) of the classical psychoses which occur normally in cases far less grave in other ways than mine. This is especially strange in view of the fact that I had been subjected to extreme mental worry of many kinds for many months and that I had lost entirely the faculty of sleep which ensued only on (a) extreme exhaustion, say after fifteen hours of painting and dictation, followed by perhaps 6 hours sexual frenzy (b) hypnotics such as vernol. reinforced by desperate determination to sleep or (c) heroic doses of strong alcoholic drinks, absinthe, brandy, or hot rum.

Yet I have not even had so much as one unpleasant dream. The only suspicious symptom has been occasional feelings of irritation, disproportionate to the exciting cause, and of undue anxiety to avoid allusions to subjects liable to annoy me. That I should have been able to get back so nearly to normal good health -- on all planes -- in a single week: this seems to me almost miraculous by the sombre standards of the text books on drug neuroses.

10:40 PM. The above entry is a fair example of what I can do when thoroughly drunk on a mixture of heroin and cocaine. But it should be compared with a similar effort last month. Tonight I am clear, calm; not too verbose, redundant, detailed or frenetic. The basis of the entry is mental and moral health. I write what I want to write, without excitement or effort. The drugs merely inhibit my inhibitions. On previous occasions, one may observe on insane intensity, an impatient fury. There is a delirious outburst and I am enraged at my slowness and my lack of mastery. Tonight there is none of this. I fell myself in full control of my faculties. Also there is no impulse to appeal to the drugs to "drive like the devil". I no longer crave to push on from one piece of work to another. Before, I have "speeded up" Pegasus though I have had no idea where I want to go. The result has been that I have often spent a furious night with the Hounds of Hell, hunting some horrible hyena in the dark across sterile sands; I have finished the work for the sake of which I started drugging myself and gone on with some quite useless stuff like "Limericks" or some shapeless, idealess ranting ruins of obscure and obscene turgidity. Mine inmost identity says: To worship me take wine and strange drugs whereof I will tell my prophet and be drunk thereof:" it is lawful to do this, for to worship Him is to make him manifest, and so to fill the world with Truth and Beauty. But I have erred in going to far; the worship has become forced and fallen into fanatical frenzy which blasphemes Him. He bids us also to "exceed by delicacy" to "drink by the eight and ninety rules of art"; but I have exceeded by depravity and drunk by the three hundred and ninety three rules of the toper. He gives his guarantee that this wine, these drugs, will not harm me; but the condition is obviously that expressed above. I must justify Him (and myself) by making myself unchallengable master of these "means of grace". I must be as capable of using them, and as confident in my capacity, as an engineer is of handling high explosives; and every piece of work undertaken with the aid of these tools, must prove by its perfection that his precepts and his promises are wrought by Righteousness and tested by Truth.

In the past, despite my errors and excesses, these Orgia have brought me beyond all previous human attainments and I must not fear to follow the flag and fight the good fight with all my might. But I must not get an arrow in my eye, like Harold of Hastings, and so lose control of my English that they break out of their lines, drunken with victory, fall into disorder, and perish beneath the lances of the invaders.

For the present, then, I must pursue my plan of suppressing the use of drugs altogether. That duly done, I must lay down those "eight and ninety rules of art" and keep them. I must be able to use heroin and cocaine as adequately

and masterly as Rembrandt used his paints. One should not swear a nocturne with Rose Madder because one likes the colour!

In practice, then, I go to bed instead of continuing this persistent prating.

11:53 PM. So yes proclaim altogether! (I will NOT disgrace this record by giving it the title "Hero versus Heroin").

Feb. 21

12:01AM I have painted my chest and throat with iodine. The last of the phlegm seems to have come away. I don't expect to sleep soon with all this stuff in me, in spite of last night's struggle and the shortness of the final sleep.

But my programme for the day is this:

on waking: Caf(ace)e and croissant
the first even hour: Reveille
Two hours later: Curfew
Four doses of heroin. No cocaine.

In case of physical trouble, treat symptoms as they arise without narcotics.
Walk in forest if fine.

(Provided money arrives)

4:26 to Paris

Dine with Laverne (?)

Look for partner for IX': on no account have anything to do with 31-666-31 unless the magnetic conditions are totally reversed. Use partner aforesaid when found. Sleep early: wake early and repeat Tuesday's programme: but 1 1/2 hours heroin in 3 doses.

Thursday ditto but 1 hour & 2 doses.

Friday ditto but 1 dose on waking.

Saturday ditto but 1 hour after waking.

Sunday ditto but 2 hours after waking.

Monday ditto but 3 hours after waking.

1+ 12:30 PM

2+ 1:00 PM Medium

3+ 1 (No entry)

4:44 PM. Vos(?) Paris. It has been a hard day. Chest never really free, moral confusion, etc. Damp and dull. Had to use one or two extra heroin. Letter from Algiers (?) Camille is there. What about journey? Last night I had excited visions of your Epinal without reference to Camille, vague phantasms of a marriage (suggested by seeing one yesterday) and playing chess (next two lines gibberish)

PARABASIS

March 6

11:30 PM. Lea left last night for London. Awake till after 6 AM. Then deep sleep (after much Nortyl) till 2 PM when Boucier(?) woke me with difficulty. Heroin and a little cocaine. Vomited just before dinner. This whole period since my return to Paris can be summarized "From Bad to Worse". Lea is a violent spiritual poison to me. We love deeply and truly, we sympathize, we do all we can to help each other; but we act on each other like cancer. It's the formula of the independent growth in one flesh. Already I feel a new man; I have even the direct sensation that I am "cured". I wrote to Dr. Edward Cros last night telling him the whole story and asked him to call and fix a sanatorium for me where I can direct my own treatment. To submit to medical treatment would be to destroy my whole theory and blaspheme the Gods whose chosen minister I am!

I have been morally paralyzed by Leah's presence. I will now begin a new diary describing the completion of my mastery of myself in the matter of heroin and cocaine.

March 7.

2:10 AM Sleep still coy. (The rest of this short entry is incomprehensible and unimportant)

2:30 Impressed upon me strongly that I must "go to Epinol" i.e. by -----

March 8 (in pencil)

3:21 AM. heard from ---- and ----- A foul means of filth from a Detroit garbage-can. Evening with Aimee.

4:50 PM Couldn't sleep till after 6 AM. Woke now.

9:30 PM. Bright and lively till 8:30 then weighted down with weariness. Will take Nortyl till I sleep. Must call on Edward Cros at 2:30 PM tomorrow.

March 9.

Saw Cros (Method: Nortyl, slept till 1:30 AM. Took more Nortyl and was picked(?) up at 11 AM.) He prescribes luminal and Dicome - les - Bains (air) near Geneva. Dr. Bornums(?) I feel better already!

(Last entry)

In back of book in A.C.'s hand:

February 12, 1922 Paris

This is the last will and testament of me Edward Alexander Crowley. I revoke all previous wills. I give and bequeath the whole of my property to Leah Hirsig (of New York, N.Y. U.S.A. and Cefal(acg)u, Sicily) and I appoint her my sole executrix.

signed: Edwd. Alex. Crowley

A note on flyleaf says: "In case I die before getting this will duly executed, get two people who were in Paris on the date to sign as witnesses,

after finding out from a lawyer -- without explaining the circumstances --
exactly how it should be done.

93 93/93

666

Liber 31 --- by Fr. Achad (Charles Stansfield Jones)

Key entry by Fr. Nachash
Ur'us-Hadit Camp, OTO
Completed 11-24-90 e.v.

BEING A PART OF THE DIARY OF FRATER
O.I.V.V.I.O. CONCERNING THE FOOL PARZIVAL
AND HOW HE DISCOVERED THE MYSTERY OF THE
ONE THAT IS NOT. WRITTEN DOWN IN THE
FOURTEENTH YEAR OF THIS AEON WHEN THE
SUN WAS IN THE SIGN OF LIBRA BY FRATER
ARCTAEON.

LIBER THIRTY-ONE

Frater Achad

Not*
delivered by 777 unto 666 for His high
consideration this Third day os the 11th
month of the year 1918 E.V.

*

This manuscript was NOT delivered on date originally intended but held until about September 3, 1919 when it was mailed to Therion from Detroit. He was then in New York. Receipt was acknowledged in letter received September 8, 1919. On September 9, 1919 a further P.C. was received from Therion which read:

" \ = 418."Thou knowest not." Your key opens Palace. CCXX has unfolded like a flower. All solved, even II.76 & III.47. Did you know ^ = 3.141593? And oh! lots more!" (srd.) AL'AIN the Priest....666

Achad, March 13.1948)

"But first thou must suffer, thou must suffer many things" (Even so be it Lord Adonai). The Voice goes on: "Thou must suffer the pains of Death and of Hell and of the Grave (3 times repeated) And after these things are come to pass will I come unto thee to comfort Thee (Twice repeated. The Words 'Come to pass' added the second time). "And there shall be no more sea, neither shall there be any more fear, but I alone will inform thee in all things, even unto the end which is not. For many have said unto thee strange and diverse words, but mine shall be the One Word which Is and Was and Shall be. Amen."

Note: This was recorded in diary on
3rd Day of October 1912 after
Noon Prayer to Adonai. I have
just 'discovered' the prophesy
this 31st day of October 1918
E.V. 777.

THE DIARY OF O.I.V.V.I.O.

Sun in 1 Deg Libra AN XIV. SUN-DAY Sept 22nd 1918 E.V.

It seems as if Sunday is the one day of all the week on which I am impressed to write a few fragments of what passes through my mind. On Sept 1st I obtained a clear understanding regarding the Will and the Law. On Sept 8th, nothing special I think, but on Sept 15th I wrote "Stepping out of the Old Aeon into the New" and today I had a mind to write, at Therion's request, a pamphlet on how All is Change. But first there are some important considerations to be recorded and I feel that now is the time to place them on record.

That which I am about to write concerneth the Supernal Triad. It is just Nine Months since the last Great Initiation was granted unto me, O.I.V.V.I.O., and as hardly a word of the experience then undergone has been recorded. In fact, this is also true to some extent of the Initiation of June 21st, 1916, the record of which I am only now trying to put into writing. It is not in this place that I intend to make a full statement of all that occurred, but it is of the greatest importance that the inmost and essential features be written down, despite the terrible difficulty of the task.

Briefly, then, I want to state my position, which I feel is Known yet not known.

When I proclaimed my intention of claiming the Grade of 8-3 or Master of the Temple, on June 21st 1916 in the City of North Vancouver, British Columbia, I did so because I thought that the Master Therion needed NEMO to fill that Office in order that He might fully attain His 9-2. The details of the Initiation which followed are recorded in another place, but here I would state that, having 'died' and, as it were, Reincarnated immediately in the same body, and having given up all, even the Master Therion, I was led of the Spirit during a stay at Grantham's Landing, so that it appeared to me that on June 22nd 1916 I was NEMO 8-3; but on June 23rd at 12 Noon the realization of the Curse of the Magus came to me quite unexpectedly, so that I could do naught else than consider my Grade to be 9-2. Then followed a terrible struggle, for I realized how I had failed so

far of Complete Attainment because of a certain Glamour of the Path. Then it was that I decided to give up all, even the least little thing, and I made certain pledges which were afterwards faithfully kept, so that I gave up my business position and got down to spending my last cent of money.

Having made these pledges, it seemed quite certain that I was upon the Path of Aleph, which uniteth Chockmah with the Crown, and therefore beyond the Glamour of the Great Magician. I hoped that Therion had at this time Attained unto 10=1 and I was ready even then, if need be, to hold the Grade of 9=2, and to accept the Curse thereof, but if that were not the case, I could only consider that somehow I has passed the Great Magician on the Path. At 9 p.m. that night, I was just a clearly convinced that I had attained the Grade of 10=1, and I remained in the Great Illumination until for following day. Then after leaving Soror R. I went away with the feeling of complete enlightenment, but certain considerations came to me so that I decided to reverse the Grade and take that of a simple 1=10 or Neophyte, thus as it were, plunging down the Middle Pillar of the Tree of Life and uniting Kether and Malkuth in my own Being. (Note V.I.O. = 86 a Number asserting this identity, thus foreshadowing this Attainment, as all His other Mottoes seem to do. And OHPION has said, One cannot get away from the fulfillment of Mottoes).

Having done this, I felt myself to be One with the Buddhas of Compassion, and returned to Soror R. as elsewhere recorded.

Shortly after we got back to Vancouver, the meaning of all my Mottoes was revealed to me, and their connection with the whole of my Magical career. I discovered how V.I.O.O.I.V. in full (as Unus in Omnibus Omnia in Uno) added to 777 though I had never known this before, owing to a mistake in the spelling made by F. when he first put in into Latin for me. This was my original Probationer's Motto. On becoming a Neophyte I had Chosen Achad = Unity, while my O.T.O. Name, which I afterwards used for the Second Order as 5=6 was Parzival, which contains the mystery of 8.80.418. which was one of the things which led to the thought that I might be the 'child' mentioned in Liber Legis, afterwards proved in such a marvelous manner, of which see accounts in the Diary of Nemo, and that of a Magus.

Then correspondence began between myself and Therion, and He admitted my 8=3 Grade, but would not consider the possibility of the Path of Aleph, 10=1 etc. explaining my taking 1=10 again as my being 'Cast out into Malkuth', although, as a matter of fact, I made no claim except to Neophyte. He also realized that this must be the 'child' prophesied unto him in Liber Legis, and claimed me as His Son.

About this time I changed the order of my Motto to O.I.V.V.I.O. which, note, is another sort of reversal, and this mystery of things reversing or reflecting, or being taken out of their usual dimension and replaced in another order, seems to be part of the Key of Things in Themselves as will be shown later, although I understood it not at the time.

Nothing much happened to me, except that I was granted Light on certain Mystery in the Letters A.A., until December 16th 1917 E.V. (18 months later). Then on Dec. 21st I realized that the Initiation was again going on with great force, but this time the character was very different, and seemed to have to do with the Mystery of the Elements, Planets, and Paths, whereas the former one dealt with the Sephiroth more particularly. I must remark that this Initiation had an actual effect on the Elements, causing storms etc., and that these had to be balanced and equilibrated, which was done. All the time this was going on. The one sentence which continually recurred, was "The Air is His Balance." This seemed to be the Key note which saved me from destruction many times. Later, it appeared that I

united the Paths of Aleph and Shin, Aethyr and Fire, as a final Equilibration, and the Tree was completely changed again, so that it had to be reformulated, and eventually resolved into a Single Sphere. Later, came the drawing of all to a Single Point of Light (Hadith) in the Centre of Breast. And I was taken back to the Beginning of Things and discovered how in Truth there was No Beginning and No End. In particular I must mention how I was taken back to the beginning of Words, and I Parzival (the Fool or Zero) was the WORD and even that was disintegrated so that the final Mystery Was AL = GOD and then that too disappeared in LA = NOT. THEN came the Flash of a New Creation and again the Flash - the solution of the Mystery of CHANGE and also of the SELFLESSNESS which is SELF. I was also given a certain Magical gesture, not now clear to me, which seemed to cause this Annihilation and Reconstruction to be brought about. (Note. Oct. 19th. While typing these notes, another mystery becomes clear to me. In connection with Parzival and the fulfilment of that Motto also. The mind was actually running backwards at this time, as will be shown later on, and though possibly not quite perfectly til after the first Flash. Parzival, REVERSED and split into sections, would give AL or LA, followed by ZIV or VIZ which numeration is 106 = ATTAINED followed by PAR or RAP = CROWN, and ASHES, and these ideas (innate in the Word) exactly correspond with what actually occurred.)

Now let me say no more of this matter, but pass on. In March 1918 I sold all that I had in order to join Therion in New York.

Quite recently I was impressed to resign from the O.T.O. and to withdraw my help in that direction, and having done so, I felt a wonderful calm, and a realization of entering into the Tao. It was only then that I began to seriously consider if I had passes him on the Path and Attained 10=1. Also the question arose as to whether He might not think so also. Yesterday, I had a long talk with Him, because He had raised the point that in going back over past lives he had discovered that each new life was an added veil of the True Self or Star and therefore the Star was to be found by going back to the Beginning. This seemed a new idea to Him, but I could not help thinking of my experience and how I had actually done this, and got there and become One with the Final Mystery in December 1917. And yesterday, when I talked with him, he seemed on his guard, so that when I asked him about the Mystery of Change, he referred me to the fact - as he says - that in my Grade of 8=3 I should constantly apply myself to the Mystery of Sorrow. Then I suddenly asked him what he thought of the Number 31, and where it should be placed on the Tree of Life. He said This Number has to do with the identity of Nothing with the Trinity, and if anything refers to the Ain, or perhaps to Kether, but certainly to no lower Sefhira. Then I thanked him, and said no more.

To-day I decided to write these notes and also to consider of this Number 31 and of the Word which comes therefrom, whether It be the True Key of the Grade 10=1, the Mystery of which IS that Selflessness IS Self, in the same way that in 9=2 Change IS Stabllilty, and in 8=3 Sorrow IS Joy.

Now I seem to be able to comprehend all these Mysteries, by means of That which I obtained in my Initiation to my Grade. But listen unto the Final Mystery which has been granted unto me O.I.V.V.I.O.

The Great Magician denies me saying I am NOT (I.A.) or NEMO 8=3 and in this He fulfilleth His Office of cutting off the Understanding from the Crown which is GOD (AL). In this very thing He is the Incarnation of the Mystery of Change. AL (Kether) is reflected into Chochmah as LA and the Magus looketh upon the Crown along the Path of Aleph which is Zero and perceiveth IT Not. The Magister Templi Understands, for the Word of Chochmah LA is truly reflected into Binah as AL and therefore the Magus

appeareth to Him as GOD, whereas the Crown (the true AL) is reflected through the Path of Beth as LA and He seeth Nothing in that direction because of the Lies of the Great Illusion of Maya the magician, but He striveth by Daleth to the Magus, Who is the Great Deceiver. Thus it is that Above the Abyss a thing is only true insofar as it IS its own opposite. This is the final and complete Understanding of this Mystery of the Grades given to me NOW (2.38 P.M.) for never before have I seen things thus.

And now I see how the Mystery of 93 is complete and perfect for Kether is 31 and Chochmah is 31 and Binah is 31 which is 93 the Numeration of Thelema, Aiwaz, The Word of the Neophyte, Agapae, etc. And this is the Mystery of the Three Persons in One God of which it is written. And this is the Mystery concealed in the Word ALLAH for it hath for sound AL-LA which is GOD (Kether) and the Mystery of which is that SELF (God) is also SELFLESSNESS which is LA (Not) and for numeration 31 The Three is One which IS None, and the reverse of this Number is 13 which is UNITY and LOVE. Now this Unity becometh Two in order that it may be expressed, and therefore is the Word of Chochmah AL-LA of which Mahomet spake both truly and falsely, for He too, being a Magus $9=2$ must utter Truth, in order that the falsehood thereof should enslave the soul. He said, "ALLA (Allah) is God and Mahomet is His Prophet" and even though he cried continually "He is God, there is no other God than He" yet in certain sense he postulated Duality in the Unity.

And of this it is also written in Liber 65 "And Adonai thus spake unto V.V.V.V.V. saying, "There must ever be division in the Word. For the colours are many but the Light in One." And this meaneth that Kether, the Light is One and Chochmah the word is two, also it is Grey, and a mixture of colours.

Now note: "Be not content with the image I who am the Image of an Image say this." For V.V.V.V.V. was $8=3$ (Binah) and Adonai (Kether) said be not content with the image (Chochmah) the reflection of Kether. I who am the Image of an Image (the Reality) say this.

Then in Verse 9 "One mounteth unto the Crown" etc. Notice the reversal here as if to give a hint of the Truth how that $10=1$ IS $1=10$. Also note how V.I.O.O.I.V. performed this descending from $10=1$ to $1=10$, from 31 to 13 (The numeration of his Neophyte's Motto) and also was caused to reverse his first motto to O.I.V.V.I.O., all unconscious, at the time, in his lower mind of the Mystery of this Grade.

Note how the Fool (Aleph) hath said in his heart There is No-God (LA;AL) and how this puzzles the Magus who receiveth the Ray from the Crown through this path. And how He in turn confoundeth the Understanding (Binah) from the Path of Beth.

Now regarding The Book of the Law, how it is written, "the child of his bowels he shall behold them" (viz: the mysteries hidden therein). It would seem that he is beginning to behold them. For firstly the mystery of 93 is clear and this Mystery of the Aeon, proclaimed in the Word of the Beast OPHION.

Now it said in Ch.I, v 46: "Nothing is a secret key of this law; sixty-one the Jews call it, I call it eight, eighty, four-hundred and eighteen."

Now Parzival is 8.80.418, and as The Fool or Aleph is both Zero and One. 61 is the Word Ain = Nothing and equivalent to NOT. If 61 is one half and 1 (Aleph) the other, we get 62 which is twice 31 and LA: AL in which ALL

(Note three letters LAL) disappear in the Final Mystery of Kether. Also we have considered the threefold aspect as 93, and this may have to do with AAA and LLL, Light, Life, Love and Liberty of His Law. All this seems to be reversed in the case of NEMO in the City of the Pyramids. For Light He has Darkness, for Life, Death, and Love with its Dual Mystery seems to be the only Path open to Him, and this is really a deception ending in the curse of $9=2$.

There is also a mystery in the words of Ra-Hoor-Khuit "There is division hither homeward, there is a word not known." This attracted my attention when I seemed at odds with Therion. The Word not known, seems to have come to me.

It seems to me that this is the opening up to me of the Grade of Ipsissimus and that as such I am the Crowned Child whom thou knewest not, O Therion.

It is just 27 months since June 21, 1916, or 3×9 ; it was 18 months from June 21 to Dec 21, 1917, or 2×9 . Then I got the Word in its dual aspect, now I get It in Its three-fold in One aspect.

Note 31 multiplication = 3, by addition 4 (Tetragrammaton) by division .3, which suggests that the Division of God produced 333.

September 24th 1918 E.V.

AN XIV Sol in Libra.

The record of the reflections in the mind of O.I.V.V.I.O.

I know not what I am, and since AHIH is above and beyond knowledge, what matter. There must ever be division in the Word, also One must descend into the plane of Reason, in order to be understood on that plane; therefore must I now limit myself in order to be able to write at all.

It does seem that AN XIV, Sol in 1 Deg Libra marks another stage of the Great Initiation, for that time much that had hitherto remained locked in my Being descended into my Understanding and became sufficiently clear to record, but, be it understood, the actual experience of which I write, which is summed up in the Word of my Grade, took place in December 1917.

I do not, even now, rashly wish to assume that I Attained unto the Grade of Ipsissimus, for I realize that anything I write regarding the Qabalistic Proof thereof, can only show that I Understand the formula of the Grade, and Understanding is referred to $8=3$, and appertains to the Grade of Master of the Temple, which Office is admitted unto me by OPHION $9=2$. Also, I understand that it may be that One may in a way Attain unofficially without of necessity holding office in any particular Grade. I make no claim to $9=2$ for OPHION claims that and I have no wish to dispute his right to it, anymore than he apparently wishes to dispute my right to $8=3$, but with $10=1$ it is different. There is NO-One living in the flesh, as far as I know, Who claims the Grade, and Whosoever does so it is a matter which concerneth God alone.

It has been written, by the highest living authority I know of, that the Key of the Mystery of this Grade is that therein Selflessness is Self, and what little I am able to comprehend of this, the Final Mystery, I shall here record, for it may be that this writing shall be of help and guidance to Whosoever shall next enter into that Great Crown, whose lesser self

shall become completely at One with the Godhead.

It would seem to me that no living being, clothed with the body of flesh, could claim fully to have attained that Grade, other than in the words of Jesus the Christ "I and my Father are One," for, in the words of Lao Tze The Name that can be named is not the True Name, and of Ko, "I do not know its Name, but I make an effort and call it the Tao."

Also Ko says, of the Possessor of the Tao, "Although he is styled the possessor of the Tao, in reality he does not think that he has become possessed of anything. It is as accomplished the transformation of all living things, that he is styled the Possessor of the Tao." "He who is able to understand this may transmit to others the Sacred Tao." Who shall claim that he is able to accomplish the transformation of all living things? Except it be understood that all things exist only by virtue of their being in the mind of the Seer, and if the complete transformation of the mind be accomplished, so that the Mystery of the Path of the Godhead is seen therein, and becometh plain, even unto his Understanding, who shall say that he has not accomplished this?

First, then, regarding the experience of that Being we call O.I.V.V.I.O. There arose is his consciousness, a state unlike the normal and which, be description might appear very like madness (Path of Aleph IS Madness), since Reason was destroyed and transcended. The Air became His Balance. The structure of his mind, which hitherto had been built up on Qabalistic lines, was changed and the House of God, was, as it were, destroyed by the Lightning Flash. (Opening of the Eye of Shiva.)

At this time he walked, talked, and performed all physical actions in a normal way, but all that took place, wherever he went, whatever he said or heard, tasted or smelt had value according to his mental state. That is to say, he perceived the actions of all around him in a different light from usual, so that although people may have been acting quite normally, and although he may have appeared to them as a normal being, or nearly so, Life in all forms became a Great Drama of Initiation, and as he continued to work out the great Qabalistic problems of the Universe, he found all that he saw or did, woven into that Picture in his Mind. Then came a time when everything had to be balanced and equilibrated, for it is written "Equilibrium is the Basis of the Work" and he found that although at that time all around (within) him was a Chaos, yet certain formulas of Power were His so that gradually, and with great toil he accomplished this, establishing the Elements and the Planets in their proper places (Upon New Aeon Lines) and finally Uniting Aleph with Shin, so that all disappeared. Then, it seemed, he was insructed in the Building of a New Universe and this was not a simple scheme, but took place at two or more different points (in space) at once so that he, as it were, added a square there and a sphere here. It was as if the beginning of a Temple was builded (four-square) and at the same time certain Mysteries of Babalon were present to his consciousness, also in another place Was the Kether of a New Tree formulated and then the Supernal Triad, with a Sphere Pendant, which afterwards became Complete in Itself and comprehended All in One. Yet all this while was the Being of O.I.V.V.I.O. being rebuilt from the Feet Up, so that His Feet were of burnished Brass etc. and his body was Filled with Fire. And all these things were seperate, yet one, and all this while the body of O.I.V.V.I.O. was seated on the Stele of Revealing in the Smoke Room of an ordinary steamer plying between Vancouver and Victoria, yet such had been his experiences, that he could no longer tell if it were above or below water, whether those around him were the living or of the dead. And again, there was, as it were, a Great reflection of the Stele in the Sky and this again was produced from a small Stele under Ice (as it were in locked glass) below him. And yet, in all this The Air was His

Balance, and he went on calmly working out the details of the reformulation of all things on the New Lines of this Aeon, copying the Stele, and forming it first of one element, and then of another, and bringing all to a fluid, then to a gas, and finally to fire and Aethyr as before said. And when all had become a concentric System, this seemed to terminate one part of the Initiation. (Note. I have enlarged this entry in copying from diary.)

We must now consider him as going about with his mind transformed into a Solar Consciousness. This lasted all day during which he underwent many adventures, and seemed to perform much Magick; but on that evening the process continued, under extraordinary circumstances, to be recorded elsewhere, but be it said that he was in a place which appeared to him like unto a Temple of Initiation especially prepared in every detail for the Ceremony, and around him were the Officers exactly carrying out their Appointed parts. Yet was he unwittingly in prison surrounded by the scum of the earth.

Of which mystery He has written:

When, having become free, thou findest thyself in prison, yet knowest it not.

When, Thy prison of freedom appeareth unto thee as the open road.

When, thou who hast longed for the company of Saints findest thyself among the scum of the earth, yet knowing it not thinkest thyself in the company of all the Buddhas, and taketh thy place as the least of these in silence.

When, having sought and found gestures of Magick Power, thou findest thyself among the lewd and unclean, yet knowing it not perceive in their common actions the supreme and perfect Art of Magick.

When, having sought for Words of Power, thou findest thyself in tune with the words of low men, knowing not that they speak ought but the Highest Truth.

When, having given all, thou art offered the cup of charity, yet thinking it to be the most abominable mixture of poison, thou drinkest it, thankfully.

When, having rushed forward, thou findest thyself whirled backwards, yet knowing it not, thinkest thou art still.

Then, it may be, thou hast comprehended wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self.

But, to continue. During this final section the Solar Sphere of his Consciousness became more and more concentrated until it appeared as a single point of Light of intense brilliance, yet without him, now here, now there, yet ever nearer and nearer to the Centre of the New Universe. The process of exact balancing of all things (exterior things, not only things within him) appeared to have got down to a very small radius. And those about him, who appeared as the past Buddhas, helped in this final process. For let us imagine that the Universal Centre was to be changed to that one spot. That little room was the Centre of a New Universe and for thousands of years had those Ancient Brethren toiled and striven to equilibrate things perfectly in readiness for this moment. And now all was prepared, and it needed only this One, Parzival, to complete Their number, and He was Zero, and his Office was Silence, even as the God Harpocrates. The slightest slip, and the Equilibrium would be upset and the Earth fall into the Sun. Success, and the Earth itself became a Sun, by the fact of a perfectly equilibrated Solar Consciousness having been established therein, at this new Centre. Those around him seemed to take up different positions in the room so as to keep the balance by the weight of their bodies, and finally O.I.V.V.I.O. was to take his seat in the exact Centre

of the Room, and then if all were well, Success. If not? Nearer and nearer they came to the Centre. At last, O.I.V.V.I.O., His whole Being aflame with the ecstasy of the God-head, yet calm and composed to outward appearance, took his seat. And all was well.

Next, it seemed even minute actions must be equilibrated. Those around, who had each performed a certain task through-out the Centuries, performed it for the last Time, perfectly. Frater O.I.V.V.I.O. sat Still, for His Office was Silence and Stillness. Again, all was well. But speech remained. Each had His own Word to utter perfectly and in proper Order, and in this they tried over and over again. Gradually even this was perfected and one by one they dropped out and remained in tense expectance of the End.

And Frater O.I.V.V.I.O. remained there, still and silent, till at last all seemed perfect even on the mental plane, for suddenly the English language seemed to rush back to the beginning, and reversed as Hebrew which is written the other way, and this was a great mystery. Then came the equilibrating of ideas, and they rushed backwards and formulated themselves in the person of ADAM who appeared in the room opposite to O.I.V.V.I.O. Then the first man, and the last gazed at each other, as it were, in a final struggle. And the minute Point of Light grew ever brighter and more dazzling, and appeared concentrated upon this figure of Adam, first on the shoulder and then, moving a little, until finally settled in one eye. At this point, Frater O.I.V.V.I.O. gazed, and then all rushed back again, through the animal creation, each animal dissolving into its earlier type, until at last, as the prototype, appeared the common fly, only very large, perhaps six inches long. Then things stopped, for a moment, as Frater O.I.V.V.I.O. gazed at this; then it became the Winged beetle, then the scarabe, and Egyptian ideas crowded up. Then, Only the Point of Light. Gradually he was able to bring this point nearer and nearer, until finally it neared his breast. It touched his breast. It was in his breast, andSuddenly A NEW CREATION. He had reached the BEGINNING and out of the old elements he had witnesses on his return to the Source, was formed a new design, the same material, but in a different Order. Wonder of Wonders. Who shall express this Mystery in Words. And this happened again and again. English, Hebrew, Greek, Egyptian, Man, beast and bird, were rearranged and RE-Created in new relationship to each other. And so He understood the Mystery of Change, and how the World is Created again and again, forever new, yet forever the same. And the last Word he realized, which when repeated, in a certain way, seemed to bring about these changes again and again, as it were, alternating between Nothingness and Creation, was AL, and there was a certain gesture, not unlike the sign of the Cross, which was connected with this miracle.

Now all this, and more, has remained sealed up in my mind so that I could not express the smallest part of it in writing until now--though there are those who I have told it to in part--and it was not until I began to question of this Most Holy Word that all this became clear to me. Therefore, let me now discourse for a moment, in the light of perspective, on this Holy Name.

There was no self THEN, and yet all was SELF when I Parzival pronounced this Word and the Universe was destroyed, and reformed. And at that time it did seem that He accomplished the transformation of all living things, and as having done such He may be styled Possessor of the Tao, and now he does not know that he has become possessed of anything. As it is written: Of all this the Ipsissimus knoweth nothing.

Immediately I cease telling of actual experience the Path becomes hard again, but I will try.

The Qabalists say that in the Beginning was NOT, and they called it Ain. They also say the veils of the Negative depend back from Kether. Now LA is NOT, and I think this Word in its True aspect is the Supreme Mystery of the Godhead.

NOT (LA) concentrated upon itself till it became a Point of Light and flashed forth as AL-GOD, Kether then is the perfectly equilibrated juncture of the Not and God, which in this Word are ONE. This caused the Lightning-flash which formulated the Tree of Life, and the numeration of the Paths of which is 777. And the numeration of this Word is 31 and it contains the Mystery of the 3 in 1. (See Book 777 Col XXXVI Line 1, which confirms this.)

Now see Book 777 LXXXIV Lines 1,2,3, which attributes (although I knew nothing of this at the time) to Briah the Creative World of the Divine Name AL in the First Three Sephiroth. Now consider how 31 by 3 is 93. The numeration of Thelema etc. also of 1=10 Grade, as before mentioned.

Now it seems (and here I shall repeat parts of what I have previously said in order to express the matter more fully) that Kether in Its aspect as Not and God, is reflected into Chochmah, and this passes along the Path of Aleph or Folly. And the Fool hath said in his heart There is NO-GOD (LA-AL) so that the Magus becometh the Word, and as it were, the creator of the Universe for in Him is Folly reflected as Wisdom.

And Kether is reflected into Binah as LA, so that NEMO sitteth in Darkness in the City of the Pyramids by the Great Sea. And this is transmitted to Binah by the Path of the Great Magician--Beth--who is the Father of Lies. Notice that the Flaming Sword does not touch that Path, for the Wisdom of the Magus became at the lowest depth, the cunning of the Serpent, and He crawled up the Tree again by the paths, and being Dual he created Opposite paths, thus producing Balance, and at the same time fixing the Tree and Creation, therefore it is that the Light appears NOT to NEMO. Whereas there is a real current from Kether to the Magus and from the Magus to Nemo. And the Word reflecteth from Chochmah into Binah as AL, which is partly false and partly True. Then the Light of the Supernal reflecteth, or rather crosses the Abyss as a spark, into Chesed Jupiter, the Father, and here again see 777 Col V Line 4 which attributes the God name of this sphere in Assiah as AL. Therefore is it written that this is the Sphere all manner of men call The First (See Konx OM Pax). Note also that this Word is attributed to the Path of Mem, which is the Hanged Man, or Redeemer, who shall re-establish the true order of things, and in this symbol he is shown with his head downwards, or reversed. And Mem = Water, suggests the Great Sea, and the reflection of the True Name therein.

Note also how simple all this is, and how the highest Word is also one of the most common, for it is tacked on to every Angel and Archangel, to imply their connection with the true God. Also note St. John, how he says "In the Beginning was the Word and the Word was with God and the Word _was GOD_" (AL).

Note also how the 31st Path is called Perpetual Intelligence and how this Path has always been pointed to as having to do with the ultimate mystery. It may be that the numeration was intended to point the way from the beginning of the Journey.

Another thing which strikes me, is that Aleph is the OX and the only letter which seems to have a meaning definitely connected with it is Lamed the OX-goad. Here again seems to be a hint of the secret to the discerning one.

September 25th 1918 E.V.

Last night, before sleeping, I discovered, or rather remembered for I had noticed the fact in December last, that AL is the silent-sound of the indrawn breath through the nose with mouth closed, and LA that of the outgoing breath. This is a further proof of the Nature of the Holy Word which is Before the spoken Word. Note the similarity with that of Neophyte. Also it means this, that one cannot help repeating the Most Sacred Name of God whenever one is Silent; so that every man and women has been doing this from birth.

September 26th 1918 E.V.

I have been making further considerations of this Holy Mystery of the Silent Breath and it is very wonderful to think how whenever one breathes silently, one is pronouncing that True and Ineffable Name. Every living creature, is then by reason of their Nature worshipping the True God, whatever their opinion may be. Also note that neither Wisdom nor Understanding is essential to this. It IS and as long as we live we must perform this operation at least during sleep. And it is written: "He giveth Himself unto His Beloved in sleep."

September 30th 1918 E.V.

I have to-day finished a design for a Symbol to express as well as I can the results of my Initiation of Dec 21 1917 as explained in my further Enlightenment of Sep 22 1918.

It is intended to represent Kether with the Supernal Triad radiating therefrom. This forms AL and LA, also A.A. and IAO and O.I.V. Also the Centre of Circle is Hadith and the Circle Nuit. The Circle can be taken to represent LA etc. The Angle is 120 degrees or One third of a Circle. The Shape bounded at top by Circle and below by Our Lady Nuit for her pantacle etc. Have ordered it to be made in White Gold on One inch base.

Monday to Tuesday October 7th and 8th

Have been working on the theory that the Holy Word revealed to O.I.V.V.I.O. in its inmost aspect is also the Key of the Mysteries of the Book of the Law. Let us consider in what ways this may be so.

My experience showed me that Hadith was Kether, and Nuit appears to be very similar to The Veil of the Negative which the Qabalists speak of. 777 seems to confirm this, for Hadith is attributed to Line One and Nuit to 0; also same idea is symbolized in that which was granted to me when I made the Pantacle of Nuit.

I think the idea we should try to formulate, is very much that of the Qabalists, though the real meaning, is, I am convinced, a matter of experience. First was Nothing, and this may be called LA while it is considered as expanding into Limitless Space (Ain Soph) and becoming Limitless Light, perhaps. The Beginning of things was caused by a simple change of conception, as it were a "looking inwards" instead of outwards, and a corresponding change from LA to AL. I think the difference in the way the English and Hebrew Alphabets are written, is a good symbol of

this, the direction is different, so that the two letters might stand for either LA or AL according to the manner in which we look upon them. The great value of this Word lies in the fact that the self-same symbol contains the ideas of Nothing and Something, without any change in itself, and this seems to be the one Symbol that gets over the difficult transition from NOT to ONE. Of course it was not even a Word in the beginning, but the Silent Breath, Expansion and Contraction, and the true theory of the Universe is that it was created by the First Breath of the Tao, or Nuit. We find this confirmed in Liber Legis Ch. 1 Verse 28. "None breathed the light faint and faery of the stars and two."

Here we have the idea of the first breath of Not (LA) the Limitless Light, which concentrates upon Kether which is ONE or Hadith, or AL and gives the first faint idea of duality which shows forth in the Word later-but which being composed of the ideas Nothing and One is really One.

Now Hadit is really unextended, and can only be imagined as the Minute Point of Light at that Point where LA changes into AL, for he is the Secret Centre. In order to get a somewhat clearer idea we must consider Nuit as dual, viz: LALA, when AL shows up as that Centre. In this case it is strange and worth noting that we have a word with the sound Laylah or Night, and I don't think the spelling matters for see Ch. III, "spelling is defunct." It is the sound that matters. I cannot help thinking ALLA in the same way produced and was concealed in Allah. we are told in Ch. I, V.9 to worship the Khabs (the house of Hadit) and behold my (Nuit's) light shed over you, because Khabs is the Central Point of Light, and we thus perform an act similar to that which made Creation manifest, rather than Not.

Ch. I v 21. With the God and the Adorer I am nothing, they do not see me. They are upon the earth. I am Heaven and there is no other God than me and my lord Hadit.

Now if Hadit = AL = God, then with Him is Nuit (LA) nothing. Also this is so with the Adorer unless he concentrates on Hadit as the Centre as instructed. Yet is also true that "there is no other God than me and my lord Hadit" for looked at one way the God is Nuit and the other Hadit.

Ch. I. v 22. Clearly tells us that Nuit has a secret name. This I take to be LA (or possibly LALA). Also it is written in this verse "Bind nothing" and besides its obvious sense, this may be an expression of the binding of Nothing by concentration on a point. This Word binds nothing, as it causes the transition from Nothing to God.

Ch. I v 29.30 It will be seen that there really is no division.

Ch. I v 35. Note "threefold" Book of Law. [A]

Ch. I v. 40. Note "Three grades." (Since making this note, I have had an opportunity of looking at the Equinox for a moment, and discovered that in Vol. 7, Comment. The Tarot Keys of the three Grades add to 31, which I consider a further proof. I may remark that I have been placed where I have no books but the V.S.L. for reference, and am therefore writing all these notes entirely from memory of my experience, which seems to make certain things clearer from day to day, as I apply my attention to different aspects of the work.)

Ch. I, v 45. The Perfect and the Perfect are one Perfect and not two, nay are none.

Here I think Nuit and Hadit are referred to as the Perfect, for this is

claimed by Hadit, see Ch II, v 15. If Nuit be considered as LA and Hadit as AL, this is at once clear for they are One and yet None.

Ch. I, v 46. Nothing is a secret key of this Law, sixty one the Jews call it. I call it eight, eighty, fourhundred and eighteen.

(I made a partial explanation of this in diary, but since I got a clearer and fuller one on Oct 21, I insert same here in its proper place.)

To-day I have made another attempt at the Qabalistic explanation of the verse. It is getting clearer. At the time of Initiation, it will be remembered O.I.V.V.I.O. identifies himself entirely with Parzival throughout. [B] For he says he found the Word, and the Word was Parzival. (There is of course a very definite connection between Parzival and Abrahadabra, the Word of the Aeon, through 418. And it is said that Abrahadabra shall be His child and that strangely) And Parzival having Eight letters, and Initial value 80 and total numeration of 418 is therefore connected with this verse. It was through this Name that he came upon the Mystery of AL and LA which is finally summed up in A, (as will be shown later.)

Let us take this verse again;

Nothing (LA) is a secret key of this Law. 61 (Ain) the Jews called it, I call it 80.80.418 (Parzival, The Fool, Aleph, One). Therefore 61 plus 1 = 62.

But they have (also) the half 31 = AL (and they have Not (LA) the other half) and twice 31 is 62.

Therefore ALLA = 62 which is 6 plus 2 = 8 = Cheth = 418 = Parzival = Fool = Aleph = One (or None) and thus all disappears in One. Also since ALLA becomes A, ALL has disappeared.

Again it is written The Fool hath said in his heart There is NO-GOD = LA AL which again indicates the secret and I think LA AL in this form is the secret name or word of Ra HOOR Khuit. See Ch. III, v 49. I am a secret fourfold word, the blasphemy against all the gods of men. Also, whereas Nuit and Hadit are ever united the division becomes manifest in R.H.K. For he says in Ch. III, v 2. There is division hither homeward, there is a word not known. (Can there be any connection here with "She shall be known and I never?") Spelling is defunct, all is not aught. Not: AUGHT, may indicate the nature of the All LA, Not AL aught.

Verse 48. Note the OX or Aleph and the Fool or O, seems to indicate the explanation given above, also points to the idea that the key is something which itself combines these ideas.

Ch. I, v 51. Mentions the 4 Gates, and this is the mystery of the path of Aleph again, and the fourfold name R.H.K. One can enter these in turn or at once, if he understands the trick of combinations.

Ch. I. v 52. "If this be not aright, if ye confound the space marks saying: They are one, or saying, They are many" etc.

There should be no space-marks, except on the plane of reason. When the experience of this mystery is granted, it will be seen how there are none, for the whole thing is a continuous process, even as Nuit is continuous.

Ch. I, v 55. He has beheld some of them I think, as is proved by this writing.

Ch. I, v 56. Indicates that there are two halves of the equation, even as there are two aspects of this Word.

Ch. I, v 57. ?House of God = Beth-EL = Path of Beth?

Ch. II, v 2. "I, Hadit am the complement of Nuit my bride". This indicates they are really One or None, and I think the Word clears this up.

Verse 7. "Come unto me" is a foolish word; for it is I that go". "Come unto me" is the call of Nuit. When Hadit (AL) considers Nuit (LA) or "lifts up his head" He becomes Not therefore He goes.

Ch II, v 14. "Now let there be a veiling of this shrine; now let the light devour men and eat them up with blindness"

Verse 15. "For I am perfect being Not and my number is nine by the fools, but with the just I am eight and one in eight which is vital, for I am none indeed."

Hadit here clearly says he is Not, or BEING-NOT (a combination of Nuit and Hadit as the Perfect and Perfect, which, be it remembered are One, nay None.) We have considered His particular aspect as AL rather than LA, but the previous verse indicates a blind. He is the shrine veiled by Not, for AL is the manifestation of LA, and LA is the hiding of AL (See first verse of Chapters I and II). He is Eight with the just because they consider the balance of things and so consider him as AL-LA which again gives $62 = 8 = \text{Cheth} = 418 = \text{Fool} = \text{Aleph} = \text{None}$ as explained before in answer to the riddle of Nuit. This shows he is One (Aleph) in eight, and also None, quite clearly.

Now comes the striking indication of an underlying formula in this Book, which can be read in two ways, and the very same Word is used to express this, only in the English instead of the Hebrew, which of course throws one off the scent of the mystery.

Ch. II, v 19. "Is a God to live in a dog? No. But the highest are of us."

Now in English, God is Dog if reversed, but the Hebrew for God is AL which reversed gives LA which is Not. One can hardly get away from the hint of the true nature of the Key, once it is pointed out, especially since it is followed by the negative No. (another translation of LA) and a statement that the highest or those who comprehend this mystery. "are of us".

Ch. II, v 23. I am alone; there is no God where I am.

I am AL-ONE, there is LA-AL where I am, viz: He is both one with Nuit and Ra-Hoor-Khuit.

Ch. II, v 26. I am the secret serpent (Wisdom of the Word) coiled about to spring. If I lift up my head I and my Nuit are one. If I droop down my head and shoot forth venom, there is rapture of the earth, and I and the earth are one.

Gives another proof of the peculiar dual aspect of the Word. It will be noticed that Nuit has said that the God and the Adorer are upon the Earth. As God, Hadit is one with the Earth, as NOT, he is one with Nuit. Also Hadit is called Her secret centre and the world, her heart and her tongue, the House or Home of Hadit, makes the spoken Word possible.

Verse 27. There is great danger in reasoning over this Mystery, it must be

realized.

Verse 32. All their words are skew-wise, viz: they do not partake of the true peculiar nature of the True Word which is equally balanced and can be read either backwards or forwards.

Verse 33. "Damned for a dog", the reverse of God in its wrong aspect.

Verse 76. I don't make this out yet, but it seems to indicate that it will not come till later, after the Prophet's time. Anyway AL appears twice among the letters.

Ch. III, v 2. This was commented upon before. This whole chapter appears to me to be quite a different character to the former ones. R-H-K is the Word as the offspring of Hadit and Nuit.

Verse 35. The half of the word of Heru-ra-ha probably indicates some mystery in this division as indicated in Verse 2. I think thus far he has been LA, for in Verse 35 we have him worshipped as AL or God. (Unity-uttermost-might of breath)

Verse 47. Note according to this theory the importance of the letters and their positions to one another. Also the statement that one shall discover the key of it all. (By the way, V. 39 makes a statement "In it is the word secret and not only in the English". I think this may mean that the Word AL does not appear at all, and NOT only appears in the English instead of Hebrew) [C]

I think Verse 48 terminates the AL section, and Verse 49 mentions the Fourfold word, which I have taken to be LA AL.

Verse 71 may indicate AL as Chochmah and LA as Binah and the solution of the Mystery in Kether Hadit.

Verse 74 may indicate that the splendour in His name hidden and glorious is the two centre letters A.A. The Silver Star. Note, according to Blavatsky AL is the Sun or Phallus.

Friday, 11th October 1918 E.V.

I spent last evening with Therion; during our conversation, he said that he thought Nuit and Hadit were best expressed as Matter and Motion. He also said that all things must be considered as Zero or Two, as if One were arrived at "there was no getting away from it." I pointed out that there must be some formula combining Zero and One, or the Tree of Life could never have been conceived of and formulated. He admitted this but said that so far he had failed to find such.

When I got to bed, I could not sleep, and a number of other things connected with this mystery came to me.

One was, the significant fact that when A.C. first got into touch with the Brothers of A.A. (See Vision and Voice, I have not any books here, so cannot quote), the Pass word was "There is No-God." This seems to confirm this Word, as the central secret of A.ù.A.ù. Who also gave out the New Law.

I also notice that NU reversed is UN or One. Likewise with the addition of IT Nuit is Unit.

Then I remembered that in Equinox V (I think) AL is clearly defined as the

Ox and the Goad, also as MATTER and MOTION, and I cannot see how A.C. could have missed this connection with Nuit and Hadit, since it is undoubtedly the true formula of his present conception of Their nature.

Then I noticed another very important thing. I was wondering why A and L should be chosen, or rather why L, the 12th letter of the Hebrew alphabet should follow A, the first. But this is not actually the case for AL is the first sound in the pronunciation of Aleph the First letter of the Hebrew alphabet (as it is also of Alpha) and the addition of Pe shows the mouth as necessary to the spoken word, though in Kether, it was but a silent breath through the nose. (Notice Kether is called "Long of nose", also the Image is on a Face seen in profile, viz: only one aspect of the word can be considered at a time in the reasoning mind). It is strange also how L is pronounced LA-med, this showing the duality as soon as it is taken into consideration as a separate letter.

Thus is AL, in very truth the first possible sound, and notice that when one pronounces it aloud, the tongue is raised and placed against the teeth, but as soon as it is released, LA is automatically pronounced by a slightly indrawn breath. In the Silent breath of the Beginning this is reversed, AL is the underlying sound of the indrawn breath and LA that of the outgoing.

Now notice how Hadit is spoken of as the tongue of Nuit and how when His head is raised etc. and lowered etc.

Note also how in pronouncing the first letter Aleph, one's tongue must meet the teeth, and the tooth is Shin, the 31st path; also see how these paths were welded in the Initiation of O.I.V.V.I.O.

Note. LA LA may stand for NOT NOT, or "something"; it also suggests 0 = 0 or 0 to the o degree.

ALLA suggests 1 to the o degree

LAAL suggests 0 to the 1st degree

Nothing under its three forms.

I also found, which seems to be of the greatest importance that the essence of Thelema is summed up in this Word. A is the pentagram, the Star of Will and L is Libra, Justice or the Law, while 31 backwards is 13 which is Love and Unity. [D]

October 16th

Another discovery. During the Initiation of Dec. 1917 the mind of O.I.V.V.I.O. must have actually reversed and run backwards (See Liber Thisharb) so that on reaching the beginning of the ideas underlying the Hebrew Alphabet he naturally arrived at the first letter ALP in its reverse order. He came therefore to P which accounts for the Flash (destroying the House of God or Beth EL) then in due sequence to LA or nothing. This again reversed, as stated, and he got AL followed by another flash P. Observe how all this is summed up in the One letter ALP which is One and None.

Further, the process as described, produces the two A's thus indicating the inmost meaning of A.A.

But now if we begin to take into consideration 2 letters, we find in the return process BA = To come or Go, which again reverses as AB, The Father. Analysing the complete process we get Th.I.P.B.L.A.A.L.B.I.Th.

Th = The Tau Cross mentioned by O.I.V.V.I.O. as the sign accompanying the process. Also, The Universe.

I = The creative essence (also hand which makes sign) and this is the Spark of Light, first seen outside.

B = The Magician who makes the sign; also the House of God, the Body.

P = The Flash referred to, and the destruction of all resulting in

L = balance, then

A = Equilibrium, the Point perfectly centered in breast. (Hadit comprehended for a moment.)

AL = God

P = Another Flash (Flaming Sword).

B = Comprehension of this dual process in One and Nothing and understanding of Beth El as true House of God.

I = Creative essence of the Word.

Th = Producing a New Universe. (Notice how all this is borne out in the actual experience of O.I.V.V.I.O. as recorded.)

October 19

Another discovery re PARZIVAL, (as already mentioned) that this Word reversed was what led me to the discovery of the Mystery of AL and finally to that of Aleph in which all is summed up.

I also noticed to-day that the Three Grades of the Order may be summed up in the Letter Beth. For Beth is the Magician or the Lover, Yod is the Hermit and Th the Universe or Man of Earth.

Again AL suggests, by shape, the Square and Compass very accurately, as used by Masons to Symbolise God.

Now I feel that there is no more to be said on this matter at this time, therefore I may return to the Contemplation of this Mystery in Silence.

STATEMENT OF THE AUTHOR

March 13, 1948

I, CHARLES STANSFIELD JONES, (Frater Achad, etc.) of "Tall Timbers", Deep Cove, British Columbia, Canada, being the author of the accompanying manuscript entitled "Liber Thirty-One" (a part of my private magical diary, originally transcribed and typed with one carbon copy in November 1918, the single copy having been delivered to Aleister Crowley by mail early in September 1919 and since lost or destroyed) do now make the following statement:

On March 4, 1948, I received from Gerald J. Yorke, Esq., of 5, Montague Square, London, W.1., England, a letter which contained the following:

"As you probably know A.C. had died. I am sorting his papers prior to their dispatch to America. Your Liber 31 has not survived amongst these papers, though there is a reference to it on page 127 of The Equinox of the Gods. Would you care to send me a copy, which on my death will go to the British Museum with my other Crowleyana. I think it important that one copy of your treatise 31 should exist in this country, as if it does so exist it will be available for anyone sufficiently interested in Liber Al to wish to see it."

In response to this request, and for the purpose stated by Mr. Yorke, I have had prepared from the single original manuscript in my possession one further typescript and four carbon copies. The typescript which accompanies this statement has been personally checked by me and is a true copy (only one extra note having been added on the first page in reference to original date of delivery of ms.) Of the four extra carbon copies it is my intention to deliver one to Miss Grace R. Hallam of Vancouver, British Columbia, Canada and one to Dr. J.P. Kowal of 5821 Chene Street, Detroit 11, Michigan, U.S.A. so that there may be a record in these countries as well as in England. One of the remaining two copies will be attached to the original manuscript in my files, and the other kept in case of later publication or other need. Further copies are not to be made without my written permission.

FOOTNOTES

[A]

Oct. 31st. "LAW" is LA (Nuit-Hadit) completed by W = {Vau Vau}, the Son RHK is His dual aspect as Horus-Harpocrates. Also Vau is the Hierophant "Hoor in His secret name and splendour is the Lord initiating."

[B]

Oct 31st 1918 E.V. Just before sleeping I had an impression that if I added up the total letters in my Mottoes they would = 31. I did so mentally and found UNUS IN OMNIBUS (= 13 = Achad) OMNIA IN UNO (= 10.ù.1 = 10) PARZIVAL = 8. 13 = 10 = 8 = 31.

This is extraordinary because it was a kind of revelation.

[C]

I think this is one of the reasons why the Original in the writing of the Beast must always be included with any translation into other tongues. For there are mysteries in the English that would not work out if translated.

[D]

Ruler of {Libra} is {Venus} = Love. Love is the law, love under will.

-o-

Original key entry Bill Heidrick, T.G. of O.T.O.
Extracted from EQ-I-1.AS1 by Fr. Nachash

This format (c) O.T.O.

O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

AN ACCOUNT OF A.'. A.'.
FIRST WRITTEN IN THE LANGUAGE
OF HIS PERIOD
by
THE COUNCILLOR VON ECKARTSHAUSEN
AND
NOW REVISED AND REWRITTEN
IN THE UNIVERSAL CIPHER

A.'. A.'.
Official publication in Class C.
Issued by Order:
D.D.S. 7ø = 4ø
O.S.V. 6ø = 5ø
N.S.F. 5ø = 6ø

{Illustration opposite to this page: A collotype in gray-black on an embossed inset rectangle. This is a figure in Neophyte robe, face forward. The figure is vertical, frontal with hood down and triangle atop forehead. Left arm hangs down vertically. Right hand with index finger to lips in gesture of silence, other fingers closed under thumb and palm facing left. Feet are bare and placed heel nearly to heel at right angles with right foot directly pointed forward and left pointed left. The figure is framed by a plaster or clay low bas-relief in six panels: Top is a Ba-hadit or winged sun, sans serpents. Left and right are two tapering pillars, crossed near top by three bars, drum expanding slightly at top but not approaching more than 3/4 diameter of base. The pillars are surmounted by the atef crown (two plumes of Maat joined by an ovoid at base and resting on two horizontal wavy rams horns). The bottom three panels are blank.}

AN ACCOUNT OF A.'. A.'.

[The Revisers wish to acknowledge gratefully
the translation of Madame de Steiger, which
they have freely quoted.]

IT is necessary, my dear brothers, to give you a clear idea of the interior Order; of that illuminated community which is scattered throughout the world, but which is governed by one truth and united in one spirit.

This community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of Wisdom itself; and all the mysteries of nature are preserved in this school for the children of light. Perfect knowledge of nature and of humanity is taught in this school. It is from her that all truths penetrate into the world; she is the school of all who search for wisdom, and it is in this community alone that truth and the explanation of all mystery are to be found. It is the most hidden of communities, yet it contains members from many circles; nor is there any Centre of Thought whose activity is not due to the presence of one of ourselves. From all time there has been an exterior school based on the interior one, of which it is but the outer expression. From all time, therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was the Axle of the R.O.T.A. All that any external order possesses in symbol, ceremony, or rite is the letter expressive outwardly of that spirit of truth which dwelleth in the interior Sanctuary. Nor is the contradiction of the exterior any bar to the harmony of the interior.

Hence this Sanctuary, composed of members widely scattered indeed but united by the bonds of perfect love, has been occupied from the earliest ages in building the grand Temple (through the evolution of humanity) by which the reign of L.V.X. will be manifest. This society is in the communion of those who have most capacity for light; they are united in truth, and their Chief is the Light of the World himself, V.V.V.V.V., the One Anointed in Light, the single teacher for the human race, the Way, the Truth, and the Life.

The interior Order was formed immediately after the first perception of man's wider heritage had dawned upon the first of the adepts; it received from the Masters at first-hand the revelation of the means by which humanity could be raised to its rights and delivered from its misery. It received the primitive charge of all revelation and mystery; it received the key of true science, both divine and natural.

But as men multiplied, the frailty of man necessitated an exterior society which veiled the interior one, and concealed the spirit and the truth in the letter, because many people were not capable of comprehending great interior truth. Therefore, interior truths were wrapped in external and perceptible ceremonies, so that men, by the perception of the outer which is the symbol of the interior, might by degrees be enabled safely to approach the interior spiritual truths.

But the inner truth has always been confided to him who in his day had the most capacity for illumination, and he became the sole guardian of the original Trust, as High Priest of the Sanctuary.

When it became necessary that interior truths should be enfolded in exterior ceremony and symbol, on account of the real weakness of men who were not capable of hearing the Light of Light, then exterior worship began. It was, however, always the type or symbol of the interior, that is to say, the symbol of the true and Secret Sacrament.

The external worship would never have been separated from interior revel but for the weakness of man, which tends too easily to forget the spirit in the letter; but the Masters are vigilant to note in every nation

those who are able to receive light, and such persons are employed as agents to spread the light according to man's capacity and to revivify the dead letter.

Through these instruments the interior truths of the Sanctuary were taken into every nation, and modified symbolically according to their customs, capacity for instruction, climate, and receptiveness. So that the external types of every religion, worship, ceremonies and Sacred Books in general have more or less clearly, as their object of instruction, the interior truths of the Sanctuary, by which man will be conducted to the universal knowledge of the one Absolute Truth.

The more the external worship of a people has remained united with the spirit of esoteric truth, the purer its religion; but the wider the difference between the symbolic letter and the invisible truth, the more imperfect has become the religion. Finally, it may be, the external form has entirely parted from its inner truth, so that ceremonial observances without soul or life have remained alone.

In the midst of all this, truth reposes inviolable in the inner Sanctuary.

Faithful to the spirit of truth, the members of the interior Order live in silence, but in real activity.

Yet, besides their secret holy work, they have from time to time decided upon political strategic action.

Thus, when the earth was night utterly corrupt by reason of the Great Sorcery, the Brethren sent Mohammed to bring freedom to mankind by the sword.

This being but partially a success, they raised up one Luther to teach freedom of thought. Yet this freedom soon turned into a heavier bondage than before.

Then the Brethren delivered unto man the knowledge of nature, and the keys thereof; yet this also was prevented by the Great Sorcery.

Now then finally in nameless ways, as one of our Brethren hath it now in mind to declare, have they raised up One to deliver unto men the keys of Spiritual Knowledge, and by His work shall He be judged.

This interior community of light is the reunion of all those capable of receiving light, and it is known as the Communion of Saints, the primitive receptacle for all strength and truth, confided to it from all time.

By it the agents of L.V.X. were formed in every age, passing from the interior to the exterior, and communicating spirit and life to the dead letter, as already said.

This illuminated community is the true school of L.V.X.; it has its Chair, its Doctors; it possesses a rule for students; it has forms and objects for study.

It has also its degrees for successive development to greater altitudes.

This school of wisdom has been for ever most secretly hidden from the world, because it is invisible and submissive solely to illuminated

government.

It has never been exposed to the accidents of time and to the weakness of man, because only the most capable were chosen for it, and those who selected made no error.

Through this school were developed the germs of all the sublime sciences, which were first received by external schools, then clothed in other forms, and hence degenerated.

According to time and circumstances, the society of sages communicated unto the exterior societies their symbolic hieroglyphs, in order to attract man to the great truths of their Sanctuary.

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. It is thus that secret external societies of wisdom were nothing but hieroglyphic screens, the truth remaining inviolable in the Sanctuary so that she might never be profaned.

In this interior society man finds wisdom and with her All --- not the wisdom of this world, which is but scientific knowledge, which revolves round the outside but never touches the centre (in which is contained all strength), but true wisdom, understanding and knowledge, reflections of the supreme illumination.

All disputes, all controversies, all the things belonging to the false cares of this world, fruitless discussions, useless germs of opinions which spread the seeds of disunion, all error, schisms, and systems are banished. Neither calumny nor scandal is known. Every man is honoured. Love alone reigns.

We must not, however, imagine that this society resembles any secret society, meeting at certain times, choosing leaders and members, united by special objects. All societies, be what they may, can but come after this interior illuminated circle. This society knows none of the formalities which belong to the outer rings, the work of man. In this kingdom of power all outward forms cease.

L.V.X. is the Power always present. The greatest man of his times, the chief himself, does not always know all the members, but the moment when it is necessary that he should accomplish any object he finds them in the world with certainty ready to his hand.

This community has no outside barriers. He who may be chosen is as the first; he presents himself among the others without presumption, and he is received by the others without jealousy.

It if be necessary that real members should meet together, they find and recognize each other with perfect certainty.

No disguise can be used, neither hypocrisy nor dissimulation could hide the characteristic qualities which distinguish the members of this society. All illusion is gone, and things appear in their true form.

No one member can choose another; unanimous choice is required. Though not all men are called, many of called are chosen, and that as soon as they become fit for entrance.

Any man can look for the entrance, and any man who is within can teach

another to seek for it; but only he who is fit can arrive within.

Unprepared men occasion disorder in a community, and disorder is not compatible with the Sanctuary. Thus it is impossible to profane the Sanctuary, since admission is not formal but real.

Worldly intelligence seeks this Sanctuary in vain; fruitless also will be the efforts of malice to penetrate these great mysteries; all is indecipherable to him who is not ripe; he can see nothing, read nothing in the interior.

He who is fit is joined to the chain, perhaps often where he though least likely, and at a point of which he knew nothing himself.

To become fit should be the sole effort of him who seeks wisdom.

But there are methods by which fitness is attained, for in this holy communion is the primitive storehouse of the most ancient and original science of the human race, with the primitive mysteries also of all science. It is the unique and really illuminated community which is absolutely in possession of the key to all mystery, which knows the centre and source of all nature. It is a society which unites superior strength to its own, and counts its members from more than one world. It is the society whose members form the republic of Genius, the Regent Mother of the whole World.

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Original key entry by Bill Heidrick, GTG O.T.O.
Extracted from EQ-I-10.AS2/3 by Fr. NChSh, Uraeus-Hadit Camp, O.T.O.
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O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

(LA CLEF DES GRANDS MYSTERES)

BY

ELIPHAS LEVI

THE KEY OF THE MYSTERIES

ACCORDING TO
ENOCH, ABRAHAM, HERMES TRISMEGISTES
AND SOLOMON

BY

ELIPHAS LEVI
TRANSLATED, WITH AN INTRODUCTION BY ALEISTER CROWLEY

"Religion says: --- 'Believe and you will understand.' Science comes to say to you:
--- 'Understand and you will believe.'

"At that moment the whole of science will change front; the spirit, so long dethroned and forgotten, will take its ancient place; it will be demonstrated that the old traditions are all true, that the whole of paganism is only a system of corrupted and misplaced truths, that it is sufficient to cleanse them, so to say, and to put them back again in their place, to see them shine with all their rays. In a word, all ideas will change, and since on all sides a multitude of the elect cry in concert, 'Come, Lord, come!' why should you blame the men who throw themselves forward into that majestic future, and pride themselves on having foreseen it?"

(J. De Maistre, "Soirees de St. Petersbourg.")

TRANSLATOR'S NOTE

IN the biographical and critical essay which Mr. Waite prefixes to his "Mysteries of Magic" he says: "A word must be added of the method of this digest, which claims to be something more than translation and has been infinitely more laborious. I believe it to be in all respects faithful, and where it has been necessary or possible for it to be literal, there also it is invariably literal."

We agree that it is either more or less than translation, and the following examples selected at hazard in the course of half-an-hour will enable the reader to judge whether Mr. Waite is acquainted with either French or English:

"Gentilhomme" --- "Gentleman."

"The nameless vice which was reproached "against" the Templars."

"Certaines circonstances ridicules et un proces en escroquerie" --- "Certain ridiculous processes and a swindling lawsuit."

"Se mele de dogmatiser" --- "Meddles with dogmatism."

"La vie pour lui suffisait a l'expiation des plus grands crimes, puis qu'elle etait la consequence d'un arret de mort" --- "According to him life was sufficient for the greatest crimes, since "these" were the result of a death sentence."

"Vos meilleurs amis ont du concevoir des inquietudes" --- "Your best friends have been reasonably anxious." (The mistranslation here turns the speech into an insult.) {v}

"Sacro-sainte" --- "Sacred and saintly."

"Auriculaire" --- "Index."

"N'avez vous pas obtenu tout ce que vous demandiez, et plus que vous ne demandiez, car vous ne m'aviez pas parle d'argent?" --- "Have you not had all and more than you wanted, and there has been no question of remuneration?" (This mistranslation makes nonsense of the whole passage.)

"Eliphas n'etait pas a la question" --- "Eliphas was not under cross-examination."

"Mauvais plaisant" --- "Vicious jester."

"Si vous n'aviez pas ... vous deviendriez" --- "If you have not ... you may become." (This mistranslation turns a compliment into an insult.)

"An awful and ineffaceable tableaux."

"Peripeties" --- "Circumstances."

"Il avait fait partie du clerge de Saint Germain l'Auxerrois" --- "He was of the Society of St. Germain l'Auxerrois."

"Bruit de tempete" --- "Stormy sound."

We are obliged to mention this matter, as Mr. Waite (by persistent self-assertion) has obtained the reputation of being trustworthy as an editor. On the contrary, he not only mutilates and distorts his authors, but, as demonstrated above, he is totally incapable of understanding their simplest phrases and even their commonest words. {vi}

INTRODUCTION

THIS volume represents the high-water mark of the thought of Eliphas Levi. It may be regarded as written by him as his Thesis for the Grade of Exempt Adept, just as his "Ritual and Dogma" was his Thesis for the grade of a Major Adept. He is, in fact, no longer talking of things as if their sense was fixed and universal. He is beginning to see something of the contradiction inherent in the nature of things, or at any rate, he constantly illustrates the fact that the planes are to be kept separate for practical purposes, although in the final analysis they turn out to be one. This, and the extraordinarily subtle and delicate irony of which Eliphas Levi is one of the greatest masters that has ever lived, have baffled the pedantry and stupidity of such commentators as Waite. English has hardly a word to express the mental condition of such unfortunates. "Dummheit," in its strongest German sense, is about the nearest thing to it. It is as if a geographer should criticize "Gulliver's Travels" from his own particular standpoint.

When Levi says that all that he asserts as an initiate is subordinate to his humble submissiveness as a Christian, and then not only remarks that the Bible and the Qur'an are different translations of the same book, but treats the Incarnation as an allegory, it is evident that a good deal of submission will be required. When he agrees with St. Augustine that a thing is not just because God wills it, but God wills it because it is just, he sees perfectly well that he is reducing God to a poetic image reflected from his own moral {vii} ideal of justice, and no amount of alleged orthodoxy can weigh against that statement. His very defence of the Catholic Hierarchy is a masterpiece of that peculiar form of conscious sophistry which justifies itself by reducing its conclusion to

zero. One must begin with "one," and that "one" has no particular qualities. Therefore, so long as you have an authority properly centralized it does not really matter what that authority is. In the Pope we have such an authority ready made, and it is the gravest tactical blunder to endeavour to set up an authority opposed to him. Success in doing so means war, and failure anarchy. This, however, did not prevent Levi from ceremonially casting a papal crown to the ground and crying "Death to tyranny and superstition!" in the bosom of a certain secret Areopagus of which he was the most famous member.

When a man becomes a magician he looks about him for a magical weapon; and, being probably endowed with that human frailty called laziness, he hopes to find a weapon ready made. Thus we find the Christian Magus who imposed his power upon the world taking the existing worships and making a single system combining all their merits. There is no single feature in Christianity which has not been taken bodily from the worship of Isis, or of Mithras, or of Bacchus, or of Adonis, or of Osiris. In modern times again we find Frater Iehi Aour trying to handle Buddhism. Others again have attempted to use Freemasonry. There have been even exceptionally foolish magicians who have tried to use a sword long since rusted.

Wagner illustrates this point very clearly in "Siegfried." The Great Sword Nothung has been broken, and it is the {viii} only weapon that can destroy the gods. The dwarf Mime tries uselessly to mend it. When Siegfried comes he makes no such error. He melts its fragments and forges a new sword. In spite of the intense labour which this costs, it is the best plan to adopt.

Levi completely failed to capture Catholicism; and his hope of using Imperialism, his endeavour to persuade the Emperor that he was the chosen instrument of the Almighty, a belief which would have enabled him to play Maximus to little Napoleon's Julian, was shattered once for all at Sedan.

It is necessary for the reader to gain this clear conception of Levi's inmost mind, if he is to reconcile the "contradictions" which leave Waite petulant and bewildered. It is the sad privilege of the higher order of mind to be able to see both sides of every question, and to appreciate the fact that both are equally tenable. Such contradictions can, of course, only be reconciled on a higher plane, and this method of harmonizing contradictions is, therefore, the best key to the higher planes.

It seems unnecessary to add anything to these few remarks. This is the only difficulty in the whole book, though in one or two passages Levi's extraordinarily keen sense of humour leads him to indulge in a little harmless bombast. We may instance his remarks on the "Grimoire" of Honorius.

We have said that this is the masterpiece of Levi. He reaches an exaltation of both thought and language which is equal to that of any other writer known to us. Once it is understood that it is purely a thesis for the Grade of Exempt Adept, the reader should have no further difficulty. --- A. C. {ix}

PREFACE

On the brink of mystery, the spirit of man is seized with giddiness. Mystery is the abyss which ceaselessly attracts our unquiet curiosity by the terror of its depth.

The greatest mystery of the infinite is the existence of Him for whom alone all is without mystery.

Comprehending the infinite which is essentially incomprehensible, He is Himself that infinite and eternally unfathomable mystery; that is to say, that He is, in all seeming, that supreme absurdity in which Tertullian believed.

Necessarily absurd, since reason must renounce for ever the project of attaining to Him; necessarily credible, since science and reason, far from demonstrating that He does not exist, are dragged by the chariot of fatality to believe that He does exist, and to adore Him themselves with closed eyes.

Why? --- Because this Absurd is the infinite source of reason. The light springs eternally from the eternal shadows. Science, that Babel Tower of the spirit, may twist and coil its spirals ever ascending as it will; it may make the earth tremble, it will never touch the sky.

God is He whom we shall eternally learn to know better, and, consequently, He whom we shall never know entirely.

The realm of mystery is, then, a field open to the conquests of the intelligence. March there as boldly as you will, never will you diminish its extent; you will only alter {xi} its horizons. To know all is an impossible dream; but woe unto him who dares not to learn all, and who does not know that, in order to know anything, one must learn eternally!

They say that in order to learn anything well, one must forget it several times. The world has followed this method. Everything which is to-day debateable had been solved by the ancients. Before our annals began, their solutions, written in hieroglyphs, had already no longer any meaning for us. A man has rediscovered their key; he has opened the cemeteries of ancient science, and he gives to his century a whole world of forgotten theorems, of syntheses as simple and sublime as nature, radiating always from unity, and multiplying themselves like numbers with proportions so exact, that the known demonstrates and reveals the unknown. To understand this science, is to see God. The author of this book, as he finishes his work, will think that he has demonstrated it.

Then, when you have seen God, the hierophant will say to you: --- "Turn round!" and, in the shadow which you throw in the presence of this sun of intelligences, there will appear to you the devil, that black phantom which you see when your gaze is not fixed upon God, and when you think that your shadow fills the sky, --- for the vapours of the earth, the higher they go, seem to magnify it more and more.

To harmonize in the category of religion science with revelation and reason with faith, to demonstrate in philosophy the absolute principles which reconcile all the antinomies, and finally to reveal the universal equilibrium of natural forces, is the triple object of this work, which will consequently be divided into three parts. {xii}

We shall exhibit true religion with such characters, that no one, believer or unbeliever, can fail to recognize it; that will be the absolute in religion. We shall establish in philosophy the immutable characters of that Truth, which is in science, "reality;" in judgment, "reason;" and in ethics, "justice." Finally, we shall acquaint you with the laws of Nature, whose equilibrium is stability, and we shall show how vain are the phantasies of our imagination before the fertile realities of movement and of life. We shall also invite the great poets of the future to create once more the divine comedy, no longer according to the dreams of man, but according to the mathematics of God.

Mysteries of other worlds, hidden forces, strange revelations, mysterious illnesses, exceptional faculties, spirits, apparitions, magical paradoxes, hermetic arcana, we shall say all, and we shall explain all. Who has given us this power? We do not fear to reveal it to our readers.

There exists an occult and sacred alphabet which the Hebrews attribute to Enoch, the Egyptians to Thoth or to Hermes Trismegistus, the Greeks to Cadmus and to Palamedes. This alphabet was known to the followers of Pythagoras, and is composed of absolute ideas attached to signs and numbers; by its combinations, it realizes the mathematics of thought. Solomon represented this alphabet by seventy-two names, written upon thirty-six talismans. Eastern initiates still call these the "little keys" or clavicles of Solomon. These keys are described, and their use explained, in a book the source of whose traditional dogma is the patriarch Abraham. This book is called the Sepher Yetzirah; with the aid of the Sepher Yetzirah one can penetrate the {xiii} hidden sense of the Zohar, the great dogmatic treatise of the Qabalah of the Hebrews. The Clavicles of Solomon, forgotten in the course of time, and supposed lost, have been rediscovered by ourselves; without trouble we have opened all the doors of those old sanctuaries where absolute truth seemed to sleep, --- always young, and always beautiful, like that princess of the childish legend, who, during a century of slumber, awaits the bridegroom whose mission it is to awaken her.

After our book, there will still be mysteries, but higher and farther in the infinite depths. This publication is a light or a folly, a mystification or a monument. Read, reflect, and judge.

{xiv}

THE KEY OF THE MYSTERIES
(LA CLEF DES GRANDS MYSTERES)

BY
ELIPHAS LEVI

{xv}

PART I
RELIGIOUS MYSTERIES
PROBLEMS FOR SOLUTION

- I. --- To demonstrate in a certain and absolute manner the existence of God, and to give an idea of Him which will satisfy all minds.
- II. --- To establish the existence of a true religion in such a way as to render it incontestable.
- III. --- To indicate the bearing and the "raison d'etre" of all the mysteries of the one true and universal religion.
- IV. --- To turn the objections of philosophy into arguments favourable to true religion.
- V. --- To draw the boundary between religion and superstition, and to give the reason of miracles and prodigies.

PRELIMINARY CONSIDERATIONS

WHEN Count Joseph de Maistre, that grand and passionate lover of Logic, said despairingly, "The world is without religion," he resembled those people who say rashly "There is no God."

The world, in truth, is without the religion of Count Joseph de Maistre, as it is probable that such a God as the majority of atheists conceive does not exist.

Religion is an idea based upon one constant and universal {1} fact; man is a religious animal. The word "religion" has then a necessary and absolute sense. Nature herself sanctifies the idea which this word represents, and exalts it to the height of a principle.

The need of believing is closely linked with the need of loving; for that reason our souls need communion in the same hopes and in the same love. Isolated beliefs are only doubts: it is the bond of mutual confidence which, by creating faith, composes religion.

Faith does not invent itself, does not impose itself, does not establish itself by any political agreement; like life, it manifests itself with a sort of fatality. The same power which directs the phenomena of nature, extends and limits the supernatural domain of faith, despite all human foresight. One does not imagine revelations; one undergoes them, and one believes in them. In vain does the spirit protest against the obscurities of dogma; it is subjugated by the attraction of these very obscurities, and often the least docile of reasoners would blush to accept the title of "irreligious man."

Religion holds a greater place among the realities of life than those who do without

religion --- or pretend to do without it --- affect to believe. All ideas that raise man above the animal --- moral love, devotion, honour --- are sentiments essentially religious. The cult of the fatherland and of the family, fidelity to an oath and to memory, are things which humanity will never abjure without degrading itself utterly, and which could never exist without the belief in something greater than mortal life, with all its vicissitudes, its ignorance and its misery.

If annihilation were the result of all our aspirations to {2} those sublime things which we feel to be eternal, our only duties would be the enjoyment of the present, forgetfulness of the past, and carelessness about the future, and it would be rigorously true to say, as a celebrated sophist once said, that the man who thinks is a degraded animal.

Moreover, of all human passions, religious passion is the most powerful and the most lively. It generates itself, whether by affirmation or negation, with an equal fanaticism, some obstinately affirming the god that they have made in their own image, the others denying God with rashness, as if they had been able to understand and to lay waste by a single thought all that world of infinity which pertains to His great name.

Philosophers have not sufficiently considered the physiological fact of religion in humanity, for in truth religion exists apart from all dogmatic discussion. It is a faculty of the human soul just as much as intelligence and love. While man exists, so will religion. Considered in this light, it is nothing but the need of an infinite idealism, a need which justifies every aspiration for progress, which inspires every devotion, which alone prevents virtue and honour from being mere words, serving to exploit the vanity of the weak and the foolish to the profit of the strong and the clever.

It is to this innate need of belief that one might justly give the name of natural religion; and all which tends to clip the wings of these beliefs is, on the religious plane, in opposition to nature. The essence of the object of religion is mystery, since faith begins with the unknown, abandoning the rest to the investigations of science. Doubt is, moreover, the mortal enemy of faith; faith feels that the intervention of {3} the divine being is necessary to fill the abyss which separates the finite from the infinite, and it affirms this intervention with all the warmth of its heart, with all the docility of its intelligence. If separated from this act of faith, the need of religion finds no satisfaction, and turns to scepticism and to despair. But in order that the act of faith should not be an act of folly, reason wishes it to be directed and ruled. By what? By science? We have seen that science can do nothing here. By the civil authority? It is absurd. Are our prayers to be superintended by policemen?

There remains, then, moral authority, which alone is able to constitute dogma and establish the discipline of worship, in concert this time with the civil authority, but not in obedience to its orders. It is necessary, in a word, that faith should give to the religious need a real satisfaction, --- a satisfaction entire, permanent and indubitable. To obtain that, it is necessary to have the absolute and invariable affirmation of a dogma preserved by an authorized hierarchy. It is necessary to have an efficacious cult, giving, with an absolute faith, a substantial realization of the symbols of belief.

Religion thus understood being the only one which can satisfy the natural need of religion, it must be the only really natural religion. We arrive, without help from others, at this double definition, that true natural religion is revealed religion. The true revealed religion is the hierarchical and traditional religion, which affirms itself absolutely, above human discussion, by communion in faith, hope, and charity.

Representing the moral authority, and realizing it by the efficacy of its ministry, the priesthood is as holy and infallible as humanity is subject to vice and to error. The priest, {4} "qua" priest, is always the representative of God. Of little account are the faults or even the crimes of man. When Alexander VI consecrated his bishops, it was not the poisoner who laid his hands upon them, it was the pope. Pope Alexander VI never corrupted or falsified the dogmas which condemned him, or the sacraments which in his hands saved others, and did not justify him. At all times and in all places there have been liars and criminals, but in the hierarchical and divinely authorized Church there have never been, and there will never be, either bad popes or bad priests. "Bad" and "priest" form an oxymoron.

We have mentioned Alexander VI, and we think that this name will be sufficient without other memories as justly execrated as his being brought up against us. Great criminals

have been able to dishonour themselves doubly because of the sacred character with which they were invested, but they had not the power to dishonour that character, which remains always radiant and splendid above fallen humanity.<<A dog has six legs. Definition. It is no answer to this to show that all dogs have four. --- O.M.>>

We have said that there is no religion without mysteries; let us add that there are no mysteries without symbols. The symbol, being the formula or the expression of the mystery, only expresses its unknown depth by paradoxical images borrowed from the known. The symbolic form, having for its object to characterize what is above scientific reason, should necessarily find itself without that reason: hence the celebrated and perfectly just remark of a Father of the Church: "I believe because it is absurd. Credo quia absurdum."

If science were to affirm what it did not know, it would {5} destroy itself. Science will then never be able to perform the work of faith, any more than faith can decide in a matter of science. An affirmation of faith with which science is rash enough to meddle can then be nothing but an absurdity for it, just as a scientific statement, if given us as an article of faith, would be an absurdity on the religious plane. To know and to believe are two terms which can never be confounded.

It would be equally impossible to oppose the one to the other. It is impossible, in fact, to believe the contrary of what one knows without ceasing, for that very reason, to know it; and it is equally impossible to achieve a knowledge contrary to what one believes without ceasing immediately to believe.

To deny or even to contest the decisions of faith in the name of science is to prove that one understands neither science nor faith: in fine, the mystery of a God of three persons is not a problem of mathematics; the incarnation of the Word is not a phenomenon in obstetrics; the scheme of redemption stands apart from the criticism of the historian. Science is absolutely powerless to decide whether we are right or wrong in believing or disbelieving dogma; it can only observe the results of belief, and if faith evidently improves men, if, moreover, faith is in itself, considered as a physiological fact, evidently a necessity and a force, science will certainly be obliged to admit it, and take the wise part of always reckoning with it.

Let us now dare to affirm that there exists an immense fact equally appreciable both by faith and science; a fact which makes God visible (in a sense) upon earth; a fact incontestable and of universal bearing; this fact is the manifestation in the world, beginning from the epoch when the {6} Christian revelation was made, of a spirit unknown to the ancients, of a spirit evidently divine, more positive than science in its works, in its aspirations, more magnificently ideal than the highest poetry, a spirit for which it was necessary to create a new name, a name altogether unheard<<Who, however, had the word laid aside against the time when Paul should give it a meaning. --- O.M.>> in the sanctuaries of antiquity. This name was created, and we shall demonstrate that this name, this word, is, in religion, as much for science as for faith, the expression of the absolute. The word is CHARITY, and the spirit of which we speak is the "spirit of charity."

Before charity, faith prostrates itself, and conquered science bows. There is here evidently something greater than humanity; charity proves by its works that it is not a dream. It is stronger than all the passions; it triumphs over suffering and over death; it makes God understood by every heart, and seems already to fill eternity by the begun realization of its legitimate hopes.

Before charity alive and in action who is the Proudhon who dares blaspheme? Who is the Voltaire who dares laugh?

Pile one upon the other the sophisms of Diderot, the critical arguments of Strauss, the "Ruins" of Volney, so well named, for this man could make nothing but "ruins," the blasphemies of the revolution whose voice was extinguished once in blood, and once again in the silence of contempt; join to it all that the future may hold for us of monstrosities and of vain dreams; then will there come the humblest and the simplest of all sisters of charity, --- the world will leave there all its follies, and all its crimes, and all its dreams, to bow before this sublime reality. {7}

Charity! word divine, sole word which makes God understood, word which contains a universal revelation! "Spirit" of "charity," alliance of two words, which are a complete solution and a complete promise! To what question, in fine, do these two words not find an answer?

What is God for us, if not the spirit of charity? What is orthodoxy? Is it not the

spirit of charity which refuses to discuss faith lest it should trouble the confidence of simple souls, and disturb the peace of universal communion?<<Sublime humour of sophistry! Levi asserts, "Any lie will serve, provided every one acquiesces in it," and reprehends Christianity for disturbing the peace of Paganism. "Or," indicates that Christianity is but syncretic-eclectic Paganism, and defends it on this ground. --- O.M.>> And the universal church, is it any other thing than a communion in the spirit of charity? It is by the spirit of charity that the church is infallible. It is the spirit of charity which is the divine virtue of the priesthood.

Duty of man, guarantee of his rights, proof of his immortality, eternity of happiness commencing for him upon the earth, glorious aim given to his existence, goal and path of all his struggles, perfection of his individual, civil and religious morality, the spirit of charity understands all, and is able to hope all, undertake all, and accomplish all.

It is by the spirit of charity that Jesus expiring on the cross gave a son to His mother in the person of St. John, and, triumphing over the anguish of the most frightful torture, gave a cry of deliverance and of salvation, saying, "Father, into Thy hands I commend my spirit!"

It is by charity that twelve Galilean artisans conquered the world; they loved truth more than life, and they went without followers to speak it to peoples and to kings; tested by torture, {8} they were found faithful. They showed to the multitude a living immortality in their death, and they watered the earth with a blood whose heat could not be extinguished, because they were burning with the ardours of charity.

It is by charity that the Apostles built up their Creed. They said that to believe together was worth more than to doubt separately; they constituted the hierarchy on the basis of obedience --- rendered so noble and so great by the spirit of charity, that to serve in this manner is to reign; they formulated the faith of all and the hope of all, and they put this Creed in the keeping of the charity of all. Woe to the egoist who appropriates to himself a single word of this inheritance of the Word; he is a deicide, who wishes to dismember the body of the Lord.

This creed is the holy ark of charity; whoso touches it is stricken by eternal death, for charity withdraws itself from him. It is the sacred inheritance of our children, it is the price of the blood of our fathers!

It is by charity that the martyrs took consolation in the prisons of the Caesars, and won over to their belief even their warders and their executioners.

It is in the name of charity that St. Martin of Tours protested against the torture of the Priscillians,<<The Priscillianist heresy was disturbing the Church, especially in Spain. The Emperor Maximus, a Spaniard, was inclined to put it down with a strong hand and confiscate the heretics' property. The Gallic clergy hounded him on, and the Councils of Bordeaux and Saragossa encouraged him. Two Spanish priests, "Ithacus" and "Idacus," clamoured for the heretics' punishment by the secular arm. But St. Martin of Tours, stalwart champion of orthodoxy as he was, resisted, and in 385 he went to Treves to plead for the persecuted Priscillianists. He prevailed. So long as Martin stayed at court the Ithacan party was foiled. When he left they had the upper hand again, and Maximus gave the suppression of the heretics into the hands of the unrelenting Evodius. Priscillian was killed. Exile and death were the fate of his followers. Heresy blazed the stronger, and a worse persecution was threatened. Then St. Martin left his cell at Marmontier, and set out a second time to Treves. News of the old man coming along the road on his ass reached his enemies. They met him at the gate and refused him entrance. "But," said Martin, "I come with the peace of Jesus Christ." And such was the power of this presence that they could not close the city gates against him. But the palace doors were closed. Martin refused to see the Ithacans or to receive the Communion with them, and their fury at this is eloquent testimony of their sense of his power. They appealed to Maximus, who delivered over Martin bound to them. But in the night Maximus sent for Martin, argued, coaxed, persuaded him to compromise. The schism would be great, he persisted, if Martin continued to exasperate the Ithacans. Martin said he had nothing to do with persecutors. In wrath the Emperor let him go, and gave orders to the Tribunes to depart to Spain and carry out a rigorous Inquisition. Then Martin returned to Maximus and bargained. Let this order be revoked, and he would receive Communion with the Ithacans next day at the election of the new Archbishop. The order was revoked, and Martin kept his word. But when he knew the cause of Humanity safe, he departed, and on his way back to Tours experienced a great agony. Why had he had dealings with the Ithacans? In a lonely place he pondered sadly. An angel spoke to him. "Martin, you do

right to be sad, but it was the only way." Never again did he go to any council. He was wont to say with tears that if he had saved the heretics he himself had lost power over men and over demons.

They have outraged the meaning of the episode who explain Martin's protest as merely against the surrender of the Church to Secular Power. It was "lese-humanite" of which he held the Ithacans guilty.

St. Martin of Tours was often called Martin the Thaumaturgist. He was noted for his power over animals.>> and separated {9} himself from the communion of the tyrant who wished to impose faith by the sword.

It is by charity that so great a crowd of saints have forced the world to accept them as expiation for the crimes committed in the name of religion itself, and the scandals of the profaned sanctuary.

It is by charity that St. Vincent de Paul and Fenelon compelled the admiration of even the most impious centuries, and quelled in advance the laughter of the children of Voltaire before the imposing dignity of their virtues. 10}

It is by charity, finally, that the folly of the cross has become the wisdom of the nations, because every noble heart has understood that it is greater to believe with those who love, and who devote themselves, than to doubt with the egotists and with the slaves of pleasure. {11}

FIRST ARTICLE

SOLUTION OF THE FIRST PROBLEM

THE TRUE GOD

GOD can only be defined by faith; science can neither deny nor affirm that He exists. God is the absolute object of human faith. In the infinite, He is the supreme and creative intelligence of order. In the world, He is the spirit of charity.

Is the Universal Being a fatal machine which eternally grinds down intelligences by chance, or a providential intelligence which directs forces in order to ameliorate minds? The first hypothesis is repugnant to reason; it is pessimistic and immoral.

Science and reason ought then to accept the second.

Yes, Proudhon, God is an hypothesis, but an hypothesis so necessary, that without it, all theorems become absurd or doubtful.

For initiates of the Qabalah, God is the absolute unity which creates and animates numbers.

The unity of the human intelligence demonstrates the unity of God.

The key of numbers is that of creeds, because signs are {12} analogical figures of the harmony which proceeds from numbers.

Mathematics could never demonstrate blind fatality, because they are the expression of the exactitude which is the character of the highest reason.

Unity demonstrates the analogy of contraries; it is the foundation, the equilibrium, and the end of numbers. The act of faith starts from unity, and returns to unity.

{Illustration on page 13 described:

This is titled below: "THE SIGN OF THE GRAND ARCANUM G.'. A.'."

The figure is contained within a rectangle of width about half height. The main element is a circle, bottom half shaded, pierced through on the vertical diameter from below by a vertical sword or baton. The "sword" has a right hand holding the pommel below, issuing from a cloud to lower right. The hilt is not evident simply, but suggested by two tails of serpents crossing just below the lower limit of the circle. To either side of the pommel beneath the snake tails are the letters "FIN" to left and "AL" to right. The point of the sword above the upper limit of the circle is buttoned by a fleur-de-lis.

The two serpents are entwined about the sword to form a caduceus with two circles vertically circumscribed within the greater circle. These serpents are billed. There are two shaded bands on the two horizontal diameters of the serpent circles. Five Hebrew letters are along the sword, only the topmost upon the blade and the others beneath: Top quarter --- HB:Yod , next quarter --- HB:Aleph , center --- HB:Shin , next quarter is probably but not certainly HB:Mem , bottom quarter is an inverted HB:Heh . The upper half of the upper serpent circle has Aleph-Heh-Yod-Heh just above the diameter bar, and the lower quarter of the lower serpent circle has the same inverted just below the diameter bar. There is an "X" of

thin line diameters across the large circle. At the horizontal diameter of the large circle, just above to the left "THROSNE" and to the right "DE JVSTICE". Oriented about the circle to be read from the center are the following words: At left outside "COVRONNE", at top and split "MED" "IATE", at right "ECLESIASTIQVE", at bottom and split "DIR" "ECTE". Two words in italics extend just above the horizontal diameter in invisible extensis and through the rectangle: to left "HARMONIE", to right "CEELESTE". Above the button of the sword is a small circle, and to the left of that "Tzaddi-Dalet-Qof", to the right "Peh-Lamed-Kophfinal" (possibly "Mem-Lamed-Kophfinal" or "Samekh-Lamed-Kophfinal"). Below this, interrupted by the button are two texts: to the right: "(?)Aleph-Samekh-Peh-Kophfinal Bet-Shin-Vau-Shin-Nunfinal Heh-Bet-Yod-Resh " (First word doubtful, text referred to Dan. 8, where it must be altered from Dan. 8, 2: "Vau-Aleph-Nun-Yod Bet-Shin-Vau-Shin-Nunfinal Heh-Bet-Yod-Resh-Heh" "I was in Shushan castle". This variant could be translated as "sheath in Shushan castle".) Beneath this: "DANIEL ch. 8." The text to the left cannot be rendered accurately owing to similarity of letter shapes and no direct bearing to the text cited. It looks like: "Aleph-Taw-Tet-Dalet-Resh-Vau-Shin Samekh-Resh-Vau-Koph-Yod", but that is not likely to be even close. Beneath this is the citation "Nehemie ch.1 v.1" which does not contain any part of this versicle, but which does mention the castle at Shusah, cited in the versicle to the right. Possibly the whole thing is a continuation of a paraphrase of Daniel 8, 2, with the text unclear because of letter shapes poorly written. Lastly, to the left outside of the upper serpent circle: "SENS"; and to the right inside the same: "RASON" --- both oriented to be read from the center.} {13}

We shall now sketch out an explanation of the Bible by the aid of numbers, for the Bible is the book of the images of God.

We shall ask numbers to give us the reason of the dogmas of eternal religion; numbers will always reply by reuniting themselves in the synthesis of unity.

The following pages are simply outlines of qabalistic hypotheses; they stand apart from faith, and we indicate them only as curiosities of research. It is no part of our task to make innovations in dogma, and what we assert in our character as an initiate is entirely subordinate to our submission in our character as a Christian.<<This passage is typical of the sublime irony of Levi, and the key to the whole of his paradoxes. --- TRANS.>>

SKETCH OF THE PROPHETIC THEOLOGY

OF NUMBERS

I

UNITY

UNITY is the principle and the synthesis of numbers; it is the idea of God and of man; it is the alliance of reason and of faith.

Faith cannot be opposed to reason; it is made necessary by love, it is identical with hope. To love is to believe and hope; and this triple outburst of the soul is called virtue, because, in order to make it, courage is necessary. But would there be any courage in that, if doubt were not possible? Now, to be able to doubt, is to doubt. Doubt is the force {14} which balances faith, and it constitutes the whole merit of

faith.

Nature herself induces us to believe; but the formulae of faith are social expressions of the tendencies of faith at a given epoch. It is that which proves the Church to be infallible, evidentially and in fact.

God is necessarily the most unknown of all beings because He is only defined by negative experience; He is all that we are not, He is the infinite opposed to the finite by hypothesis.

Faith, and consequently hope and love, are so free that man, far from being able to impose them on others, does not even impose them on himself.

"These," says religion, "are graces." Now, is it conceivable that grace should be subject to demand or exaction; that is to say, could any one wish to force men to a thing which comes freely and without price from heaven? One must not do more than desire it for them.

To reason concerning faith is to think irrationally, since the object of faith is outside the universe of reason. If one asks me: --- "Is there a God?" I reply, "I believe it." "But are you sure of it?" --- "If I were sure of it, I should not believe it, I should know it."

The formulation of faith is to agree upon the terms of the common hypothesis.

Faith begins where science ends. To enlarge the scope of science is apparently to diminish that of faith; but in reality, it is to enlarge it in equal proportion, for it is to amplify its base.

One can only define the unknown by its supposed and supposable relations with the known. {15}

Analogy was the sole dogma of the ancient magi. This dogma may indeed be called "mediator," for it is half scientific, half hypothetical; half reason, and half poetry. This dogma has been, and will always be, the father of all others.

What is the Man-God? He who realizes, in the most human life, the most divine ideal.

Faith is a divination of intelligence and of love, when these are directed by the pointings of nature and of reason.

It is then of the essence of the things of faith to be inaccessible to science, doubtful for philosophy, and undefined for certainty.

Faith is an hypothetical realization and a conventional determination of the last aims of hope. It is the attachment to the visible sign of the things which one does not see.

"Faith is the substance of things hoped for, the evidence of things not seen."

To affirm without folly that God is or that He is not, one must begin with a reasonable or unreasonable definition of God. Now, this definition, in order to be reasonable, must be hypothetical, analogical, and the negation of the known finite. It is possible to deny a particular God, but the absolute God can no more be denied than He can be proved; He is a reasonable supposition in whom one believes.

"Blessed are the pure in heart, for they shall see God," said the Master; to see with the heart is to believe; and if this faith is attached to the true good, it can never be deceived, provided that it does not seek to define too much in accordance with the dangerous inductions which spring from personal ignorance. Our judgments in questions of faith apply to {16} ourselves; it will be done to us as we have believed; that is to say, we create ourselves in the image of our ideal.

"Those who make their gods become like unto them," says the psalmist, "and all they that put their trust in them."

The divine ideal of the ancient world made the civilization which came to an end, and one must not despair of seeing the god of our barbarous fathers become the devil of our more enlightened children. One makes devils with cast-off gods, <<Christianity has fallen, and so Christ has already become the 'devil' to such thinkers as Nietzsche and Crowley. --- O.M.>> and Satan is only so incoherent and so formless because he is made up of all the rags of ancient theogonies. He is the sphinx without a secret, the riddle without an answer, the mystery without truth, the absolute without reality and without light.

Man is the son of God because God, manifested, realized, and incarnated upon earth, called Himself the Son of man.

It is after having made God in the image of His intelligence and of His love, that humanity has understood the sublime Word who said "Let there be light!"

Man is the form of the divine thought, and God is the idealized synthesis of human thought.

Thus the Word of God reveals man, and the Word of man reveals God.

Man is the God of the world, and God is the man of heaven.

Before saying "God wills," man has willed.

In order to understand and honour Almighty God, man must first be free.

Had he obeyed and abstained from the fruit of the tree of knowledge through fear, man would have been innocent and {17} stupid as the lamb, sceptical and rebellious as the angel of light. He himself cut the umbilical cord of his simplicity, and, falling free upon the earth, dragged God with him in his fall.

And therefore, from this sublime fall, he rises again glorious, with the great convict of Calvary, and enters with Him into the kingdom of heaven.

For the kingdom of heaven belongs to intelligence and love, both children of liberty.

God has shown liberty to man in the image of a lovely woman, and in order to test his courage, He made the phantom of death pass between her and him.

Man loved, and felt himself to be God; he gave for her what God had just bestowed upon him --- eternal hope.

He leapt towards his bride across the shadow of death.

Man possessed liberty; he had embraced life.

Expiate now thy glory, O Prometheus!

Thy heart, ceaselessly devoured, cannot die; it is thy vulture, it is Jupiter, who will die!

One day we shall awake at last from the painful dreams of a tormented life; our ordeal will be finished, and we shall be sufficiently strong against sorrow to be immortal.

Then we shall live in God with a more abundant life, and we shall descend into His works with the light of His thought, we shall be borne away into the infinite by the whisper of His love.

We shall be without doubt the elder brethren of a new race, the angels of posterity.

Celestial messengers, we shall wander in immensity, and the stars will be our gleaming ships. {18}

We shall transform ourselves into sweet visions to calm weeping eyes; we shall gather radiant lilies in unknown meadows, and we shall scatter their dew upon the earth.

We shall touch the eyelid of the sleeping child, and rejoice the heart of its mother with the spectacle of the beauty of her well-beloved son!

II

THE BINARY

THE binary is more particularly the number of woman, mate of man and mother of society.

Man is love in intelligence; woman is intelligence in love.

Woman is the smile of the Creator content with himself, and it is after making her that He rested, says the divine parable.

Woman stands before man because she is mother, and all is forgiven her in advance, because she brings forth in sorrow.

Woman initiated herself first into immortality through death; then man saw her to be so beautiful, and understood her to be so generous, that he refused to survive her, and loved her more than his life, more than his eternal happiness.

Happy outlaw, since she has been given to him as companion in his exile!

But the children of Cain have revolted against the mother of Abel; they have enslaved their mother.

The beauty of woman has become a prey for the brutality of such men as cannot love.

Thus woman closed her heart as if it were a secret sanctuary, and said to men unworthy of her: "I am virgin, {19} but I will to become mother, and my son will teach you to love me."

O Eve! Salutation and adoration in thy fall!

O Mary! Blessings and adoration in thy sufferings and in thy glory!

Crucified and holy one who didst survive thy God that thou mightst bury thy son, be thou for us the final word of the divine revelation!

Moses called God "Lord"; Jesus called Him "My Father," and we, thinking of thee, may say to Providence, "You are our mother."

Children of woman, let us forgive fallen woman!
Children of woman, let us adore regenerate woman!
Children of woman, who have slept upon her breast, been cradled in her arms, and consoled by her caresses, let us love her, and let us love each other!

III

THE TERNARY

THE Ternary is the number of creation.

God creates Himself eternally, and the infinite which He fills with His works is an incessant and infinite creation.

Supreme love contemplates itself in beauty as in a mirror, and It essays all forms as adornments, for It is the lover of life.

Man also affirms himself and creates himself; he adorns himself with his trophies of victory, he enlightens himself with his own conceptions, he clothes himself with his works as with a wedding garment. {20}

The great week of creation has been imitated by human genius, divining the forms of nature.

Every day has furnished a new revelation, every new king of the world has been for a day the image and the incarnation of God! Sublime dream which explains the mysteries of India, and justifies all symbolisms!

The lofty conception of the man-God corresponds to the creation of Adam, and Christianity, like the first days of man in the earthly paradise, has been only an aspiration and a widowhood.

We wait for the worship of the bride and of the mother; we shall aspire to the wedding of the New Covenant.

Then the poor, the blind, the outlaws of the old world will be invited to the feast, and will receive a wedding garment. They will gaze the one upon the other with inexpressible tenderness and a smile that is ineffable because they have wept so long.

IV

THE QUATERNARY

THE Quaternary is the number of force. It is the ternary completed by its product, the rebellious unity reconciled to the sovereign trinity.

In the first fury of life, man, having forgotten his mother, no longer understood God but as an inflexible and jealous father.

The sombre Saturn, armed with his parricidal scythe, set himself to devour his children.

Jupiter had eyebrows which shook Olympus; Jehovah wielded thunders which deafened the solitudes of Sinai. {21}

Nevertheless, the father of men, being on occasion drunken like Noah, let the world perceive the mysteries of life.

Psyche, made divine by her torments, became the bride of Eros; Adonis, raised from death, found again his Venus in Olympus; Job, victorious over evil, recovered more than he had lost.

The law is a test of courage.

To love life more than one fears the menaces of death is to merit life.

The elect are those who dare; woe to the timid!

Thus the slaves of law, who make themselves the tyrants of conscience and the servants of fear, and those who begrudge that man should hope, and the Pharisees of all the synagogues and of all the churches, are those who receive the reproofs and the curses of the Father.

Was not the Christ excommunicated and crucified by the synagogue?

Was not Savonarola burned by the order of the sovereign pontiff of the Christian religion?

Are not the Pharisees to-day just what they were in the time of Caiaphas?

If any one speaks to them in the name of intelligence and love, will they listen?

In rescuing the children of liberty from the tyranny of the Pharaohs, Moses inaugurated the reign of the Father.

In breaking the insupportable yoke of mosaic pharisaism, Jesus welcomed all men to the brotherhood of the only son of God.

When the last ideals fall, when the last material chains of conscience break, when the last of them that killed the {22} prophets and the last of them that stifled the Word are confounded, then will be the reign of the Holy Ghost.

Then, Glory to the Father who drowned the host of Pharaoh in the Red Sea!

Glory to the Son, who tore the veil of the temple, and whose cross, overweighing the crown of the Caesars, broke the forehead of the Caesars against the earth!

Glory to the Holy Ghost, who shall sweep from the earth by His terrible breath all the thieves and all the executioners, to make room for the banquet of the children of God!

Glory to the Holy Ghost, who has promised victory over earth and over heaven to the angel of liberty!

The angel of liberty was born before the dawn of the first day, before even the awakening of intelligence, and God called him the morning star.

O Lucifer! Voluntarily and disdainfully thou didst detach thyself from the heaven where the sun drowned thee in his splendour, to plow with thine own rays the unworked fields of night!

Thou shinest when the sun sets, and thy sparkling gaze precedes the daybreak!

Thou fallest to rise again; thou tastest of death to understand life better!

For the ancient glories of the world, thou art the evening star; for truth reascent, the lovely star of dawn.

Liberty is not licence, for licence is tyranny.

Liberty is the guardian of duty, because it reclaims right.<<Right --- 'droit' --- a word much in evidence at the time, with no true English equivalent, save in such phrases as 'the right to work.' By itself it is only used in the plural, which will not do here, and throughout this treatise. --- TRANS.>>

Lucifer, of whom the dark ages have made the genius of {23} evil, will be truly the angel of light when, having conquered liberty at the price of infamy, he will make use of it to submit himself to eternal order, inaugurating thus the glories of voluntary obedience.

Right is only the root of duty; one must possess in order to give.

This is how a lofty and profound poetry explains the fall of the angels.

God hath given to His spirits light and life; then He said to them: "Love!"

"What is --- to love?" replied the spirits.

"To love is to give oneself to others," replied God. "Those who love will suffer, but they will be loved."

"We have the right to give nothing, and we wish to suffer nothing," said the spirits, hating love.

"Remain in your right," answered God, "and let us separate! I and Mine wish to suffer and even to die, to love. It is our duty!"

The fallen angel is then he who, from the beginning, refused to love; he does not love, and that is his whole torture; he does not give, and that is his poverty; he does not suffer, and that is his nothingness; he does not die, and that is his exile.

The fallen angel is not Lucifer the light-bearer; it is Satan, who calumniated love.

To be rich is to give; to give nothing is to be poor; to live is to love; to love nothing is to be dead; to be happy is to devote oneself; to exist only for oneself is to cast away oneself, and to exile oneself in hell.

Heaven is the harmony of generous thoughts; hell is the conflict of cowardly instincts. {24}

The man of right is Cain who kills Abel from envy; the man of duty is Abel who dies for Cain for love.

And such has been the mission of Christ, the great Abel of humanity.

It is not for right that we should dare all, it is for duty.

Duty is the expansion and the enjoyment of liberty; isolated right is the father of slavery.

Duty is devotion; right is selfishness.

Duty is sacrifice; right is theft and rapine.

Duty is love, and right is hate.

Duty is infinite life; right is eternal death.

If one must fight to conquer right, it is only to acquire the power of duty: what use have we for freedom, unless to love and to devote ourselves to God?

If one must break the law, it is when law imprisons love in fear.

"He that saveth his life shall lose it," says the holy Book; "and he who consents to lose it will save it."

Duty is love; perish every obstacle to love! Silence, ye oracles of hate!
Destruction to the false gods of selfishness and fear! Shame to the slaves, the misers of love!

God loves prodigal children!

V

THE QUINARY

THE Quinary is the number of religion, for it is the number of God united to that of woman.<<Almost too visible a sneer of the Atheist and woman-despiser. --- O.M.>> {25}

Faith is not the stupid credulity of an awestruck ignorance.

Faith is the consciousness and the confidence of Love.

Faith is the cry of reason, which persists in denying the absurd, even in the presence of the unknown.

Faith is a sentiment necessary to the soul, just as breathing is to life; it is the dignity of courage, and the reality of enthusiasm.

Faith does not consist of the affirmation of this symbol or that, but of a genuine and constant aspiration towards the truths which are veiled by all symbolisms.

If a man rejects an unworthy idea of divinity, breaks its false images, revolts against hateful idolaters, you will call him an atheist!

The authors of the persecutions in fallen Rome called the first Christians atheists, because they did not adore the idols of Caligula or of Nero.

To deny a religion, even to deny all religions rather than adhere to formulae which conscience rejects, is a courageous and sublime act of faith. Every man who suffers for his convictions is a martyr of faith.

He explains himself badly, it may be, but he prefers justice and truth to everything; do not condemn him without understanding him.

To believe in the supreme truth is not to define it, and to declare that one believes in it is to recognize that one does not know it.

The Apostle St. Paul declares all faith contained in these two things: --- To believe that God is, and that He rewards them who seek Him. {26}

Faith is a greater thing than all religions, because it states the articles of belief with less precision.

Any dogma constitutes but a belief, and belongs to our particular communion; faith is a sentiment which is common to the whole of humanity.

The more one discusses with the object of obtaining greater accuracy, the less one believes; every new dogma is a belief which a sect appropriates to itself, and thus, in some sort, steals from universal faith.

Let us leave sectarians to make and remake their dogmas; let us leave the superstitious to detail and formulate their superstitions. As the Master said, "Let the dead bury their dead!" Let us believe in the indicable truth; let us believe in that Absolute which reason admits without understanding it; let us believe in what we feel without knowing it!

Let us believe in the supreme reason!

Let us believe in Infinite Love, and pity the stupidities of scholasticism and the barbarities of false religion!

O man! Tell me what thou hopest, and I will tell thee what thou art worth.

Thou dost pray, thou dost fast, thou dost keep vigil; dost thou then believe that so thou wilt escape alone, or almost alone, from the enormous ruin of mankind --- devoured by a jealous God? Thou art impious, and a hypocrite.

Dost thou turn life into an orgie, and hope for the slumber of nothingness? Thou art sick, and insensate.

Art thou ready to suffer as others and for others, and hope for the salvation of all?

Thou art a wise and just man.

To hope is to fear not.

To be afraid of God, what blasphemy! {27}

The act of hope is prayer.

Prayer is the flowering of the soul in eternal wisdom and in eternal love.

It is the gaze of the spirit towards truth, and the sigh of the heart towards supreme beauty.

It is the smile of the child upon its mother.

It is the murmur of the lover, who reaches out towards the kisses of his mistress.

It is the soft joy of a loving soul as it expands in an ocean of love.

It is the sadness of the bride in the absence of the bridegroom.

It is the sigh of the traveller who thinks of his fatherland.

It is the thought of the poor man who works to support his wife and children.

Let us pray in silence; let us raise toward our unknown Father a look of confidence and of love; let us accept with faith and resignation the part which He assigns to us in the toils of life, and every throb of our hearts will be a word of prayer!

Have we need to inform God of what we ask from Him? Does not He know what is necessary for us?

If we weep, let us offer Him our tears; if we rejoice, let us turn towards Him our smile; if He smite us, let us bow the head; if He caress us, let us sleep within His arms!

Our prayer will be perfect, when we pray without knowing whom we pray.

Prayer is not a noise which strikes the ear; it is a silence which penetrates the heart. {28}

Soft tears come to moisten the eyes, and sighs escape like incense smoke.

One feels oneself in love, ineffably in love, with all that is beauty, truth, and justice; one throbs with a new life, and one fears no more to die. For prayer is the eternal life of intelligence and love; it is the life of God upon earth.

Love one another --- that is the Law and the Prophets! Meditate, and understand this word.

And when you have understood, read no more, seek no more, doubt no more --- love!

Be no more wise, be no more learned --- love! That is the whole doctrine of true religion; religion means charity, and God Himself is only love.

I have already said to you, to love is to give.

The impious man is he who absorbs others.

The pious man is he who loses himself in humanity.

If the heart of man concentrate in himself the fire with which God animates it, it is a hell which devours all, and fills itself only with ashes; if he radiates it without, it becomes a tender sun of love.

Man owes himself to his family; his family owes itself to the fatherland; and the fatherland to humanity.

The egoism of man merits isolation and despair; that of the family, ruin and exile; that of the fatherland, war and invasion.

The man who isolates himself from every human love, saying, "I will serve God," deceives himself. For, said St. John the Apostle, if he loveth not his neighbour whom he hath seen, how shall he love God whom he hath not seen?

One must render to God that which is God's, but one must not refuse even to Caesar that which is Caesar's. {29}

God is He who gives life; Caesar can only give death.

One must love God, and not fear Caesar; as it is written in the Holy Book, "He that taketh the sword shall perish by the sword."

You wish to be good? Then be just. You wish to be just? Then be free.

The vices which make man like the brute are the first enemies of his liberty.

Consider the drunkard, and tell me if this unclean brute can be called free!

The miser curses the life of his father, and, like the crow, hungers for corpses.

The goal of the ambitious man is --- ruins; it is the delirium of envy! The debauchee spits upon the breast of his mother, and fills with abortions the entrails of death.

All these loveless hearts are punished by the most cruel of all tortures, hate.

Because --- take it to heart! --- the expiation is implicit in the sin.

The man who does evil is like an earthen pot ill-made; he will break himself: fatality wills it.

With the debris of the worlds, God makes stars; with the debris of souls He makes angels.

VI

THE SENARY

THE Senary is the number of initiation by ordeal; it is the number of equilibrium, it is the hieroglyph of the knowledge of Good and Evil. {30}

He who seeks the origin of evil, seeks the source of what is not.

Evil is the disordered appetite of good, the unfruitful attempt of an unskilful will.

Every one possesses the fruit of his work, and poverty is only the spur to toil.

For the flock of men, suffering is like the shepherd dog, who bites the wool of the sheep to put them back in the right way.

It is because of shadow that we are able to see light; because of cold that we feel heat; because of pain that we are sensible to pleasure.

Evil is then for us the occasion and the beginning of good.

But, in the dreams of our imperfect intelligence, we accuse the work of Providence, through failing to understand it.

We resemble the ignorant person who judges the picture by the beginning of the sketch, and says, when the head is done, "What! Has this figure no body?"

Nature remains calm, and accomplishes its work.

The ploughshare is not cruel when it tears the bosom of the earth, and the great revolutions of the world are the husbandry of God.

There is a place for everything: to savage peoples, barbarous masters; to cattle, butchers; to men, judges and fathers.

If time could change the sheep into lions, they would eat the butchers and the shepherds.

Sheep never change because they do not instruct themselves; but peoples instruct themselves.

Shepherds and butchers of the people, you are then {31} right to regard as your enemies those who speak to your flock!

Flocks who know yet only your shepherds, and who wish to remain ignorant of their dealings with the butchers, it is excusable that you should stone them who humiliate you and disturb you, in speaking to you of your rights.

O Christ! The authorities condemn Thee, Thy disciples deny Thee, the people curses Thee, and demands Thy murder; only Thy mother weeps for Thee, even God abandons Thee!

"Eli! Eli! lama sabachthani!"

VII

THE SEPTENARY

THE Septenary is the great biblical number. It is the key of the Creation in the books of Moses and the symbol of all religion. Moses left five books, and the Law is complete in two testaments.

The Bible is not a history, it is a collection of poems, a book of allegories and images.

Adam and Eve are only the primitive types of humanity; the tempter serpent is time which tests; the Tree of Knowledge is 'right'; the expiation by toil is duty.

Cain and Abel represent the flesh and the spirit, force and intelligence, violence and harmony.

The giants are those who usurped the earth in ancient times; the flood was a great revolution.

The ark is tradition preserved in a family: religion at this period becomes a mystery and the property of the race. Ham was cursed for having revealed it. {32}

Nimrod and Babel are the two primitive allegories of the despot, and of the universal empire which has always filled the dreams of men, --- a dream whose fulfilment was sought successively by the Assyrians, the Medes, the Persians, Alexander, Rome, Napoleon, the

successors of Peter the Great, and always unfinished because of the dispersion of interests, symbolized by the confusion of tongues.

The universal empire could not realize itself by force, but by intelligence and love. Thus, to Nimrod, the man of savage 'right,' the Bible opposed Abraham, the man of duty, who goes voluntarily into exile in order to seek liberty and strife in a strange country, which he seizes by virtue of his "Idea."

He has a sterile wife, his thought, and a fertile slave, his force; but when force has produced its fruit, thought becomes fertile; and the son of intelligence drives into exile the child of force. The man of intelligence is submitted to rude tests; he must confirm his conquests by sacrifices. God orders him to immolate his son, that is to say, doubt ought to test dogma, and the intellectual man should be ready to sacrifice everything on the altar of supreme reason. Then God intervenes: universal reason yields to the efforts of labour, and shows herself to science; the material side of dogma is alone immolated. . This is the meaning of the ram caught by its horns in a thicket. The history of Abraham is, then, a symbol in the ancient manner, and contains a lofty revelation of the destinies of the human soul. Taken literally, it is an absurd and revolting story. Did not St. Augustine take literally the Golden Ass of Apuleius?

Poor great men! {33}

The history of Isaac is another legend. Rebecca is the type of the oriental woman, laborious, hospitable, partial in her affections, shrewd and wily in her manoeuvres. Jacob and Esau are again the two types of Cain and Abel; but here Abel avenges himself: the emancipated intelligence triumphs by cunning. The whole of the genius of the Jews is in the character of Jacob, the patient and laborious supplanter who yields to the wrath of Esau, becomes rich, and buys his brother's forgiveness. One must never forget that, when the ancients want to philosophize, they tell a story.

The history or legend of Joseph contains, in germ, the whole genius of the Gospel; and the Christ, misunderstood by His people, must often have wept in reading over again that scene, where the Governor of Egypt throws himself on the neck of Benjamin, with the great cry of "I am Joseph!"

Israel becomes the people of God, that is to say, the conservator of the idea, and the depositaries of the word. This idea is that of human independence, and of royalty, by means of work; but one hides it with care, like a precious seed. A painful and indelible sign is imprinted on the initiates; every image of the truth is forbidden, and the children of Jacob watch, sword in hand, around the unity of the tabernacle. Hamor and Shechem wish to introduce themselves forcibly into the holy family, and perish with their people after undergoing a feigned initiation. In order to dominate the vulgar, it is already necessary that the sanctuary should surround itself with sacrifices and with terror.

The servitude of the children of Jacob paves the way for their deliverance: for they have an idea, and one does not enchain an idea; they have a religion, and one does not {34} violate a religion; they are, in fine, a people, and one does not enchain a real people. Persecution stirs up avengers; the idea incarnates itself in a man; Moses springs up; Pharaoh falls; and the column of smoke and flame, which goes before a freed people, advances majestically into the desert.

Christ is priest and king by intelligence and by love.

He has received the holy unction, the unction of genius, faith and virtue, which is force.

He comes when the priesthood is worn out, when the old symbols have no more virtue, when the beacon of intelligence is extinguished.

He comes to recall Israel to life, and if he cannot galvanize Israel, slain by the Pharisees, into life, he will resurrect the world given over to the dead worship of idols.

Christ is the right to do one's duty.

Man has the right to do his duty, and he has no other right.

O man! thou hast the right to resist even unto death any who prevents thee from doing thy duty.

Mother! Thy child is drowning; a man prevents thee from helping him; thou strikest this man, thou dost run to save thy son! ... Who, then, will dare to condemn thee?

Christ came to oppose the right of duty to the duty of right.

'Right,' with the Jews, was the doctrine of the Pharisees. And, indeed, they seemed to have acquired the privilege of dogmatizing; were they not the legitimate heirs of the

synagogue?

They had the right to condemn the Saviour, and the Saviour knew that His duty was to resist them. {35}

Christ is the soul of protest.

But the protest of what? Of the flesh against the intelligence? No!

Of right against duty? No!

Of the physical against the moral? No! No!

Of imagination against universal reason? Of folly against wisdom? No, a thousand times No, and once more No!

Christ is the reality, duty, which protests eternally against the ideality, right.

He is the emancipation of the spirit which breaks the slavery of the flesh.

He is devotion in revolt against egoism.

He is the sublime modesty which replies to pride: "I will not obey thee!"

Christ is unmated; Christ is solitary; Christ is sad: Why?

Because woman has prostituted herself.

Because society is guilty of theft.

Because selfish joy is impious.

Christ is judged, condemned, and executed; and men adore Him!

This happened in a world perhaps as serious as our own.

Judges of the world in which we live, pay attention, and think of Him who will judge your judgments!

But, before dying, the Saviour bequeathed to His children the immortal sign of salvation, Communion.

Communion! Common union! the final word of the Saviour of the world!

"The Bread and the Wine shared among all," said He, "this is my flesh and my blood." {36}

He gave His flesh to the executioners, His blood to the earth which drank it. Why?

In order that all may partake of the bread of intelligence, and of the wine of love.

O sign of the union of men! O Round Table of universal chivalry! O banquet of fraternity and equality! When will you be better understood?

Martyrs of humanity, all ye who have given your life in order that all should have the bread which nourishes and the wine which fortifies, do ye not also say, placing your hands on the signs of the universal communion: "This is our flesh and our blood"?

And you, men of the whole world, you whom the Master calls His brothers; oh, do you not feel that the universal bread, the fraternal bread, the bread of the communion, is God?

Retailers of the Crucified One!

All you who are not ready to give your blood, your flesh and your life to humanity, you are not worthy of the Communion of the Son of God! Do not let His blood flow upon you, for it would brand your forehead!

Do not approach your lips to the heart of God, He would feel your sting!

Do not drink the blood of the Christ, it will burn your entrails; it is quite sufficient that it should have flowed uselessly for you!

VIII

THE NUMBER EIGHT

THE Ogdoad is the number of reaction and of equilibrating justice. {37}

Every action produces a reaction.

This is the universal law of the world.

Christianity must needs produce anti-Christianity.

Antichrist is the shadow, the foil, the proof of Christ.

Antichrist already produced itself in the Church in the time of the Apostles: St. Paul said: --- "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked One be revealed.

..."<<2 Thess. ii. 7,8. This passage is presumably that referred to by the author. Cf. 1 John iv. 3, and ii, 18. --- TRANS.>>

The Protestants said: "Antichrist is the Pope."

The Pope replied: "Every heretic is an Antichrist."

The Antichrist is no more the Pope than Luther; the Antichrist is the spirit opposed to that of Christ.

It is the usurpation of right for the sake of right; it is the pride of domination and the despotism of thought.

It is the selfishness, self-styled religious, of Protestants, as well as the credulous and imperious ignorance of bad Catholics.

The Antichrist is what divides men instead of uniting them; it is a spirit of dispute, the obstinacy of the theologians and sectarians, the impious desire of appropriating the truth to oneself, and excluding others from it, or of forcing the whole world to submit to the narrow yoke of our judgments.

The Antichrist is the priest who curses instead of blessing, who drives away instead of attracting, who scandalizes instead of edifying, who damns instead of saving.

It is the hateful fanaticism which discourages good-will.

It is the worship of death, sadness, and ugliness. {38}

"What career shall we choose for our son?" have said many stupid parents; "he is mentally and bodily weak, and he is without a spark of courage: --- we will make a priest of him, so that he may 'live by the altar.'" They have not understood that the altar is not a manger for slothful animals.

Look at the unworthy priests, contemplate these pretended servants of the altar! What do they say to your heart, these obese or cadaverous men with the lack-lustre eyes, and pinched or gaping mouths?<<Actual priests. Levi's ideal priest, of whom 'bad' is an impossible epithet, is not to be looked for in the Church. He is in that 'Church' which is also Ark, Rose, Font, Altar, Cup, and the rest. He is that Word of Truth which is 'established' by two witnesses. --- O. M.>>

Hear them talk: what does it teach you, their disagreeable and monotonous noise?

They pray as they sleep, and they sacrifice as they eat.

They are machines full of bread, meat and wine, and of senseless words.

And when they plume themselves, like the oyster in the sun, on being without thought and without love, one says that they have peace of soul!

They have the peace of the brute. For man, that of the tomb is better: these are the priests of folly and ignorance, these are the ministers of Antichrist.

The true priest of Christ is a man who lives, suffers, loves and fights for justice. He does not dispute, he does not reprove; he sends out pardon, intelligence and love.

The true Christian is a stranger to the sectarian spirit; he is all things to all men, and looks on all men as the children of a common father, who means to save them all. The whole cult has for him only a sense of sweetness and of {39} love: he leaves to God the secrets of justice, and understands only charity.

He looks on the wicked as invalids whom one must pity and cure; the world, with its errors and vices, is to him God's hospital, and he wishes to serve in it.

He does not think that he is better than any one else; he says only, "So long as I am in good health, let me serve others; and when I must fall and die, perhaps others will take my place and serve."

IX

THE NUMBER NINE

THIS is the hermit of the Tarot; the number which refers to initiates and to prophets. The prophets are solitaries, for it is their fate that none should ever hear them.

They see differently from others; they forefeel misfortunes. So, people imprison them and kill them, or mock them, repulse them as if they were lepers, and leave them to die of hunger.

Then, when the predictions come true, they say, "It is these people who have brought us misfortune."

Now, as is always the case on the eve of great disasters,<<This is the true clairvoyant Levi. The Levi who prophesied Universal Empire for Napoleon III was either the Magus trying to use him as a tool, or a Micaiah unadjudged. --- O. M.>> our streets are full of prophets.

I have met some of them in the prisons, I have seen others who were dying forgotten in garrets.

The whole great city has seen one of them whose silent {40} prophecy was to turn ceaselessly as he walked, covered with rags, in the palace of luxury and riches.

I have seen one of them whose face shone like that of Christ: he had callosities on his hands, and wore the workman's blouse; with clay he kneaded epics. He twisted together the sword of right and the sceptre of duty; and upon this column of gold and steel he placed the creative sign of love.

One day, in a great popular assembly, he went down into the road with a piece of bread in his hand which he broke and distributed, saying: "Bread of God, do thou make bread for all!"

I know another of them who cried: "I will no longer adore the god of the devil! I will not have a hangman for my God!" And they thought that he blasphemed.

No; but the energy of his faith overflowed in inexact and imprudent words.

He said again in the madness of his wounded charity: "The liabilities of all men are common, and they expiate each other's faults, as they make merit for each other by their virtues.

"The penalty of sin is death.

"Sin itself, moreover, is a penalty, and the greatest of penalties. A great crime is nothing but a great misfortune.

"The worst of men is he who thinks himself better than his fellows.

"Passionate men are excusable, because they are passive; passion means suffering, and also redemption through sorrow.

"What we call liberty is nothing but the all-mightiness of divine compulsion. The martyrs said: 'It is better to obey God than man'." {41}

"The least perfect act of love is worth more than the best act of piety."

"Judge not; speak hardly at all; love and act."

Another prophet came and said: "Protest against bad doctrines by good works, but do not separate yourselves.

"Rebuild all the altars, purify all the temples, and hold yourselves in readiness for the visit of the Spirit.

"Let every one pray in his own fashion, and hold communion with his own; but do not condemn others.

"A religious practice is never contemptible, for it is the sign of a great and holy thought.

"To pray together is to communicate in the same hope, the same faith, and the same charity.

"The sign by itself is nothing; it is the faith which sanctifies it.

"Religion is the most sacred and the strongest bond of human association, and to perform an act of religion is to perform an act of humanity."

When men understand at last that one must not dispute about things about which one is ignorant,

When they feel that a little charity is worth more than much influence and domination, When the whole world respects what even God respects in the least of His creatures, the spontaneity of obedience and the liberty of duty,

Then there will be no more than one religion in the world, the Christian and universal religion, the true Catholic religion, which will no longer deny itself by restrictions of place and of persons.

"Woman," said the Saviour to the woman of Samaria, {42} "Verily I say unto thee, that the time cometh when men shall no longer worship God, either in Jerusalem, or on this mountain; for God is a spirit, <<A mistranslation by monotheists. The Greek is GR:pi-nu-epsilon-upsilon-mu-alpha omicron Theta-epsilon-omicron-sigma: "Spirit is God." --- TRANS.>> and they that worship Him must worship Him in spirit and in truth."

X

THE ABSOLUTE NUMBER OF THE QABALAH

THE key of the Sephiroth. (Vide "Dogme et rituel de la haute magie.")

XI

THE NUMBER ELEVEN

ELEVEN is the number of force; it is that of strife and martyrdom.

Every man who dies for an idea is a martyr, for in him the aspirations of the spirit have triumphed over the fears of the animal.

Every man who falls in war is a martyr, for he dies for others.

Every man who dies of starvation is a martyr, for he is like a soldier struck down in the battle of life.

Those who die in defence of right are as holy in their sacrifice as the victims of duty, and in the great struggles and revolutions against power, martyrs fell equally on both sides.

Right being the root of duty, our duty is to defend our rights.

What is a crime? The exaggeration of a right. Murder {43} and theft are negations of society; it is the isolated despotism of an individual who usurps royalty, and makes war at his own risk and peril.

Crime should doubtless be repressed, and society must defend itself; but who is so just, so great, so pure, as to pretend that he has the right to punish?

Peace then to all who fall in war, even in unlawful war! For they have staked their heads and they have lost them; they have paid, and what more can we ask of them?

Honour to all those who fight bravely and loyally! Shame only on the traitors and cowards!

Christ died between two thieves, and He took one of them with Him to heaven.

The Kingdom of Heaven suffereth violence, and the violent take it by force.

God bestows His almighty power on love. He loves to triumph over hate, but the lukewarm He spueeth forth from His mouth.

Duty is to live, were it but for an instant!

It is fine to have reigned for a day, even for an hour! though it were beneath the sword of Damocles, or upon the pyre of Sardanapalus!

But it is finer to have seen at one's feet all the crowns of the world, and to have said, "I will be the king of the poor, and my throne shall be on Calvary."

There is one man stronger than the man that slays; it is he who dies to save others.

There are no isolated crimes and no solitary expiations.

There are no personal virtues, nor are there any wasted devotions. {44}

Whoever is not without reproach is the accomplice of all evil; and whoever is not absolutely perverse, may participate in all good.

For this reason an agony is always an humanitarian expiation, and every head that falls upon the scaffold may be honoured and praised as the head of a martyr.

For this reason also, the noblest and the holiest of martyrs could inquire of his own conscience, find himself deserving of the penalty that he was about to undergo, and say, saluting the sword that was ready to strike him, "Let justice be done!"

Pure victims of the Roman Catacombs, Jews and Protestants massacred by unworthy Christians!

Priests of l'Abbaye and les Carmes, <<Monasteries in Paris which were used as prisons in the Reign of Terror. --- TRANS.>> victims of the Reign of Terror, butchered royalists, revolutionaries sacrificed in your turn, soldiers of our great armies who have sown the world with your bones, all you who have suffered the penalty of death, workers, strivers, darers of every kind, brave children of Prometheus, who have feared neither the lightning nor the vulture, all honour to your scattered ashes! Peace and veneration to your memories! You are the heroes of progress, martyrs of humanity!

XII

THE NUMBER TWELVE

TWELVE is the cyclic number; it is that of the universal Creed. {45}

Here is a translation in alexandrines of the unrestricted magical and Catholic creed:

I do believe in God, almighty sire of man.

One God, who did create the universe, his plan.

I do believe in Him, the Son, the chief of men,
Word and magnificence of the supreme Amen.

He is the living thought of Love's eternal might,
God manifest in flesh, the Action of the Light.

Desired in every place and every period,
But not a God that one may separate from God.

Descended among men to free the earth from fate,
He in His mother did the woman consecrate.

He was the man whom heaven's sweet wisdom did adorn;
To suffer and to die as men do He was born.

Proscribed by ignorance, accused by envy and strife,
He died upon the cross that He might give us life.

All who accept His aid to guide and to sustain
By His example may to God like Him attain.

He rose from death to reign throughout the ages' dance;
He is the sun that melts the clouds of ignorance.

His precepts, better known and mightier soon to be,
Shall judge the quick and dead for all eternity.

I do believe in God's most Holy Spirit, whose fire
The heart and mind of saints and prophets did inspire.

He is a Breath of life and of fecundity,
Proceeding both from God and from humanity.

I do believe in one most holy brotherhood
Of just men that revere heaven's ordinance of good.

I do believe one place, one pontiff, and one right,
One symbol of one God, in one intent unite.

I do believe that death by changing us renews,
And that in man as God life sheds immortal dews.

XIII

THE NUMBER THIRTEEN

THIRTEEN is the number of death and of birth; it is that of property and of inheritance, of society and of family, of war and of treaties. {46}

The basis of society is the exchange of right, duty and good faith.

Right is property, exchange is necessity, good faith is duty.

He who wants to receive more than he gives, or who wants to receive without giving, is a thief.

Property is the right to dispose of a portion of the common wealth; it is not the right to destroy, nor the right to sequester.

To destroy or sequester the common wealth is not to possess; it is to steal.

I say common wealth, because the true proprietor of all things is God, who wishes all things to belong to everybody. Whatever you may do, at your death you will carry away nothing of this world's goods. Now, that which must be taken away from you one day is

not really yours. It has only been lent to you.

As to the usufruct, it is the result of work; but even work is not an assured guarantee of possession, and war may come with devastation and fire to displace property.

Make then good use of those things which perish, O you who will perish before they do!

Consider that egoism provokes egoism, and that the immorality of the rich man will answer for the crimes of the poor.

What does the poor man wish, if he is honest? He wishes for work.

Use your rights, but do your duty: the duty of the rich man is to spread wealth; wealth which does not circulate is dead; do not hoard death!

A sophist<<Proudhon. --- TRANS.>> has said, "Property is robbery," and he {47} doubtless wished to speak of property absorbed in itself, withdrawn from free exchange, turned from common use.

If such were his thought, he might go further, and say that such a suppression of public life is indeed assassination.

It is the crime of monopoly, which public instinct has always looked upon as treason to the human race.

The family is a natural society which results from marriage.

Marriage is the union of two beings joined by love, who promise each other mutual devotion in the interest of the children who may be born.

Married persons who have a child, and who separate, are impious. Do they then wish to execute the judgment of Solomon and hew the child asunder?

To vow eternal love is puerile; sexual love is an emotion, divine doubtless, but accidental, involuntary and transitory; but the promise of reciprocal devotion is the essence of marriage and the fundamental principle of the family.

The sanction and the guarantee of this promise must then be an absolute confidence.

Every jealousy is a suspicion, and every suspicion is an outrage.

The real adultery is the breach of this trust: the woman who complains of her husband to another man; the man who confides to another woman the disappointments or the hopes of his heart, --- these do, indeed, betray conjugal faith.

The surprises which one's senses spring upon one are only infidelities on account of the impulses of the heart which abandons itself more or less to the whispers of pleasure. Moreover, these are human faults for which one must blush, {48} and which one ought to hide: they are indecencies which one must avoid in advance by removing opportunity, but which one must never seek to surprise: morality proscribes scandal.

Every scandal is a turpitude. One is not indecent because one possesses organs which modesty does not name, but one is obscene when one exhibits them.

Husbands, hide your domestic wounds; do not strip your wives naked before the laughter of the mob!

Women, do not advertise the discomforts of the conjugal bed: to do so is to write yourselves prostitutes in public opinion.

It needs a lofty degree of courage to keep conjugal faith; it is a pact of heroism of which only great souls can understand the whole extent.

Marriages which break are not marriages: they are couplings.

A woman who abandons her husband, what can she become? She is no more a wife, and she is not a widow; what is she then? She is an apostate from honour who is forced to be licentious because she is neither virgin nor free.

A husband who abandons his wife prostitutes her, and deserves the infamous name that one applies to the lovers of lost women.

Marriage is then sacred and indissoluble when it really exists.

But it cannot really exist, except for beings of a lofty intelligence and of a noble heart.

The animals do not marry, and men who live like animals undergo the fatalities of the brute nature.

They ceaselessly make unfortunate attempts to act {49} reasonably. Their promises are attempts at and imitations of promises; their marriages, attempts at and imitations of marriage; their loves, attempts at and imitations of love. They always wish, and never will; they are always undertaking and never completing. For such people, only the repressive side of law applies.

Such beings may have a litter, but they never have a family: marriage and family are the rights of the perfect man, the emancipated man, the man who is intelligent and free.

Ask also the annals of the Courts, and read the history of parricides.

Raise the black veil from off all those chopped heads, and ask them what they thought of marriage and of the family, what milk they sucked, what caresses ennobled them. ... Then shudder, all you who do not give to your children the bread of intelligence and of love, all you who do not sanction paternal authority by the virtue of a good example!

Those wretches were orphans in spirit and in heart, and they have avenged their birth.

We live in a century when more than ever the family is misunderstood in all that it possesses which partakes of the august and the sacred: material interest is killing intelligence and love; the lessons of experience are despised, the things of God are hawked about the street. The flesh insults the spirit, fraud laughs in the face of loyalty. No more idealism, no more justice: human life has murdered both its father and its mother.

Courage and patience! This century will go where great criminals should go. Look at it, how sad it is! Weariness {50} is the black veil of its face ... the tumbril rolls on, and the shuddering crown follows it. ..

Soon one more century will be judged by history, and one will write upon a mighty tomb of ruins:

"Here ends the parricide century! The century which murdered its God and its Christ!"

In war, one has the right to kill, in order not to die: but in the battle of life the most sublime of rights is that of dying in order not to kill.

Intelligence and love should resist oppression unto death --- but never unto murder.

Brave man, the life of him who has offended you is in your hands; for he is master of the life of others who cares not for his own... Crush him beneath your greatness: pardon him!

"But is it forbidden to kill the tiger which threatens us?"

"If it is a tiger with a human face, it is finer to let him devour us, --- yet, for all that, morality has here nothing to say."

"But if the tiger threatens my children?"

"Let Nature herself reply to you!"

Harmodius and Aristogiton had festivals and statues in Ancient Greece. The Bible has consecrated the names of Judith and Ehud, and one of the most sublime figures of the Holy Book is that of Samson, blind and chained, pulling down the columns of the temple, as he cried: "Let me die with the Philistines!"

And yet, do you think that, if Jesus, before dying, had gone to Rome to plunge his dagger in the heart of Tiberius, He would have saved the world, as He did, in forgiving His executioners, and in dying for even Tiberius? {51}

Did Brutus save Roman liberty by killing Caesar? In killing Caligula, Chaerea only made place for Claudius and Nero. To protest against violence by violence, is to justify it, and to force it to reproduce itself.

But to triumph over evil by good, over selfishness by selfabnegation, over ferocity by pardon, that is the secret of Christianity, and it is that of eternal victory.

"I have seen the place where the earth still bled from the murder of "Abel," and on that place there ran a brook of tears.

Under the guidance of the centuries, myriads of men moved on, letting fall their tears into the brook.

And Eternity, crouching mournful, gazed upon the tears which fell; she counted them one by one, and there were never enough to them to wash away one stain of blood.

But between two multitudes and two ages came the Christ, a pale and radiant figure.

And in the earth of blood and tears, He planted the vine of fraternity; and the tears and the blood, sucked up by the roots of the divine tree, became the delicious sap of the grape, which is destined to intoxicate with love the children of the future.

XIV

THE NUMBER FOURTEEN

FOURTEEN is the number of fusion, of association, and of universal unity, and it is in the name of what it represents that we shall here make an appeal to the nations, beginning with the most ancient and the most holy.

Children of Israel, why, in the midst of the movement of {52} the nations, do you rest immobile, guardians of the tombs of your fathers?

Your fathers are not here, they are risen: for the God of Abraham, of Isaac, and of Jacob, is not the God of the dead!

Why do you always impress upon your offspring the bloody sigil of the knife?

God no longer wishes to separate you from other men; be our brethren, and eat with us the consecrated Bread of peace on altars that blood stains never.

The law of Moses is accomplished: read your books and understand that you have been a blind and hard-hearted race, even as all your prophets said to you.

You have also been a courageous race, a race that persevered in strife.

Children of Israel, become the children of God: Understand and love!

God has wiped from your forehead the brand of Cain, and the peoples seeing you pass will no longer say, "There go the Jews!" They will cry, "Room for our brethren! Room for our elders in the Faith!"

And we shall go every year to eat the passover with you in the city of the New Jerusalem.

And we shall take our rest under your vine and under your fig-tree; for you will be once more the friend of the traveller, in memory of Abraham, of Tobias, and of the angels who visited them.

And in memory of Him who said: "He who receiveth the least of these My little ones, receiveth Me."

For then you will no longer refuse an asylum in your {53} house and in your heart to your brother Joseph, whom you sold to the Gentiles.

Because he has become powerful in the land of Egypt where you sought bread in the days of famine.

And he has remembered his father Jacob, and Benjamin his young brother, and he pardons you your jealousy, and embraces you with tears.

Children of true believers, we will sing with you: "There is no God but God, and Mohammed is His prophet!"

Say with the children of Israel: "There is no God but God, and Moses is His prophet!"

Say with the Christians: "There is no God but God, and Jesus Christ is His prophet!"

Mohammed is the shadow of Moses. Moses is the forerunner of Jesus.

What is a prophet? A representative of humanity seeking God. God is God, and man is the prophet of God, when he causes us to believe in God.

The Old Testament, the Qur'an, and the Gospel are three different translations of the same book. As God is one, so also is the law.

O ideal woman! O reward of the elect! Art thou more beautiful than Mary?

O Mary, daughter of the East! caste as pure love, great as the desire of motherhood, come and teach the children of Islam the mysteries of Paradise, and the secrets of beauty!

Invite them to the festival of the new alliance! There, upon three thrones glittering with precious stones, three prophets will be seated. {54}

The tuba tree will make, with its back-curving branches, a dais for the celestial table.

The bride will be white as the moon, and scarlet as the smile of morning.

All nations shall press forward to see her, and they will no longer fear to pass AL Sirah; for, on that razor-edged bridge, the Saviour will stretch His cross, and come to stretch His hand to those who stumble, and to those who have fallen the bride will stretch her perfumed veil, and draw them to her.

O ye people, clap your hands, and praise the last triumph of love! Death alone will remain dead, and hell alone will be consumed!

O nations of Europe, to whom the East stretches forth its hands, unite and push back the northern bear! <<Written about the time of the Crimean War, this indicates Levi's attempt to use Imperialism as his magical weapon, just as Allan Bennett tried to use Buddhism. All these second-hand swords break, as Wagner saw when he wrote "Siegfried," and invented a new Music, a Nothung which has shorn asunder more false sceptres than Wotan's. --- O. M.>> Let the last war bring the triumph of intelligence and love, let commerce interlace the arms of the world, and a new civilization, sprung from the armed Gospel, unite all the flocks of the earth under the crook of the same shepherd!

Such will be the conquests of progress, such is the end towards which the whole movement of the world is pushing us.

Progress is movement, and movement is life.

To deny progress is to affirm nothingness, and to deify death.

Progress is the only reply that reason can give to the objections which the existence of evil raises. {55}

All is not well, but all will be well one day. God begins His work, and He will finish it.

Without progress, evil would be immutable like God.

Progress explains ruins, and consoles the weeping of Jeremiah.

Nations succeed each other like men; and nothing is stable, because everything is marching towards perfection.

The great man who dies bequeathes to his country the fruit of his works; the great nation which becomes extinguished upon earth transforms itself into a star to enlighten the obscurities of History.

What it has written by its actions remains graven in the eternal book; it has added a page to the Bible of the human race.

Do not say that civilization is bad; for it resembles the damp heat which ripens the harvest, it rapidly develops the principles of life and the principles of death, it kills and it vivifies.

It is like the angel of the judgment who separates the wicked from the good.

Civilization transforms men of good will into angels of light, and lowers the selfish man beneath the brute; it is the corruption of bodies and the emancipation of souls.

The impious world of the giants raised to Heaven the soul of Enoch; above the Bacchanals of primitive Greece rises the harmonious spirit of Orpheus.

Socrates and Pythagoras, Plato and Aristotle, resume, in explaining them, all the aspirations and all the glories of the ancient world; the fables of Homer remain truer than history, and nothing remains to us of the grandeur of Rome {56} but the immortal writings which the century of Augustus brought forth.

Thus, perhaps, Rome only shook the world with the convulsions of war, in order to bring forth Vergil.

Christianity is the fruit of the meditations of all the sages of the East, who live again in Jesus Christ.

Thus the light of the spirits has risen where the sun of the world rises; Christ conquered the West, and the soft rays of the sun of Asia have touched the icicles of the North.

Stirred by this unknown heat, ant-heaps of new men have spread over a worn-out world; the souls of dead people have shone upon rejuvenated races, and enlarged in them the spirit of life.

There is in the world a nation which calls itself frankness and freedom, for these two words are synonymous with the name of France.

This nation has always been in some ways more Catholic than the Pope, and more Protestant than Luther.

The France of the Crusades, the France of the Troubadours, the France of songs, the France of Rabelais and of Voltaire, the France of Bossuet and of Pascal, it is she who is the synthesis of all peoples: it is she who consecrates the alliance of reason and of faith, of revolution and of power, of the most tender belief and of the proudest human dignity.

And, see how she marches, how she swings herself, how she struggles, how she grows great!

Often deceived and wounded, never cast down, enthusiastic over her triumphs, daring in her adversities, she laughs, she sings, she dies, and she teaches the world faith in immortality. {57}

The old guard does not surrender, but neither does it die! The proof of it is the enthusiasm of our children, who mean, one day, to be also soldiers of the old guard!

Napoleon is no more a man: he is the very genius of France, he is the second saviour of the world, and he also gave for a sign the cross to his apostles.

St. Helena and Golgotha are the beacons of the new civilization; they are the two piles of an immense bridge made by the rainbow of the final deluge, and which throws a bridge between the two worlds.

And can you believe that a past without aureole and without glory, might capture and devour so great a future?

Could you think that the spur of a Tartar might one day tear up the pact of our glories, the testament of our liberties?

Say rather that we may again become children, and enter again into our mother's womb!

"Go on! Go on!" said the voice of God to the wandering Jew. "Advance! Advance!" the destiny of the world cries out to France. And where do we go? To the unknown, the the abyss perhaps; no matter! But to the past, to the cemeteries of oblivion, to the swaddling-clothes which our childhood itself tore in shreds, towards the imbecility and ignorance of the earliest ages ... never! never!

XV

THE NUMBER FIFTEEN

FIFTEEN is the number of antagonism, and of catholicity.

Christianity is at present divided into two churches: the {58} civilizing church, and the savage church; the progressive church, and the stationary church.

One is active, the other is passive: one has mastered the nations and governs them always, since kings fear it; the other has submitted to every despotism, and can be nothing but an instrument of slavery.

The active church realizes God for men, and alone believes in the divinity of the human Word, as an interpreter of that of God.

What after all is the infallibility of the Pope, but the autocracy of intelligence, confirmed by the universal vote of faith?

In this case, one might say, the Pope ought to be the first genius of his century. Why? It is more proper, in reality, that he should be an average man. His supremacy is only more divine for that, because it is in a way more human.

Do not events speak louder than rancours and irreligious ignorances? Do not you see Catholic France sustaining with one hand the tottering papacy, and with the other holding the sword to fight at the head of the army of progress?

Catholics, Jews, Turks, Protestants, already fight under the same banner; the crescent has rallied to the Latin cross, and altogether we struggle against the invasion of the barbarians, and their brutalizing orthodoxy.

It is for ever an accomplished fact. In admitting new dogmas, the chair of St. Peter has solemnly proclaimed itself progressive.

The fatherland of Catholic Christianity is that of the sciences and of the fine arts; and the eternal Word of the Gospel, living and incarnate in a visible authority, is still the light of the world. {59}

Silence, then, to the Pharisees of the new synagogue! Silence to the hateful traditions of the Schools, to the arrogance of Presbyterianism, to the absurdity of Jansenism, and to all those shameful and superstitious interpretations of the eternal dogma, so justly stigmatized by the pitiless genius of Voltaire!

Voltaire and Napoleon died Catholics.<<"I do not say that Voltaire died a good Catholic, but he died a Catholic." --- E. L. Christian authors unanimously hold that, like all 'heretics,' he repented on his death-bed, and died blaspheming. What on earth does it matter? Life, not death, reveals the soul. --- TRANS.>> And do you know what the Catholicism of the future must be?

It will be the dogma of the Gospel, tried like gold by the critical acid of Voltaire, and realized, in the kingdom of the world, by the genius of the Christian Napoleon.

Those who will not march will be dragged or trampled by events.

Immense calamities may again hang over the world. The armies of the Apocalypse may, perhaps, one day, unchain the four scourges. The sanctuary will be cleansed. Rigid and holy poverty will send forth its apostles to uphold what staggers, lift up again what is broken, and anoint all wounds with sacred oils.

Those two blood-hungered monsters, despotism and anarchy, will tear themselves to pieces, and annihilate each other, after having mutually sustained each other for a little while, by the embrace of their struggle itself.

And the government of the future will be that whose model is shown to us in nature, by the family, and in the religious world by the pastoral hierarchy. The elect shall reign with Jesus Christ during a thousand years, say the {60} apostolic traditions: that is to say, that during a series of centuries, the intelligence and love of chosen men, devoted to the burden of power, will administer the interests and the wealth of the universal family.

At that day, according to the promise of the Gospel, there will be no more than one

flock and one shepherd.

XVI

THE NUMBER SIXTEEN

SIXTEEN is the number of the temple.

Let us say what the temple of the future will be!

When the spirit of intelligence and love shall have revealed itself, the whole trinity will manifest itself in its truth and in its glory.

Humanity, become a queen, and, as it were, risen from the dead, will have the grace of childhood in its poesy, the vigour of youth in its reason, and the wisdom of ripe age in its works.

All those forms, which the divine thought has successively clothed, will be born again, immortal and perfect.

All those features which the art of successive nations has sketched will unite themselves, and form the complete image of God.

Jerusalem will rebuild the Temple of Jehovah on the model prophesied by Ezekiel; and the Christ, new and eternal Solomon, will chant, beneath roofs of cedar and of cypress, the Epithalamium of his marriage with holy liberty, the holy bride of the Song of Songs.

But Jehovah will have laid aside his thunderbolts, to bless {61} with both hands the bridegroom and the bride; he will appear smiling between them, and take pleasure in being called father.

However, the poetry of the East, in its magical souvenirs, will call him still Brahma, and Jupiter. India will teach our enchanted climates the marvellous fables of Vishnu, and we shall place upon the still bleeding forehead of our well-beloved Christ the triple crown of pearls of the mystical Trimurti. From that time, Venus, purified under the veil of Mary, will no more weep for her Adonis.

The bridegroom is risen to die no more, and the infernal boar has found death in its momentary victory.

Lift yourselves up again, O Temples of Delphi and of Ephesus! The God of Light and of Art is become the God of the world, and the Word of God is indeed willing to be called Apollo! Diana will no more reign widowed in the lonely fields of night; her silvern crescent is now beneath the feet of the bride.

But Diana is not conquered by Venus; her Endymion has wakened, and virginity is about to take pride in motherhood!

Quit the tomb, O Phidias, and rejoice in the destruction of thy first Jupiter: it is now that thou wilt conceive a God!

O Rome, let thy temples rise again, side by side with thy basilicas: be once more the Queen of the World, and the Pantheon of the nations; let Vergil be crowned on the Capitol by the hand of St. Peter; and let Olympus and Carmel unite their divinities beneath the brush of Raphael!

Transfigure yourselves, ancient cathedrals of our fathers; dart forth into the clouds your chiselled and living arrows, and {62} let stone record in animated figures the dark legends of the North, brightened by the marvellous gilded apologues of the Qur'an!

Let the East adore Jesus Christ in its mosques, and on the minarets of a new Santa Sophia let the cross rise in the midst of the crescent! <<It is amusing to remark that this very symbol is characteristic of the Greek Church which he has been attacking. Levi should have visited Moscow. --- TRANS.>>

Let Mohammed set woman free to give to the true believer the houris which he has so long dreamt of, and let the martyrs of the Saviour teach chaste caresses to the beautiful angels of Mohammed!

The whole earth, reclathed with the rich adornments which all the arts have embroidered for her, will no longer be anything but a magnificent temple, of which man shall be the eternal priest.

All that was true, all that was beautiful, all that was sweet in the past centuries, will live once more glorified in this transfiguration of the world.

And the beautiful form will remain inseparable from the true idea, as the body will one day be inseparable from the soul, when the soul, come to its own power, will have made itself a body in its own image.

That will be the kingdom of Heaven upon Earth, and the body will be the temple of the soul, as the regenerated universe will be the body of God.

And bodies and souls, and form and thought, and the whole universe, will be the light, the word, and the permanent and visible revelation of God. Amen. So be it. {63}

XVII

THE NUMBER SEVENTEEN

SEVENTEEN is the number of the star; it is that of intelligence and love.

Warrior and bold intelligence, accomplice of divine Prometheus, eldest daughter of Lucifer, hail unto thee in thine audacity! Thou didst wish to know, and in order to possess, thou didst brave all the thunders, and affronted every abyss!

Intelligence, O Thou, whom we poor sinners have loved to madness, to scandal, to reprobation! Divine right of man, essence and soul of liberty, hail unto thee! For they have pursued thee, in trampling beneath their feet for thee the dearest dreams of their imagination, the best beloved phantoms of their heart!

For thee, they have been repulsed and proscribed, for thee they have suffered prison, nakedness, hunger, thirst, the desertion of those whom they loved, and the dark temptations of despair! Thou wast their right, and they have conquered thee! Now they can weep and believe, now they can submit themselves and pray!

Repentant Cain would have been greater than Abel: it is lawful pride satisfied which has the right to humiliate itself!

I believe because I know why and how one must believe; I believe because I love, and fear no more.

Love! Love! Sublime redeemer and sublime restorer; thou who makest so much happiness, with so many tortures, thou who didst sacrifice blood and tears, thou who art virtue {64} itself, and the reward of virtue; force of resignation, belief of obedience, joy of sorrow, life of death, hail! Salutation and glory to thee! If intelligence is a lamp, thou art its flame; if it is right, thou art duty; if it is nobility, thou art happiness. Love, full of pride and modesty in thy mysteries, divine love, hidden love, love insensate and sublime, Titan who takest Heaven in both hands, and forcest it to earth, final and ineffable secret of Christian widowhood, love eternal, love infinite, ideal which would suffice to create worlds; love! love! blessing and glory to thee! Glory to the intelligences which veil themselves that they may not offend weak eyes! Glory to right which transforms itself wholly into duty, and which becomes devotion! To the widowed souls who love, and burn up without being loved! To those who suffer, and make none other suffer, to those who forgive the ungrateful, to those who love their enemies! Oh, happy evermore, happy beyond all, are those who embrace poverty, who have drained themselves to the dregs, to give! Happy are the souls who for ever make thy peace! Happy the pure and the simple hearts that never think themselves better than others! Humanity, my mother, humanity daughter and mother of God, humanity conceived without sin, universal Church, Mary! Happy is he who has dared all to know thee and to understand thee, and who is ready to suffer all once more, in order to serve thee and to love thee!

XVIII

THE NUMBER EIGHTEEN

THIS number is that of religious dogma, which is all poetry and all mystery. {65}

The Gospel says that at the death of the Saviour the veil of the Temple was rent, because that death manifested the triumph of devotion, the miracle of charity, the power of God in man, divine humanity, and human divinity, the highest and most sublime of Arcana, the last word of all initiations.

But the Saviour knew that at first men would not understand him, and he said: "You will not be able to bear at present the full light of my doctrine; but, when the Spirit of Truth shall manifest himself, he will teach you all truth, and he will cause you to understand the sense of what I have said unto you."

Now the Spirit of Truth is the spirit of science and intelligence, the spirit of force and of counsel.

It is that spirit which solemnly manifested itself in the Roman Church, when it declared in the four articles of its decree of the 12th December, 1845:

1 Degree. --- That if faith is superior to reason, reason ought to endorse the inspirations of faith;

2 Degree. --- That faith and science have each their separate domain, and that the one should not usurp the functions of the other;

3 Degree. --- That it is proper for faith and grace, not to weaken, but on the contrary to strengthen and develop reason;

4 Degree. --- That the concourse of reason, which examines, not the decisions of faith, but the natural and rational bases of the authority which decides them, far from injuring faith, can only be useful to it; in other words, that a faith, perfectly reasonable in its principles, should not fear, but should, on the contrary, desire the sincere examination of reason.

Such a decree is the accomplishment of a complete religious {66} revolution, it is the inauguration of the reign of the Holy Ghost upon the earth.

XIX

THE NUMBER NINETEEN

IT is the number of light.

It is the existence of God proved by the very idea of God.

Either one must say that Being is the universal tomb where, by an automatic movement, stirs a form for ever dead and corpse-like, or one must admit the absolute principle of intelligence and of life.

Is the universal light dead or alive? Is it vowed fatally to the work of destruction, or providentially directed to an immortal birth?

If there be no God, intelligence is only a deception, for it fails to be the absolute, and its ideal is a lie.

Without God, being is a nothingness affirming itself, life a death in disguise, and light a night for ever deceived by the mirage of dreams.

The first and most essential act of faith is then this.

Being exists; and the Being of beings, the Truth of being, is God.

Being is alive with intelligence, and the living intelligence of absolute being is God.

Light is real and life-giving; now, the reality and life of all light is God.

The word of universal reason is an affirmation and not a negation.

How blind are they who do not see that physical light is nothing but the instrument of thought! {67}

Thought alone, then, reveals light, and creates it in using it for its own purposes.

The affirmation of atheism is the dogma of eternal night: the affirmation of God is the dogma of light!

We stop here at the number Nineteen, although the sacred alphabet has twenty-two letters; but the first nineteen are the keys of occult theology. The others are the keys of Nature; we shall return to them in the third part of this work.

Let us resume what we have said concerning God, by quoting a fine invocation borrowed from the Jewish liturgy. It is a page from the qabalistic poem Kether-Malkuth, by Rabbi Solomon, son of Gabirol:

"Thou art one, the beginning of all numbers, and the foundation of all buildings; thou art one, and in the secret of thy unity the most wise of men are lost, because they know it not. Thou art one, and thy unity neither wanes nor waxes, neither suffers any change.

Thou art one, and yet not the one of the mathematician, for thy unity admits neither multiplication, nor change, nor form. Thou art one, and not one of mine imaginations can fix a limit for thee, or give a definition of thee; therefore will I take heed to my ways, lest I offend with my tongue. Thou art one indeed, whose excellence is so lofty, that it may in no wise fall, by no means like that one which may cease to be.

"Thou art the existing one; nevertheless, the understanding and the sight of mortals cannot attain thine existence, nor place in thee the where, the how, the why. Thou art the {68} existing one, but in thyself, since no other can exist beside thee. Thou art the existing one, before time, and beyond space. Thou art indeed the existing one, and thine existence is so hidden, and so deep, that none can discover it, or penetrate its secret.

"Thou art the living one, but not in fixed and known time; thou art the living one, but not by spirit or by soul; for thou art the Soul of all souls. Thou art the living one; but not living with the life of mortals, that is, like a breath, and whose end is to give food to worms. Thou art the living one, and he that can attain thy mysteries will enjoy eternal delight and live for ever.

"Thou art great; before thy greatness all other greatness bows, and all that is most excellent becomes imperfect. Thou art great above all imagination, and thou art exalted above all the hierarchies of Heaven. Thou art great above all greatness, and thou art exalted above all praise. Thou art strong, and not one among thy creatures can do the works that thou dost, nor can his force be compared with thine. Thou art strong, and it is to thee that belongs that strength invincible which changes not and decays never. Thou art strong; by thy loving-kindness thou dost forgive in the moment of thy most burning wrath, and thou showest thyself long-suffering to sinners. Thou art strong, and thy mercies, existing from all time, are upon all thy creatures. Thou art the eternal light, that pure souls shall see, and that the cloud of sins will hide from the eyes of sinners. Thou art the light which is hidden in this world, and visible in the other, where the glory of the Lord is shown forth. Thou art Sovereign, and the eyes of understanding which desire to see thee are all {69} amazed, for they can attain but part of it, never the whole. Thou art the God of gods, and all thy creatures bear witness to it; and in honour of this great name they owe thee all their worship. Thou art God, and all created beings are thy servants and thy worshippers: thy glory is not tarnished, although men worship other gods, because their intention is to address themselves to thee; they are like blind men, who wish to follow the straight road, but stray; one falls into a well, the other into a ditch; all think that they are come to their desire, yet they have wearied themselves in vain. But thy servants are like men of clear sight travelling upon the highroad; never do they stray from it, either to the right hand or the left, until they are entered into the court of the king's palace. Thou art God, who by thy godhead sustainest all beings, and by thy unity dost bring home all creatures. Thou art God, and there is no difference between thy deity, thy unity, thy eternity, and thy existence; for all is one and the same mystery; although names vary, all returns to the same truth. Thou art the knower, and that intelligence which is the source of life emanates from thyself; and beside thy knowledge all the wisest men are fools. Thou art the knower, and the ancient of the ancient ones, and knowledge has ever fed from thee. Thou art the knower, and thou hast learned thy knowledge from none, nor hast acquired it but from thyself. Thou art the knower, and like a workman and an architect thou hast taken from thy knowledge a divine will, at an appointed time, to draw being from nothing; so that the light which falls from the eyes is drawn from its own centre without any instrument or tool. This divine will has hollowed, designed, purified and moulded; it has ordered {70} Nothingness to open itself, Being to shut up, and the world to spread itself. It has spanned the heavens, and assembled with its power the tabernacle of the spheres, with the cords of its might it has bound the curtains of the creatures of the universe, and touching with its strength the edge of the curtain of creation, has joined that which is above to that which was below." --- ("Prayers of Kippour.")

We have given to these bold qabalistic speculations the only form which suits them, that is, poesy, or the inspiration of the heart.

Believing souls will have no need of the rational hypotheses contained in this new explanation of the figures of the Bible; but those sincere hearts afflicted by doubt, which are tortured by eighteenth-century criticism, will understand in reading it that even reason without faith can find in the Holy Book something besides stumbling-blocks;

if the veils with which the divine text is covered throw a great shadow, this shadow is so marvellously designed by the interplay of light that it becomes the sole intelligible image of the divine ideal.

Ideal, incomprehensible as infinity, and indispensable as the very essence of mystery!

{71}

ARTICLE II

SOLUTION OF THE SECOND PROBLEM

TRUE RELIGION

RELIGION exists in humanity, like love.

Like it, it is unique.

Like it, it either exists, or does not exist, in such and such a soul; but, whether one accepts it or denies it, it is in humanity; it is, then, in life, it is in nature itself; it is an incontestable fact of science, and even of reason.

The true religion is that which has always existed, which exists to-day, and will exist for ever.

Some one may say that religion is this or that; religion is what it is. This is the true religion, and the false religions are superstitions imitated from her, borrowed from her, lying shadows of herself!

One may say of religion what one says of true art. Savage attempts at painting or sculpture are the attempts of ignorance to arrive at the truth. Art proves itself by itself, is radiant with its own splendour, is unique and eternal like beauty.

The true religion is beautiful, and it is by that divine character that it imposes itself on the respect of science, and obtains the assent of reason.

Science dare not affirm or deny those dogmatic hypotheses which are truths for faith; but it must recognize by unmistakable {72} characters the one true religion, that is to say, that which alone merits the name of religion in that it unites all the characters which agree with that great and universal aspiration of the human soul.

One only thing, which is to all most evidently divine, is manifested in the world.

It is charity.

The work of true religion should be to produce, to preserve, and to spread abroad the spirit of charity.

To arrive at this end she must herself possess all the characteristics of charity, in such a manner that one could define her satisfactorily, in naming her, "Organic Charity."

Now, what are the characteristics of charity?

It is St. Paul who will tell us.

Charity is patient.

Patient like God, because it is eternal as He is. It suffers persecutions, and never persecutes others.

It is kindly and loving, calling to itself the little, and not repulsing the great.

It is without jealousy. Of whom, and of what, should it be jealous? Has it not that better part which shall not be taken away from it?

It is neither quarrelsome nor intriguing.

It is without pride, without ambition, without selfishness, without anger.

It never thinks evil, and never triumphs by injustice; for all its joy is comprehended in truth.

It endures everything, without ever tolerating evil.

It believes all; its faith is simple, submissive, hierarchical, and universal. {73}

It sustains all, and never imposes burdens which it is not itself the first to carry.

{Illustration on page 74 described:

This is titled below: "GREAT PENTACLE FROM THE VISION OF ST. JOHN"

The figure is contained within a rectangle of width a bit less than half height. The figure itself is taken from Revelations Chapter 10 and is roughly divisible into four parts. The top contains a human head and upraised left hand in a shaded semi-circle under an arch of three curved lines. The hand is palmer, thumb out, first and middle fingers upright and two remaining fingers to palm. "MICROPROSOPUS" is written horizontally above the arch, "Gnosis" to the left and "Atziluth" "Jezirah" "BRIAH" "Sulphur" to the right in rows. Following the arch outside to the left is "EIS THS". Following the arch outside to the right is "GR:alpha-iota-omega-nu-alpha-sigma Alpha-mu-eta-nu" --- Greek is difficult to tell from Latin letters here, and the first part looks very much like "aiwvas", almost Crowley's "Aiwass" and very possibly a subconscious inspiration for it. There is a suggestion of a nimbus about the head. The section next down is contained largely within a cloud. To the left, outside "Psyche". To the right outside in rows "Aziah" "JEZIRAH" "Mercury". In the center is a book held open by a right hand flat against the left page and open, palm to book, fingers extending to base of right page. At the top of this portion, just below the chin of the upper section head is the word " GR:eta delta-omicron-xi-alpha" (the glory). Immediately below this and above the spine of the book is an unrecognizable character a little like GR:mu or Mem from the Alphabet of the Magi, although this is the normal place for "Alpha". Immediately below the book is " GR:eta delta-epsilon-nu-alpha-mu-iota-sigma" (the power). There is a strange character below this, at the bottom of this section and like that noted above --- even harder to recognize, but this is the usual position for "Omega". The third section from the top and second from the bottom has two pillars issuing from the cloud. These have fluted capitols and ringed bases extending to form trapezoidal forms. The pillar to the left is black and marked at center with "B", while that to the right is white with "J". To the left is "Hyle". To the right in rows "Briah" "AZIAH" and a small rectangle. There is a crescent moon between the bases of the drums, horns angled right and slightly upward. The lowest portion shows feet issuing from the bases of the pillars and cocked outward on a mass of rock to the left and a sea to the right. " GR:eta beta-alpha-sigma-iota-lambda-epsilon-iota-alpha" (the kingdom) is written on the base of this rock. The rectangular frame is broken at the bottom to admit crude Hebrew letters, evidently Yod-Shin-Heh-Vau-Heh or something similar with the doubt being on the HB:Heh 's looking like HB:Chet 's. Below this is what appears to be GR:Omicron-tau-iota-omicron-delta-epsilon-delta-iota-nu, but the poor penmanship makes certain identification impossible. The entire figure gives the impression of a man with head in heaven and feet on earth.}

Religion is patient --- the religion of great thinkers and of martyrs.

It is benevolent like Christ and the apostles, like Vincent de Paul, and like Fenelon.

It envies not either the dignities or the goods of the earth. {74} It is the religion of the fathers of the desert, of St. Francis, and of St. Bruno, of the Sisters of Charity, and of the Brothers of Saint-Jean-de-Dieu.

It is neither quarrelsome nor intriguing. It prays, does good, and waits.

It is humble, it is sweet-tempered, it inspires only devotion and sacrifice. It has, in short, all the characteristics of Charity because it is Charity itself.

Men, on the contrary, are impatient, persecutors, jealous, cruel, ambitious, unjust, and they show themselves as such, even in the name of that religion which they have succeeded in calumniating, but which they will never cause to life. Men pass away, but truth is eternal.

Daughter of Charity, and creator of Charity in her own turn, true religion is essentially that which realizes; she believes in the miracles of faith, because she herself accomplishes them every day when she practises charity. Now, a religion which practises charity may flatter herself that she realizes all the dreams of divine love. Moreover, the faith of the hierarchical church transforms mysticism into realism by the efficacy of her sacraments. No more signs, no more figures whose strength is not in grace, and which do not really give what they promise! Faith animates all, makes all in some sort visible and palpable; even the parables of Jesus Christ take a body and a soul.

They show, at Jerusalem, the house of the wicked rich man!! The thin symbolisms of the primitive religions overturned by science, and deprived of the life of faith, resemble those whitened bones which covered the field that Ezekiel saw in his vision. The Spirit of the Saviour, the spirit of faith, the spirit of {75} charity, has breathed upon this dust; and all that which was dead has taken life again so really that one recognizes no more yesterday's corpses in these living creatures of to-day. And why should one recognize them, since the world is renewed, since St. Paul burned at Ephesus the books of the hierophants? Was then St. Paul a barbarian, and was he committing a crime against science? No, but he burned the winding-sheets of the resuscitated that they might forget death. Why, then, do we to-day recall the qabalistic origins of dogma? Why do we join again the figures of the Bible to the allegories of Hermes? Is it to condemn St. Paul, is it to bring doubt to believers? No, indeed, for believers have no need of our book; they will not read it, and they will not wish to understand it. But we wish to show to the innumerable crowd of those who doubt, that faith is attached to the reason of all the centuries, to the science of all the sages. We wish to force human liberty to respect divine authority, reason to recognize the bases of faith, so that faith and authority, in their turn, may never again proscribe liberty and reason.

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ARTICLE III

SOLUTION OF THE THIRD PROBLEM

THE RATIONALE OF THE MYSTERIES

FAITH being the aspiration to the unknown, the object of faith is absolutely and necessarily this one thing --- Mystery.

In order to formulate its aspirations, faith is forced to borrow aspirations and images from the known.

But she specializes the employment of these forms, by placing them together in a manner which, in the known order of things, is impossible. Such is the profound reason of the apparent absurdity of symbolism.

Let us give an example:

If faith said that God was impersonal, one might conclude that God is only a word, or, at most, a thing.

If it is said that God was a person, one would represent to oneself the intelligent infinite, under the necessarily bounded form of an individual.

It says, "God is one in three persons," in order to express that one conceives in God both unity and multiplicity.

The formula of a mystery excludes necessarily the very intelligence of that formula, so far as it is borrowed from the world of known things; for, if one understood it, it would express the known and not the unknown.

It would then belong to science, and no longer to religion, that is to say, to faith.
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The object of faith is a mathematical problem, whose "x" escapes the procedures of our algebra.

Absolute mathematics prove only the necessity, and, in consequence, the existence of this unknown which we represent by the untranslatable "x."

Now science progresses in vain; its progress is indefinite, but always relatively finite; it will never find in the language of the finite the complete expression of the infinite. Mystery is therefore eternal.

To bring into the logic of the known the terms of a profession of faith is to withdraw them from faith, which has for positive bases anti-logic, that is to say, the impossibility of logically explaining the unknown.

For the Jew, God is separate from humanity; He does not live in His creatures, He is infinite egoism.

For the Mussulman, God is a word before which one prostrates oneself, on the authority of Mohammed.

For the Christian, God has revealed himself in humanity, proves Himself by charity, and reigns by virtue of the order which constitutes the hierarchy.

The hierarchy is the guardian of dogma, for whose letter and spirit she alike demands respect. The sectarians who, in the name of their reason or, rather, of their individual unreason, have laid hands on dogma, have, in the very act, lost the spirit of charity; they have excommunicated themselves.

The Catholic, that is to say the universal, dogma merits that magnificent name by harmonizing in one all the religious aspirations of the world; with Moses and Mohammed, it affirms the unity of God; with Zoroaster, Hermes and Plato, it recognizes in Him the infinite trinity of its own regeneration; {78} it reconciles the living numbers of Pythagoras with the monadic Word of St. John;<<The author had perhaps no space to continue with a demonstration that the Gospel legend itself is a macedoine of those of Bacchus, Adonis, Osiris, and a hundred others, and that the Mass, and Christian ceremonies generally, have similarly pagan sources. --- O. M.>> so much, science and reason will agree. It is then in the eyes of reason and of science themselves the most perfect, that is to say the most complete, dogma which has ever been produced in the world. Let science and reason grant us so much; we shall ask nothing more of them.

"God exists; there is only one God, and He punishes those who do evil," said Moses.

"God is everywhere; He is in us, and the good that we do to me we do it to God," said Jesus.

"Fear" is the conclusion of the dogma of Moses.

"Love" is the conclusion of the dogma of Jesus.

The typical ideal of the life of God in humanity is incarnation.

Incarnation necessitates redemption, and operates it in the name of the reversibility of solidarity,<<This and many similar phrases employed in the controversies of the period are to-day practically unintelligible. Levi was at one time a kind of Socialist. --- TRANS.>> or, in other words, of universal communion, the dogmatic principle of the spirit of charity.

To substitute human arbitrament for the legitimate despotism of the law, to put, in other words, tyranny in the place of authority, is the work of all Protestantism and of all democracies. What men call liberty is the sanction of illegitimate authority, or, rather, the fiction of power not sanctioned by authority. {79}

John Calvin protested against the stakes of Rome, in order to give himself the right to burn Michael Servetus. Every people that liberates itself from a Charles I, or a Louis XVI, must undergo a Robespierre or a Cromwell and there is a more or less absurd anti-pope being all protestations against the legitimate papacy.

The divinity of Jesus Christ only exists in the Catholic Church, to which He transmits hierarchically His life and His divine powers. This divinity is sacerdotal and royal by virtue of communion; but outside of that communion, every affirmation of the divinity of Jesus Christ is idolatrous, because Jesus Christ could not be an isolated God.

The number of Protestants is of no importance to Catholic truth.

If all men were blind, would that be a reason for denying the existence of the sun?

Reason, in protesting against dogma, proves sufficiently that she has not invented it; but she is forced to admire the morality which results from that dogma. Now, if morality is a light, it follows that dogma must be a sun; light does not come from shadows.

Between the two abysses of polytheism, and an absurd and ignorant theism, there is only one possible medium: the mystery of the most Holy Trinity.

Between speculative theism, and anthropomorphism, there is only one possible medium: the mystery of incarnation.

Between immoral fatality, and Draconic responsibility, which would conclude the damnation of all beings, there is only one possible mean: the mystery of redemption.

The trinity is faith. {80}

The incarnation is hope.

The redemption is charity.

The trinity is the hierarchy.

Incarnation is the divine authority of the Church.

Redemption is the unique, infallible, unfailling and Catholic priesthood.

The Catholic Church alone possesses an invariable dogma, and by its very constitution is incapable of corrupting morality; she does not make innovations, she explains. Thus, for example, the dogma of the immaculate conception is not new; it was contained in the theotokon of the Council of Ephesus, and the theotokon is a rigorous consequence of the Catholic dogma of the incarnation.

In the same way the Catholic Church makes no excommunications, she declares them; and she alone can declare them, because she alone is guardian of unity.

Outside the vessel of Peter, there is nothing but the abyss. Protestants are like people who have thrown themselves into the water in order to escape sea-sickness.

It is of Catholicity, such as it is constituted in the Roman Church, that one must say what Voltaire so boldly said of God: "If it did not exist, it would be necessary to invent it." But if a man had been capable of inventing the spirit of charity, he also would have invented God. Charity does not invent itself, it reveals itself by its works, and it is then that one can cry with the Saviour of the world: "Blessed are the pure in heart, for they shall see God!"

To understand the spirit of charity is to understand all mysteries. {81}

ARTICLE IV

SOLUTION OF THE FOURTH PROBLEM

RELIGION PROVED BY THE OBJECTIONS WHICH PEOPLE OPPOSE TO IT.

THE objections which one may make against religion may be made either in the name of science, or in the name of reason, or in the name of faith.

Science cannot deny the facts of the existence of religion, of its establishment and its influence upon the events of history.

It is forbidden to it to touch dogma; dogma belongs wholly to faith.

Science ordinarily arms itself against religion with a series of facts which it is her duty to appreciate, which, in fact, she does appreciate thoroughly, but which she condemns still more energetically than science does.

In doing that, science admits that religion is right, and herself wrong; she lacks logic, manifests the disorder which every angry passion introduces into the spirit of man, and admits the need that it has of being ceaselessly redressed and directed by the spirit of charity.

Reason, on its side, examines dogma and finds it absurd.

But, if it were not so, reason would understand it; if reason understood it, it would no longer be the formula of the unknown. {82}

It would be a mathematical demonstration of the infinite.

It would be the infinite finite, the unknown known, the immeasurable measured, the indidible named.

That is to say that dogma could only cease to be absurd in the eyes of reason to become, in the eyes of faith, science, reason and good sense in one, the most monstrous and the most impossible of all absurdities.

Remain the objections of dissent.

The Jews, our fathers in religion, reproach us with having attacked the unity of God, with having changed the immutable and eternal law, with adoring the creature instead of the Creator.

These heavy reproaches are founded on their perfectly false notion of Christianity.

Our God is the God of Moses, unique, immaterial, infinite God, sole object of worship, and ever the same.

Like the Jews, we believe Him to be present everywhere, but, as they ought to do, we

believe Him living, thinking and loving in humanity, and we adore Him in His works.

We have not changed His law, for the Jewish Decalogue is also the law of Christians.

The law is immutable because it is founded on the eternal principles of Nature; but the worship necessitated by the needs of man may change, and modify itself, parallel with the changes in men themselves.

This signifies that the worship itself is immutable, but modifies itself as language does.

Worship is a form of instruction; it is a language; one must translate it when nations no longer understand it. {83}

We have translated, and not destroyed, the worship of Moses and of the prophets.

In adoring God in creation, we do not adore the creation itself.

In adoring God in Jesus Christ, it is God alone whom we adore, but God united to humanity.

In making humanity divine, Christianity has revealed the human divinity.

The God of the Jews was inhuman, because they did not understand Him in His works.

We are, then, more Israelite than the Israelites themselves. What they believe, we believe with them, and better than they do. They accuse us of having separated ourselves from them, and, on the contrary, it is they who wish to separate from us.

We wait for them, the heart and the arms wide open.

We are, as they are, the disciples of Moses.

Like them, we come from Egypt, and we detest its slavery. But we have entered into the Promised Land, and they obstinately abide and die in the desert.

Mohammedans are the bastards of Israel, or rather, they are his disinherited brothers, like Esau.

Their belief is illogical, for they admit that Jesus is a great prophet, and they treat Christians as infidels.

They recognize the Divine inspiration of Moses, yet they do not look upon the Jews as their brothers.

They believe blindly in their blind prophet, the fatalist Mohammed, the enemy of progress and of liberty.

Nevertheless, do not let us take away from Mohammed the {84} glory of having proclaimed the unity of God among the idolatrous Arabs.

There are pure and sublime pages in the Qur'an.

In reading those pages, one may say with the children of Ishmael, "There is no other God but God, and Mohammed is his prophet."

There are three thrones in heaven for the three prophets of the nations; but, at the end of time, Mohammed will be replaced by Elias.

The Mussulmans do not reproach the Christians; they insult them.

They call them infidels and "giaours," that is to say, dogs. We have nothing to reply to them.

One must not refute the Turks and the Arabs; one must instruct and civilize them.

Remain dissident Christians, that is to say, those who, having broken the bond of unity, declare themselves strangers to the charity of the Church.

Greek orthodoxy, that twin of the Roman Church which has not grown greater since its separation, which counts no longer in religion, which, since Photius, has not inspired a single eloquence, is a church become entirely temporal, whose priesthood is no more than a function regulated by the imperial policy of the Tsar of All the Russias; a curious mummy of the primitive Church, still coloured and gilded with all its legends and all its rites, which its popes no longer understand; the shadow of a living church, but one which insisted on stopping when that church moved on, and which is now no more than its bloated-out and headless silhouette.

Then, the Protestants, those eternal regulators of anarchy, {85} who have broken down dogma, and are trying always to fill the void with reasonings, like the sieve of the Danaides; these weavers of religious fantasy, all of whose innovations are negative, who have formulated for their own use an unknown calling itself better known, mysteries better explained, a more defined infinite, a more restrained immensity, a more doubting faith, those who have quintessentialized the absurd, divided charity, and taken acts of anarchy for the principles of an entirely impossible hierarchy; those men who wish to realize salvation by faith alone, because charity escapes them, and who can no longer realize it, even upon the earth, for their pretended sacraments are no longer anything but allegorical mummeries; they no longer give grace; they no longer make God seen and

touched; they are no longer, in a word, the signs of the almighty power of faith, but the compelled witnesses of the eternal impotence of doubt.

It is, then, against faith itself that the Reformation protested! Protestants were right only in their protest against the inconsiderate and persecuting zeal which wished to force consciences. They claimed the right to doubt, the right to have less religion than others, or even to have none at all; they have shed their blood for that sad privilege; they conquered it, they possess it; but they will not take away from us that of pitying them and loving them. When the need to believe again takes them, when their heart revolts against the tyranny of a falsified reason when they become tired of the empty abstractions of their arbitrary dogma, of the vague observances of their ineffective worship; when their communion without the real presence, their churches without divinity, and their morality without grace finally frighten {86} them; when they are sick with the nostalgia of God --- will they not rise up like the prodigal son, and come to throw themselves at the feet of the successor of Peter, saying: "Father, we have sinned against heaven and in thy sight, and we are no more worthy to be called thy sons, but count us among the humblest of thy servants"?

We will not speak of the criticism of Voltaire. That great mind was dominated by an ardent love of truth and justice, but he lacked that rectitude of heart which the intelligence of faith gives. Voltaire could not admit faith, because he did not know how to love. The spirit of charity did not reveal itself to that soul which had no tenderness, and he bitterly criticized the hearth of which he did not feel the warmth, and the lamp of which he did not see the light. If religion were such as he saw it, he would have been a thousand times right to attack it, and one would be obliged to fall on one's knees before the heroism of his courage. Voltaire would be the Messiah of good sense, the Hercules destructor of fanaticism. ... But he laughed too much to understand Him who said: "Happy are they who weep," and the philosophy of laughter will never have anything in common with the religion of tears.

Voltaire parodied the Bible, dogma and worship; and then he mocked and insulted that parody.

Only those who recognize religion in Voltaire's parody can take offence at it. The Voltaireans are like the frogs in the fable who leap upon the log, and then make fun of royal majesty. They are at liberty to take the log for a king, they are at liberty to make once more that Roman caricature of which Tertullian once made mirth, that which represented the {87} God of the Christians under the figure of a man with an ass's head. Christians will shrug their shoulders when they see this knavery, and pray God for the poor ignorants who imagine that they insult them.

M. the Count Joseph de Maistre, after having, in one of his most eloquent paradoxes, represented the hangman as a sacred being, and a permanent incarnation of divine justice upon earth, suggested that one should raise to the old man of Ferney a statue executed by the hangman. There is depth in this thought. Voltaire, in effect, also was, in the world, a being at the same time providential and fatal, endowed with insensibility for the accomplishment of his terrible functions. He was, in the domain of intelligence, a hangman, an extirminator armed by the justice of God Himself.

God sent Voltaire between the century of Bossuet and that of Napoleon in order to destroy everything that separates those two geniuses and to unite them in one alone.

He was the Samson of the spirit, always ready to shake the columns of the temple; but in order to make him turn in spite of himself the mill of religious progress, Providence made him blind of heart.

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ARTICLE V

SOLUTION OF THE LAST PROBLEM

TO SEPARATE RELIGION FROM SUPERSTITION AND FANATICISM

SUPERSTITION, from the Latin word "superstes," surviving, is the sign which survives the idea which it represents; it is the form preferred to the thing, the rite without reason, faith become insensate through isolating itself. It is in consequence the corpse of religion, the death of life, stupefaction substituted for inspiration.

Fanaticism is superstition become passionate, its name comes from the word "fanum," which signifies "temple," it is the temple put in place of God, it is the human and temporal interest of the priest substituted for the honour of priesthood, the wretched passion of the man exploiting the faith of the believer.

In the fable of the ass loaded with relics, La Fontaine tells us that the animal thought that he was being adored; he did not tell us that certain people indeed thought that they were adoring the animal. These people were the superstitious.

If any one had laughed at their stupidity, he would very likely have been assassinated, for from superstition to fanaticism is only one step.

Superstition is religion interpreted by stupidity; fanaticism is religion serving as a pretext to fury.

Those who intentionally and maliciously confound religion {89} itself with superstition and fanaticism, borrow from stupidity its blind prejudices, and would borrow perhaps in the same way from fanaticism its injustices and angers.

Inquisitors or Septembrisors, <<Those who took part in the massacres of the Revolution of the 4th September, 1792. --- TRANS.>> what matter names? The religion of Jesus Christ condemns, and has always condemned, assassins.

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RESUME OF THE FIRST PART

IN THE FORM OF A DIALOGUE

FAITH, SCIENCE, REASON.

SCIENCE. You will never make me believe in the existence of God.

FAITH. You have not the privilege of believing, but you will never prove to me that God does not exist.

SCIENCE. In order to prove it to you, I must first know what God is.

FAITH. You will never know it. If you knew it, you could teach it to me; and when I knew it, I should no longer believe it.

SCIENCE. Do you then believe without knowing what you believe?

FAITH. Oh, do not let us play with words! It is you who do not know what I believe, and I believe it precisely because you do not know it. Do you pretend to be infinite? Are you not stopped at every step by mystery? Mystery is for you an infinite ignorance which would reduce to nothing your finite knowledge, if I did not illumine it with my burning aspirations; and if, when you say, "I no longer know," I did not cry, "As for me, I begin to believe."

SCIENCE. But your aspirations and their object are not (and cannot be for me) anything but hypotheses. {91}

FAITH. Doubtless, but they are certainties for me, since without those hypotheses I should be doubtful even about your certainties.

SCIENCE. But if you begin where I stop, you begin always too rashly and too soon. My progress bears witness that I am ever advancing.

FAITH. What does your progress matter, if I am always walking in front of you?

SCIENCE. You, walking! Dreamer of eternity, you have disdained earth too much; your feet are benumbed.

FAITH. I make my children carry me.

SCIENCE. They are the blind carrying the blind; beware of precipices!

FAITH. No, my children are by no means blind; on the contrary, they enjoy twofold sight: they see, by thine eyes, what thou canst show them upon earth, and they contemplate, by mine, what I show them in Heaven.

SCIENCE. What does Reason think of it?

REASON. I think, my dear teachers, that you illustrate a touching fable, that of the blind man and the paralytic. Science reproaches Faith with not knowing how to walk upon the earth, and Faith says that Science sees nothing of her aspirations and of eternity in the sky. Instead of quarrelling, Science and Faith ought to unite; let Science carry Faith, and let Faith console Science by teaching her to hope and to love!

SCIENCE. It is a fine ideal, but Utopian. Faith will tell me absurdities. I prefer to walk without her.

FAITH. What do you call absurdities?

SCIENCE. I call absurdities propositions contrary to my demonstrations; as, for example, that three make one, that a {92} God has become man, that is to say, that the Infinite has made itself finite, that the Eternal died, that God punished his innocent Son for the sin of guilty men. ...

FAITH. Say no more about it. As enunciated by you, these propositions are in fact absurdities. Do you know what is the number of God, you who do not know God? Can you reason about the operations of the unknown? Can you understand the mysteries of charity? I must always be absurd for you; for, if you understood them, my affirmations would be absorbed by your theorems; I should be you, and you would be me; or, to put it better, I should no longer exist, and Reason, in the presence of the infinite, would halt, blinded for evermore by your doubts, which are as infinite as space.

SCIENCE. At least, you should never usurp my authority, or give me the lie in my own domains.

FAITH. I have never done so, and I could never do so.

SCIENCE. So! You have never believed, for example, that a virgin could become a mother, without ceasing to be a virgin, in the physical, natural, positive order of things, in spite of all the laws of Nature; you do not affirm that a piece of bread is not only a God, but a real human body with its bones and its veins, its organs, its blood; such, in short, that you make of your children who eat this bread a little race of cannibals.

FAITH. There is not a single Christian who would not be revolted by what you have just said. That sufficiently proves that they do not understand my teachings in this positive and gross sense. The supernatural which I affirm is above Nature, and consequently could never oppose itself to her; the words of Faith are understood only by Faith; Science has only to repeat them to pervert their proper sense. I employ these {93} words because I have no others; but since you find my remarks absurd, you should conclude from that that I give to the same words a meaning which escapes you. When the Saviour revealed the dogma of the real presence, did he not say: "The flesh profiteth nothing, but my words are spirit and life." I do not give you the mystery of the incarnation for an anatomical phenomenon, nor that of transubstantiation for a chemical manipulation. By what right do you exclaim "Absurd!"? I do not reason about any of the things you know; by what right do you say that I talk unreasonably?

SCIENCE. I begin to understand you, or rather, I see that I shall never understand you. This being so, let us remain separate; I shall never have need of you.

FAITH. I am less proud, and I recognize that you may be useful to me perhaps. Perhaps, too, you will be very sad and very desperate without me, and I will not leave you unless Reason consents.

REASON. Be well 'ware of doing so! I am necessary to both of you. And I, what should I do without you? In order to be just, I need to know and to believe. But I must never confound what I know with what I believe. To know is to believe no longer; to believe is not to know as yet. The object of Science is the known; Faith does not occupy itself with that, and leaves it all to Science. The object of Faith is the unknown; Science may seek it, but not define it; she is then obliged, at least provisionally, to accept the definitions of Faith which it is impossible for her even to criticize. Only, if Science renounces Faith, she renounces hope and love, whose existence and necessity are as evident for Science as for Faith. Faith, as a psychological fact, pertains to the realm of {94} Science; and Science, as the manifestation of the light of God within the human intelligence, pertains to the realm of Faith. Science and Faith must then admit each other, respect each other mutually, support each other, and bear each other aid in

case of need, but without ever encroaching the one upon the other. The means of uniting them is --- never to confound them. Never can there be contradiction between them, for although they use the same words,, they do not speak the same language.

FAITH. Oh, well, Sister Science; what do you say about it?

SCIENCE. I say that we are separated by a deplorable misunderstanding, and that henceforward we shall be able to walk together. But to which of your different creeds do you wish to attach me? Shall I be Jewish, Catholic, Mohammedan, or Protestant?

FAITH. You will remain Science, and you will be universal.

SCIENCE. That is to say, Catholic, if I understand you correctly. But what should I think of the different religions?

FAITH. Judge them by their works. Seek true Charity, and when you have found her, ask her to which religion she belongs.

SCIENCE. It is certainly not to that of the Inquisition, and of the authors of the Massacre of St. Bartholomew.

FAITH. It is to that of St. John the Almoner, of St. Francois de Sales, <<Levi was certainly never the dupe of this boudoir Theologian. He accepted him without perusal, as the Englishman accepts Shakespeare and Milton. --- O. M.>> of St. Vincent de Paul, of Fenelon, and so many more. {95}

SCIENCE. Admit that if religion has produced much good, she has also done much evil.

FAITH. When one kills in the name of the God who said, "Thou shalt not kill," <<And habitually commanded the rape of virgins and the massacre of children. 1 Sam. xv. 3, etc. --- O. M.>> when one persecutes in the name of Him who commands us to forgive our enemies, when one propagates darkness in the name of Him who tells us not to hide the light under a bushel, is it just to attribute the crime to the very law which condemns it? Say, if you wish to be just, that in spite of religion, much evil has been done upon earth. But also, to how many virtues has it not given birth? How many are the devotions, how many the sacrifices, of which we do not know! Have you counted those noble hearts, both men and women, who renounced all joys to enter the service of all sorrows? Those souls devoted to labour and to prayer, who have strewn their pathways with good deeds? Who founded asylums for orphans and old men, hospitals for the sick, retreats for the repentant? These institutions, as glorious as they are modest, are the real works with which the annals of the Church are filled; religious wars and the persecution of heretics belong to the politics of savage centuries. The heretics, moreover, were themselves murderers. Have you forgotten the burning of Michael Servetus and the massacre of our priests, renewed, still in the name of humanity and reason, by the revolutionaries who hated the Inquisition and the Massacre of St. Bartholomew? Men are always cruel, it is true, but only when they forget the religion whose watchwords are blessing and pardon.

SCIENCE. O Faith! Pardon me, then, if I cannot believe; {96} but I know now why you believe. I respect your hopes, and share your desires. But I must find by seeking; and in order to seek, I must doubt.

REASON. Work, then, and seek, O Science, but respect the oracles of Faith! When your doubt leaves a gap in universal enlightenment, allow Faith to fill it! Walk distinguished the one from the other, but leaning the one upon the other, and you will never go astray.

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PART II

PHILOSOPHICAL MYSTERIES

PRELIMINARY CONSIDERATIONS

IT has been said that beauty is the splendour of truth.

Now moral beauty is goodness. It is beautiful to be good.

To be intelligently good, one must be just.

To be just, one must act reasonably.

To act reasonably, one must have the knowledge of reality.

To have the knowledge of reality, one must have consciousness of truth.

To have consciousness of truth, one must have an exact notion of being.

Being, truth, reason and justice are the common objects of the researches of science, and of the aspirations of faith. The conceptions, whether real or hypothetical, of a supreme power transform justice into Providence; and the notion of divinity, from this point of view, becomes accessible to science herself.

Science studies Being in its partial manifestation; faith supposes it, or rather admits it "a priori" as a whole.

Science seeks the truth in everything; faith refers everything to an universal and absolute truth.

Science records realities in detail: faith explains them by {98} totalized reality to which science cannot bear witness, but which the very existence of the details seems to force her to recognize and to admit.

Science submits the reasons of persons and things to the universal mathematical reason; faith seeks, or rather supposes, an intelligent and absolute reason for (and above) mathematics themselves.

Science demonstrates justice by justness; faith gives an absolute justness to justice, in subordinating it to Providence.

One sees here all that faith borrows from science, and all that science, in its turn, owes to faith.

Without faith, science is circumscribed by an absolute doubt, and finds itself eternally penned within the risky empiricism of a reasoning scepticism; without science, faith constructs its hypotheses at random, and can only blindly prejudge the causes of the effects of which she is ignorant.

The great chain which reunites science and faith is analogy.

Science is obliged to respect a belief whose hypotheses are analogous to demonstrated truths. Faith, which attributes everything to God, is obliged to admit science as being a natural revelation which, by the partial manifestation of the laws of eternal reason, gives a scale of proportion to all the aspirations and to all the excursions of the soul into the domain of the unknown.

It is, then, faith alone that can give a solution to the mysteries of science; and in return, it is science alone that demonstrates the necessity of the mysteries of faith.

Outside the union and the concourse of these two living forces of the intelligence, there is for science nothing but {99} scepticism and despair, for faith nothing but rashness and fanaticism.

If faith insults science, she blasphemes; if science misunderstand faith, she abdicates.

Now let us hear them speak in harmony!

"Being is everywhere," says science. "it is multiple and variable in its forms, unique in its essence, and immutable in its laws. The relative demonstrates the existence of the absolute. Intelligence exists in being. Intelligence animates and modifies matter."

"Intelligence is everywhere," says faith; "Life is nowhere fatal because it is ruled. This rule is the expression of supreme Wisdom. The absolute in intelligence, the supreme regulator of forms, the living ideal of spirits, is God."

"In its identity with the ideal, being is truth," says science.

"In its identity with the ideal, truth is God," replies faith.

"In its identity with my demonstrations, being is reality," says science.

"In its identity with my legitimate aspirations, reality is my dogma," says faith.

"In its identity with the Word, being is reason," says science.

"In its identity with the spirit of charity, the highest reason is my obedience," says faith.

"In its identity with the motive of reasonable acts, being is justice," says science.

"In its identity with the principle of charity, justice is Providence," replies faith.

Sublime harmony of all certainties with all hopes, of the {100} absolute in intelligence with the absolute in love! The Holy Spirit, the spirit of charity, should then conciliate all, and transform all into His own light. Is it not the spirit of

intelligence, the spirit of science, the spirit of counsel, the spirit of force? "He must come," says the Catholic liturgy, "and it will be, as it were, a new creation; and He will change the face of the earth."

"To laugh at philosophy is already to philosophize," said Pascal, referring to that sceptical and incredulous philosophy which does not recognize faith. And if there existed a faith which trampled science underfoot, we should not say that to laugh at such a faith would be a true act of religion, for religion, which is all charity, does not tolerate mockery; but one would be right in blaming this love for ignorance, and in saying to this rash faith, "Since you slight your sister, you are not the daughter of God!"

Truth, reality, reason, justice, Providence, these are the five rays of the flamboyant star in the centre of which science will write the word "being," --- to which faith will add the ineffable name of God.

SOLUTION OF THE PHILOSOPHICAL PROBLEMS

FIRST SERIES

QUESTION. What is truth?

ANSWER. Idea identical with being. {101}<<WEH NOTE: Obvious error: confusion of map with territory.>>

Q. What is reality?

A. Knowledge identical with being.

Q. What is reason?

A. The Word identical with being.

Q. What is justice?

A. The motive of acts identical with being.

Q. What is the absolute?

A. Being.

Q. Can one conceive anything superior to being?

A. No; but one conceives in being itself something supereminent and transcendental.

Q. What is that?

A. The supreme reason of being.

Q. Do you know it, and can you define it?

A. Faith alone affirms it, and names it God.

Q. Is there anything above truth?

A. Above known truth, there is unknown truth.

Q. How can one construct reasonable hypotheses with regard to this truth?

A. By analogy and proportion.

Q. How can one define it?

A. By the symbols of faith.

Q. Can one say of reality the same thing as of truth?

A. Exactly the same thing.

Q. Is there anything above reason?

A. Above finite reason, there is infinite reason.

Q. What is infinite reason?

A. It is that supreme reason of being that faith calls God.<<WEH NOTE: This is the characteristic phrase of the philosophy of 18th century enlightenment: "God is Reason" --- also the characteristic error. 19th century philosophy continued this into Determinism and the now discredited concept of "Natural Law".>>

Q. Is there anything above justice? {102}

A. Yes; according to faith, there is the Providence of God, and the sacrifice of man.

Q. What is this sacrifice?

A. It is the willing and spontaneous surrender of right.

Q. Is this sacrifice reasonable?

A. No; it is a kind of folly greater than reason, for reason is forced to admire it.

Q. How does one call a man who acts according to truth, reality, reason and justice?

A. A moral man.

Q. And if he sacrifices his interests to justice?

A. A man of honour.

Q. And if in order to imitate the grandeur and goodness of Providence he does more than his duty, and sacrifices his right to the good of others?

A. A hero.

Q. What is the principle of true heroism?

A. Faith.

Q. What is its support?

A. Hope.

Q. And its rule?

A. Charity.

Q. What is the Good?

A. Order.

Q. What is the Evil?

A. Disorder.

Q. What is permissible pleasure?

A. Enjoyment of order.

Q. What is forbidden pleasure?

A. Enjoyment of disorder. {103}

Q. What are the consequences of each?

A. Moral life and moral death.

Q. Has then hell, with all its horrors, its justification in religious dogma?

A. Yes; it is a rigorous consequence of a principle.

Q. What is this principle?

A. Liberty.

Q. What is liberty?

A. The right to do one's duty, with the possibility of not doing it.

Q. What is failing in one's duty?

A. It involves the loss of one's right. Now, right being eternal, to lose it is to suffer an eternal loss.

Q. Can one repair a fault?

A. Yes; by expiation.

Q. What is expiation?

A. Working overtime. Thus, because I was lazy yesterday, I had to do a double task to-day.

Q. What are we to think of those who impose on themselves voluntary sufferings?

A. If they do so in order to overcome the brutal fascination of pleasure, they are wise; if to suffer instead of others, they are generous; but if they do it without discretion and without measure, they are imprudent.

Q. Thus, in the eyes of true philosophy, religion is wise in all that it ordains?

A. You see that it is so.

Q. But if, after all, we were deceived in our eternal hopes?

A. Faith does not admit that doubt. But philosophy herself should reply that all the pleasures of the earth are not {104} worth one day of wisdom, and that all the triumphs of ambition are not worth a single minute of heroism and of charity.

SECOND SERIES

QUESTION. What is man?

ANSWER. Man is an intelligent and corporeal being made in the image of God and of the world, one in essence, triple in substance, mortal and immortal.

Q. You say, "triple in substance." Has man, then, two souls or two bodies?

A. No; there is in him a spiritual soul, a material body, and a plastic medium.

Q. What is the substance of this medium?

A. Light, partially volatile, and partially fixed.

Q. What is the volatile part of this light?

A. Magnetic fluid.<<WEH NOTE: This passage derives from the efforts of Newton, Mesmer and others to quantify the astral body. 18th and 19th century efforts to measure ectoplasm, oddic force, etc. and to physically measure an essence of life have persisted

to the verge of the 21st century in a strange pseudo-science. At least in the 18th and 19th centuries there was the idea of the luminous Aeyther as a partial justification for this sort of thing. Now it is generally considered a curiosity dependent on subjective measurement without the objective external instrumentation required by hard science. This concept has led to a vast array of quack medical theories and the loss of otherwise promising philosophies. Bulwar Lytton used the idea; W. Reich was imprisoned for trying to cure with it. Crowley lost much time over it in his later years in trying to market his Amrita derivations. The future may disclose some substance here, but it tends to "confusion of the planes" more often than not.>>

Q. And the fixed part?

A. The fluidic or fragrant body.

Q. Is the existence of this body demonstrated?

A. Yes; by the most curious and the most conclusive experiences. We shall speak of them in the third part of this work.

Q. Are these experiences articles of faith?

A. No, they pertain to science.<<WEH NOTE: Although this is not essential to Thelema, Crowley's dependence on it is a measure of his place in time. "The Method of Science. The Aim of Religion." --- A valid perspective, but not without potential for misapplication. This, more than anything else, is the influence of Levi on Crowley's philosophy. Accidents of emphasis in Levi's works often became seeds for fruitless avenues of research in Crowley's effort.>>

Q. But will science preoccupy herself with it?

A. She already preoccupies herself with it. We have written this book and you are reading it.

Q. Give us some notions of this plastic medium.

A. It is formed of astral or terrestrial light, and transmits {105} the double magnetization of it to the human body. The soul, by acting on this light through its volitions, can dissolve it or coagulate it, project it or withdraw it. It is the mirror of the imagination and of dreams. It reacts upon the nervous system, and thus produces the movements of the body. This light can dilate itself indefinitely, and communicate its reflections at considerable distances; it magnetizes the bodies submitted to the action of man, and can, by concentrating itself, again draw them to him. It can take all the forms evoked by thought, and, in the transitory coagulations of its radiant particles, appear to the eyes; it can even offer a sort of resistance to the touch. But these manifestations and uses of the plastic medium being abnormal, the luminous instrument of precision cannot produce them without being strained, and there is danger of either habitual hallucination, or of insanity.

Q. What is animal magnetism?

A. The action of one plastic medium upon another, in order to dissolve or coagulate it. By augmenting the elasticity of the vital light and its force of projection, one sends it forth as far as one will, and withdraws it completely loaded with images; but this operation must be favoured by the slumber of the subject, which one produces by coagulating still further the fixed part of his medium.

Q. Is magnetism contrary to morality and religion?

A. Yes, when one abuses it.

Q. In what does the abuse of it consist?

A. In employing it in a disordered manner, or for a disordered object.

Q. What is a disordered magnetism? {106}

A. An unwholesome fluidic emission, made with a bad intention; for example, to know the secrets of others, or to arrive at unworthy ends.

Q. What is the result of it?

A. It puts out of order the fluidic instrument of precision, both in the case of the magnetizer and of the magnetized. To this cause one must attribute the immoralities and the follies with which a great number of those who occupy themselves with magnetism are reproached.

Q. What conditions are required in order to magnetize properly?

A. Health of spirit and body; right intention, and discreet practice.

Q. What advantageous results can one obtain by discreet magnetism?

A. The cure of nervous diseases, the analysis of presentiments, the re-establishment of fluidic harmonies, and the rediscovery of certain secrets of Nature.

Q. Explain that to us in a more complete manner.

A. We shall do so in the third part of this work, which will treat specially of the mysteries of Nature.

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PART III

THE MYSTERIES OF NATURE

THE GREAT MAGICAL AGENT

WE have spoken of a substance extended in the infinite.

{Illustration on page 108 described:

This is sub-titled below "THE TENTH KEY OF THE TAROT".

It is a type of the Wheel of Fortune. The wheel itself is erected on a wooden post, and has a crank affixed to the hub. There is no image of Fortuna to turn it. The base of the post is held by a blunt double crescent on the ground, rounded horns slightly up and in parallel like a hot-dog bun. Two nosed serpents issue from the base, cross once and arch toward the post just below the wheel. The wheel is double, having an outer and an inner ring with eight spokes running through both rims. The spokes have a circular expansion with central hole inside and a bit short of the inner rim. These spokes appear to be riveted to the inner rim. At the top of the wheel is the Nemesis seated on a platform as a sphinx with a sword: head cloth, stern male face and woman's breasts, winged. The sword is hilt to wheel and up to left. "ARCHEE" is written over the wing to the left. Risking on the right of the wheel is a Hermanubus or variation of Serapis: Dog's head, human body, carries a caduceus half hidden behind head and wheel, legs before wheel. "AZOTH" is written above the head of this figure. A demon reminiscent of Proteus descends the wheel on the left. His head is bearded and horned, his legs are tentacular and finned. He carries a trident below. "HYLE" is written below his head.}

That substance is one which is heaven and earth; that is to say, according to its degrees of polarization, subtle or fixed. {108}

This substance is what Hermes Trismegistus calls the great "Telesma." When it produces splendour, it is called Light.

It is this substance which God creates before everything else, when He says, "Let there be light."

It is at once substance and movement.

It is fluid, and a perpetual vibration.

Its inherent force which set it in motion is called "magnetism."

In the infinite, this unique substance is the ether, or the etheric light.

In the stars which it magnetizes, it becomes astral light.

In organized beings, light, or magnetic fluid.

In man it forms the "astral body," or the "plastic medium."

The will of intelligent beings acts directly on this light, and by means of it on all that part of Nature which is submitted to the modifications of intelligence.

This light is the common mirror of all thoughts and all forms; it preserves the images of everything that has been, the reflections of past worlds, and, by analogy, the sketches of worlds to come. It is the instrument of thaumaturgy and divination, as remains for us to explain in the third and last part of this work. {109}

FIRST BOOK

MAGNETIC MYSTERIES

CHAPTER I

THE KEY OF MESMERISM

MESMER rediscovered the secret science of Nature; he did not invent it.

The first unique and elementary substance whose existence he proclaims in his aphorisms, was known by Hermes and Pythagoras.

Synesius, who sings it in his hymns, had found it revealed in the Platonistic records of the School of Alexandria:

GR:Mu-iota-alpha pi-alpha-gamma-alpha mu-iota-alpha
rho-iota-zeta-alpha
Tau-rho-iota-phi-alpha-eta-sigma
epsilon-lambda-alpha-mu-pi-epsilon
mu-omicron-rho-phi-alpha
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Pi-epsilon-rho-iota gamma-alpha-rho
sigma-pi-alpha-rho-epsilon-iota-sigma-alpha
pi-nu-omicron-iota-alpha
Chi-theta-omicron-nu-omicron-sigma
epsilon-zeta-omega-omega-sigma-epsilon
mu-omicron-iota-rho-alpha-sigma
Pi-omicron-lambda-upsilon-delta-alpha-iota-delta-alpha-
lambda omicron-iota-sigma-iota
mu-omicron-rho-alpha-iota-sigma

"A single source, a single root of light, jets out and spreads itself into three branches of splendour. A breath blows round the earth, and vivifies in innumerable forms all parts of animated substance." (HYMN II --- "Synesius.")

Mesmer saw in elementary matter a substance indifferent to movement as to rest. Submitted to movement, it is volatile; fallen back into rest, it is fixed; and he did not understand that movement is inherent in the first substance; that it results, not from its indifference, but from its aptitude, combined with a movement and a rest which are equilibrated {110} the one by the other; that absolute rest is nowhere in universal living matter, but that the fixed attracts the volatile in order to fix it; while the volatile attacks the fixed in order to volatilize it. That the supposed rest of particles apparently fixed, in nothing but a more desperate struggle and a greater tension of their fluidic forces. which by neutralizing each other make themselves immobile. It is thus that, as Hermes says, that which is above is like that which is below; the same force which expands steam, contracts and hardens the icicle;<<WEH NOTE: Nice point, but the icicle is an exception. Because of its unusual properties, water expands when it freezes. Much of this section reprises the kinetic theories of Thermodynamics, recently demonstrated in the time preceding Levi's writings. These theories are here united to the ideas described by Macrobius and attributed to the ancients.>> everything obeys the laws of life which are inherent in the original substance; this substance attracts and repels, in coagulates itself and dissolves itself, with a constant harmony; it is double; it is androgynous; it embraces itself, and fertilizes itself, it struggles, triumphs, destroys, renews; but never abandons itself to inertia, because inertia, for it, would be death.

It is this original substance to which the hieratic recital of Genesis refers when the word of Elohim creates light by commanding it to exist.

The Elohim said, "Let there be light!" and there was light.

This light, whose Hebrew name is HB:Aleph-Vau-Resh, "aour," is the fluidic and living gold of the hermetic philosophy. Its positive principle is their sulphur; its negative principle, their mercury; and its equilibrated principles form what they call their salt.

One must then, in place of the sixth aphorism of Mesmer which reads thus: "Matter is indifferent as to whether it is in movement or at rest," establish this proposition: "The universal matter is compelled to movement by its double magnetization, and its fate is to seek equilibrium." {111}

Whence one may deduce these corollaries:

Regularity and variety in movement result from the different combinations of equilibrium.

A point equilibrated on all sides remains at rest, for the very reason that it is endowed with motion.

Fluid consists of rapidly moving matter, always stirred by the variation of the balancing forces.

A solid is the same matter in slow movement, or at apparent rest because it is more or less solidly balanced.

There is no solid body which would not immediately be pulverized, vanish in smoke, and become invisible if the equilibrium of its molecules were to cease suddenly.

There is no fluid which would not instantly become harder than the diamond, if one could equilibrate its constituent molecules.<<WEH NOTE: These observations betray an understandably inadequate knowledge of Thermodynamics.>>

To direct the magnetic forces is then to destroy or create forms; to produce to all appearance, or to destroy bodies; it is to exercise the almighty power of Nature.

Our plastic medium is a magnet which attracts or repels the astral light under the pressure of the will. It is a luminous body which reproduces with the greatest ease forms corresponding to ideas.

It is the mirror of the imagination. This body is nourished by astral light just as the organic body is nourished by the products of the earth. During slumber, it absorbs the astral light by immersion, and during waking, by a kind of somewhat slow respiration. When the phenomena of natural somnambulism are produced, the plastic medium is surcharged with ill-digested nourishment. The will, although bound by the torpor of slumber, repels instinctively the medium {112} towards the organs in order to disengage it, and a reaction, of mechanical nature, takes place, which with the movement of the body equilibrates the light of the medium. It is for that reason that it {is} so dangerous to wake somnambulists suddenly, for the gorged medium may then withdraw itself suddenly towards the common reservoir, and abandon the organs altogether; these are then separated from the soul, and death is the result.

The state of somnambulism, whether natural or artificial, is then extremely dangerous, because in uniting the phenomena of the waking state and the state of slumber, it constitutes a sort of straddle between two worlds. The soul moves the springs of the particular life while bathing itself in the universal life, and experiences an inexpressible sense of well-being; it will then willingly let go the nervous branches which hold it suspended above the current. In ecstasies of every kind the situation is the same. If the will plunges into it with a passionate effort, or even abandons itself entirely to it, the subject may become insane or paralysed, or even die.

Hallucinations and vision result from wounds inflicted on the plastic medium, and from its local paralysis. Sometimes it ceases to give forth rays, and substitutes images condensed somehow or other to realities shown by the light; sometimes it radiates with too much force, and condense itself outside and around some chance and irregular nucleus, as blood does in some bodily growths. Then the chimeras of our brain take on a body, and seem to take on a soul; we appear to ourselves radiant or deformed according to the image of the ideal of our desires, or our fears.

Hallucinations, being the dreams of waking persons, {113} always imply a state analogous to somnambulism. But in a contrary sense; somnambulism is slumber borrowing its phenomena from waking; hallucination is waking still partially subjected to the astral intoxication of slumber.

Our fluidic bodies attract and repulse each other following laws similar to those of electricity. It is this which produces instinctive sympathies and antipathies. They thus equilibrate each other, and for this reason hallucinations are often contagious; abnormal projections change the luminous currents; the perturbation caused by a sick person wins over to itself the more sensitive natures; a circle of illusions is

established, and a whole crowd of people is easily dragged away thereby. Such is the history of strange apparitions and popular prodigies. Thus are explained the miracles of the American mediums and the hysterics of table-turners, who reproduce in our own times the ecstasies of whirling dervishes. The sorcerers of Lapland with their magic drums, and the conjurer medicine-men of savages arrive at similar results by similar proceedings; their gods or their devils have nothing to do with it.

Madmen and idiots are more sensitive to magnetism than people of sound minds; it should be easy to understand the reason of that: very little is required to turn completely the head of a drunken man, and one more easily acquires a disease when all the organs are predisposed to submit to its impressions, and manifest its disorders.<<WEH NOTE: This predates the general acceptance of the germ theory of disease.>>

Fluidic maladies have their fatal crises. Every abnormal tension of the nervous apparatus ends in the contrary tension, according to the necessary laws of equilibrium. An exaggerated love changes to aversion, and every exalted hate comes very {114} near to love; the reaction happens suddenly with the flame and violence of the thunderbolt. Ignorance then laments it or exclaims against it; science resigns itself, and remains silent.

There are two loves, that of the heart, and that of the head: the love of the heart never excites itself, it gathers itself together, and grows slowly by the path of ordeal and sacrifice; purely nervous and passionate cerebral love lives only on enthusiasm, dashes itself against all duties, treats the beloved object as a prize of conquest, is selfish, exacting, restless, tyrannical, and is fated to drag after it either suicide as the final catastrophe, or adultery as a remedy. These phenomena are constant like nature, inexorable as fatality.

A young artist full of courage, with her future all before her, had a husband, an honest man, a seeker after knowledge, a poet, whose only fault was an excess of love for her; she outraged him and left him, and has continued to hate him ever since. Yet she, too, is a decent woman; the pitiless world, however, judges and condemns her. And yet, this was not her crime. Her fault, if one may be permitted to reproach her with one, was that, at first, she madly and passionately loved her husband.

"But," you will say, "is not the human soul, then, free?" No, it is no longer free when it has abandoned itself to the giddiness caused by passion. It is only wisdom which is free; disordered passions are the kingdom of folly, and folly is fatality.

What we have said of love may equally well be said of religion, which is the most powerful, but also the most intoxicating, of all loves. Religious passion has also its excesses {115} and its fatal reactions. One may have ecstasies and stigmata like St. Francis of Assisi, and fall afterwards into abysses of debauch and impiety.

Passionate natures are highly charged magnets; they attract or repel with violence.

It is possible to magnetize in two ways: first, in acting by will upon the plastic medium of another person, whose will and whose acts are, in consequence, subordinated to that action.

Secondly, in acting through the will of another, either by intimidation, or by persuasion, so that the influenced will modifies at our pleasure the plastic medium and the acts of that person.

One magnetizes by radiation, by contact, by look, or by word.

The vibrations of the voice modify the movement of the astral light, and are a powerful vehicle of magnetism.

The warm breath magnetizes positively, and the cold breath negatively.

A warm and prolonged insufflation upon the spinal column at the base of the cerebellum may occasion erotic phenomena.

If one puts the right hand upon the head and the left hand under the feet of a person completely enveloped with wool or silk, one causes the magnetic spark to pass completely through the body, and one may thus occasion a nervous revolution in his organism with the rapidity of lightning.

Magnetic passes only serve to direct the will of the magnetizer in confirming it by acts. They are signs and nothing more. The act of the will is expressed and not operated by these signs. {116}

Powdered charcoal absorbs and retains the astral light. This explains the magic mirror of Dupotet.

Figures traced in charcoal appear luminous to a magnetized person, and take, for him, following the direction indicated by the will of the magnetizer, the most gracious or the

most terrifying forms.

The astral light, or rather the vital light, of the plastic medium, absorbed by the charcoal, becomes wholly negative; for this reason animals which are tormented by electricity, as for example, cats, love to roll themselves upon coal.<<WEH NOTE: More simply, as a conductor, carbon removes unpleasant static electricity.>> One day, medicine will make use of this property, and nervous persons will find great relief from it.

CHAPTER II

LIVE AND DEATH. --- SLEEP AND WAKING

SLEEP is an incomplete death; death is a complete sleep.

Nature subjects us to sleep in order to accustom us to the idea of death, and warns us by dreams of the persistence of another life.

The astral light into which sleep plunges us is like an ocean in which innumerable images are afloat, flotsam of wrecked existences, mirages and reflections of those which pass, presentiments of those which are about to be.

Our nervous disposition attracts to us those images which correspond to our agitation, to the nature of our fatigue, just as a magnet, moved among particles of various metals, would attract to itself and choose particularly the iron filings. {117}

Dreams reveal to us the sickness or the health, the calm or the disturbance, of our plastic medium, and consequently, also, that of our nervous apparatus.

They formulate our presentiments by the analogy which the images bear to them.

For all ideas have a double significance for us, relating to our double life.

There exists a language of sleep; in the waking state it is impossible to understand it, or even to order its words.

The language of slumber is that of nature, hieroglyphic in its character, and rhythmical in its sounds.

Slumber may be either giddy or lucid.

Madness is a permanent state of vertiginous somnambulism.

A violent disturbance may wake madmen to sense, or kill them.

Hallucinations, when they obtain the adhesion of the intelligence, are transitory attacks of madness.

Every mental fatigue provokes slumber; but if the fatigue is accompanied by nervous irritation, the slumber may be incomplete, and take on the character of somnambulism.

One sometimes goes to sleep without knowing it in the midst of real life; and then instead of thinking, one dreams.

How is it that we remember things which have never happened to us? Because we dreamt them when wide awake.

This phenomenon of involuntary and unperceived sleep when it suddenly traverses real life, often happens to those who over-excite their nervous organism by excesses either of work, vigil, drink, or erethism. {118}

Monomaniacs are asleep when they perform unreasonable acts. They no longer remember anything on waking.

When Papvoine was arrested by the police, he calmly said to them these remarkable words: "You are taking the other for me."

It was the somnambulist who was still speaking.

Edgar Poe, that unhappy man of genius who used to intoxicate himself, has terribly described the somnambulism of monomaniacs. Sometimes it is an assassin who hears, and who thinks that everybody hears, through the wall of the tomb, the beating of his victim's heart; sometimes it is a poisoner who, by dint of saying to himself, "I am safe, provided I do not go and denounce myself," ends by dreaming aloud that he is denouncing himself, and in fact does so. Edgar Poe himself invented neither the persons nor the facts of these strange novels; he dreamt them waking, and that is why he clothed them so well with all the colours of a shocking reality.

Dr. Briere de Boismont in his remarkable work on "Hallucinations," tells the story of an Englishman otherwise quite sane, who thought that he had met a stranger and made his acquaintance, who took him to lunch at his tavern, and then having asked him to visit St.

Paul's in his company, had tried to throw him from the top of the tower which they had climbed together.<<WEH NOTE: Crowley elaborated several of these anecdotes into his stories.>>

From that moment the Englishman was obsessed by this stranger, whom he alone could see, and whom he always met when he was alone, and had dined well.

Precipices attract; drunkenness calls to drunkenness; madness has invincible charms for madness. When a man {119} succumbs to sleep, he holds in horror everything which might wake him. It is the same with the hallucinated, with statical somnambulists, maniacs, epileptics, and all those who abandon themselves to the delirium of a passion. They have heard the fatal music, they have entered into the dance of death; and they feel themselves dragged away into the whirl of vertigo. You speak to them, they no more hear you; you warn them, they no longer understand you, but your voice annoys them; they are asleep with the sleep of death.

Death is a current which carries you away, a whirlpool which draws you down, but from the bottom of which the least movement may make you climb again. The force or repulsion being equal to that of attraction, at the very moment of expiring, one often attaches oneself again violent to life. Often also, by the same law of equilibrium, one passes from sleep to death through complaisance for sleep.

A shallop sways upon the shores of the lake. The child enters the water, which, shining with a thousand reflections, dances around him and calls him; the chain which retains the boat stretches and seems to wish to break itself; then a marvellous bird shoots out from the bank, and skims, singing, upon the joyous waves; the child wishes to follow it, he puts his hand upon the chain, he detaches the ring.

Antiquity divined the mystery of the attraction of death, and represented it in the fable of Hylas. Weary with a long voyage, Hylas has arrived in a flowered, enamelled isle; he approaches a fountain to draw water; a gracious mirage smiles at him; he sees a nymph stretch out her arms to him, his own lose nerve, and cannot draw back the heavy jar; the fresh fragrance of the spring put him to sleep; the perfumes {120} of the bank intoxicate him. There he is, bent over the water like a narcissus whose stalk has been broken by a child at play; the full jar falls to the bottom, and Hylas follows it; he dies, dreaming that nymphs caress him, and no longer hears the voice of Hercules recalling him to the labours of life; Hercules, who runs wildly everywhere, crying, "Hylas! Hylas!"

Another fable, not less touching, which steps forth from the shadows of the Orphic initiation, is that of Eurydice recalled to life by the miracles of harmony and love, of Eurydice, that sensitive broken on the very day of her marriage, who takes refuge in the tomb, trembling with modesty. Soon she hears the lyre of Orpheus, and slowly climbs again towards the light; the terrible divinities of Erebus dare not bar her passage. She follows the poet, or rather the poetry which adores. ... But, woe to the lover if he changes the magnetic current and pursues in his turn, with a single look, her whom he should only attract! The sacred love, the virginal love, the love which is stronger than the tomb, seeks only devotion, and flies in terror before the egoism of desire. Orpheus knows it; but, for an instant, he forgets it. Eurydice, in her white bridal dress, lies upon the marriage bed; he wears the vestments of Grand Hierophant, he stands upright, his lyre in his hand, his head crowned with the sacred laurel, his eyes turned towards the East, and he sings. He sings of the luminous arrows of love that traverse the shadows of old Chaos, the waves of soft, clear light, flowing from the black teats of the mother of the gods, from which hang the two children, Eros and Anteros. He says the song of Adonis returning to life in answer to the complaint of Venus, reviving like a flower under the shining dew of her {121} tears; the song of Castor and Pollux, whom death could not divide, and who love alternately in hell and upon earth. ... Then he calls softly Eurydice, his dear Eurydice, his so much loved Eurydice:

Ah! miseram Eurydicen anima fugiente vocabat,
Eurydicen! toto referebant flumine ripae.

While he sings, that pallid statue of the sculptor death takes on the colour of the first tint of life, its white lips begin to redden like the dawn ... Orpheus sees her, he trembles, he stammers, the hymn almost dies upon his lips, but she pales anew; then the Grand Hierophant tears from his lyre sublime heartrending songs, he looks no more save upon Heaven, he weeps, he prays, and Eurydice opens her eyes ... Unhappy one, do not look

at her! sing! sing! do not scare away the butterfly of Psyche, which is about to alight on this flower! But the insensate man has seen the look of the woman whom he has raised from the dead, the Grand Hierophant gives place to the lover, his lyre falls from his hands, he looks upon Eurydice, he darts towards her, ... he clasps her in his arms, he finds her frozen still, her eyes are closed again, her lips are paler and colder than ever, the sensitive soul has trembled, the frail cord is broken anew --- and for ever. ... Eurydice is dead, and the hymns of Orpheus can no longer recall her to life!

In our "Dogme et rituel de la haute magie," we had the temerity to say that the resurrection of the dead is not an impossible phenomenon even on the physical plane; and in saying that, we have not denied or in any way contradicted the fatal law of death. A death which can discontinue is only lethargy and slumber; but it is by lethargy and slumber that {122} death always begins. The state of profound peace which succeeds the agitations of life carries away the relaxed and sleeping soul; one cannot make it return, and force it to plunge anew into life, except by exciting violently all its affections and all its desires. When Jesus, the Saviour of the world, was upon earth, the earth was more beautiful and more desirable than Heaven; and yet it was necessary for Jesus to cry aloud and apply a shock in order to awaken Jairus's daughter. It was by dint of shudderings and tears that he called back his friend Lazarus from the tomb, so difficult is it to interrupt a tired soul who is sleeping his beauty-sleep!

At the same time, the countenance of death has not the same serenity for every soul that contemplates it. When one has missed the goal of life, when one carries away with one frenzied greeds or unassuaged hates, eternity appears to the ignorant or guilty soul with such a formidable proportion of sorrows, that it sometimes tries to fling itself back into mortal life. How many souls, urged by the nightmare of hell, have taken refuge in their frozen bodies, their bodies already covered with funereal marble! Men have found skeletons turned over, convulsed, twisted, and they have said, "Here are men who have been buried alive." Often this was not the case. These may always be waifs of death, men raised from the tomb, who, before they could abandon themselves altogether to the anguish of the threshold of eternity, were obliged to make a second attempt.

A celebrated magnetist, Baron Dupotet, teaches in his secret book on "Magic" that one can kill by magic as by electricity. There is nothing strange in this revelation for {123} anyone who is well acquainted with the analogies of Nature. It is certain that in diluting beyond measure, or in coagulating suddenly, the plastic medium of a subject, it is possible to loose the body from the soul. It is sometimes sufficient to arouse a violent anger, or an overmastering fear in anyone, to kill him suddenly.

The habitual use of magnetism usually puts the subject who abandons himself to it at the mercy of the magnetizer. When communication is well-established, and the magnetizer can produce at will slumber, insensibility, catalepsy, and so on, it will only require a little further effort to bring on death.

We have been told as an actual fact a story whose authenticity we will not altogether guarantee.

We are about to repeat it because it may be true.

Certain persons who doubted both religion and magnetism, of that incredulous class which is ready for all superstitions and all fanaticisms, had persuaded a poor girl to submit to their experiments for a fee. This girl was of an impressionable and nervous nature, fatigued moreover by the excesses of a life which had been more than irregular, while she was already disgusted with existence. They put her to sleep; bade her see; she weeps and struggles. They speak to her of God; she trembles in every limb.

"No," said she, "no;" He frightens me; I will not look at Him."

"Look at Him, I wish it."

She opens her eyes, her pupils expand; she is terrifying.

"What do you see?"

"I should not know how to say it. ... Oh for pity's sake awaken me!" {124}

"No, look, and say what you see."

"I see a black night in which whirl sparks of every colour around two great ever-rolling eyes. From these eyes leap rays whose spiral whorls fill space. ... Ho, it hurts me! Wake me!"

"No, look."

"Where do you wish me to look now?"

"Look into Paradise."

"No, I cannot climb there; the great night pushes me back, I always fall back."

"Very well then, look into hell."

Here the sleep-waker became convulsively agitated.

"No, no!" she cried sobbing; "I will not! I shall be giddy; I should fall! Oh, hold me back! Hold me back!"

"No, descend."

"Where do you want me to descend?"

"Into hell."

"But it is horrible! No! No! I will not go there!"

"Go there."

"Mercy!"

"Go there. It is my will."

The features of the sleep-waker become terrible to behold; her hair stands on end; her wide-opened eyes show only the white; her breast heaves, and a sort of death-rattle escapes from her throat.

"Go there. It is my will," repeats the magnetizer.

"I am there!" says the unhappy girl between her teeth, falling back exhausted. Then she no longer answers; her head hangs heavy on her shoulder; her arms fall idly by her side. They approach her. They touch her. They try to {125} waken her, but it is too late; the crime was accomplished; the woman was dead. It was to the public incredulity in the matter of magnetism that the authors of this sacrilegious experiment owed their own immunity from prosecution. The authorities held an inquest, and death was attributed to the rupture of an aneurism. The body, anyhow, bore no trace of violence; they had it buried, and there was an end of the matter.

Here is another anecdote which we heard from a travelling companion.

Two friends were staying in the same inn, and sharing the same room. One of them had a habit of talking in his sleep, and, at that time, would answer the questions which his comrade put to him. One night, he suddenly uttered stifled cries; his companion woke up and asked him what was the matter.

"But, don't you see," said the sleeper, "don't you see that enormous stone ... it is becoming loose from the mountain ... it is falling on me, it is going to crush me."

"Oh, well, get out of its way!"

"Impossible! My feet are caught in brambles that cling ever closer. Ah! Help! Help! There is the great stone coming right upon me!"

"Well, there it is!" said the other laughing, throwing the pillow at his head in order to wake him.

A terrible cry, suddenly strangled in his throat, a convulsion, a sigh, then nothing more. The practical joker gets up, pulls his comrade's arm, calls him; in his turn, he becomes frightened, he cries out, people come with lights ... the unfortunate sleep-waker was dead. {126}

CHAPTER III

MYSTERIES OF HALLUCINATIONS AND OF THE EVOCATION OF SPIRITS

AN hallucination is an illusion produced by an irregular movement of the astral light. It is, as we said previously, the admixture of the phenomena of sleep with those of waking.

Our plastic medium breathes in and out the astral light or vital soul of the earth, as our body breathes in and out the terrestrial atmosphere. Now, just as in certain places the air is impure and not fit for breathing, in the same way, certain unusual circumstances may make the astral light unwholesome, and not assimilable.

The air of some places may be too bracing for some people, and suit others perfectly; it is exactly the same with the magnetic light.

The plastic medium is like a metallic statue always in a state of fusion. If the mould is defective, it becomes deformed; if the mould breaks, it runs out.

The mould of the plastic medium is balanced and polarized vital force. Our body, by means of the nervous system, attracts and retains this fugitive form of light; but local fatigue, or partial over-excitement of the apparatus, may occasion fluidic deformities.

These deformities partially falsify the mirror of the imagination, and thus occasion habitual hallucinations to the static type of visionary.

The plastic medium, made in the image and likeness of our {127} body, of which it figures every organ in light, has a sight, touch, hearing, smell and taste which are proper to itself; it may, when it is over-excited, communicate them by vibrations to the nervous apparatus in such a manner that the hallucination is complete. The imagination seems then to triumph over Nature itself, and produces truly strange phenomena. The material body, deluged with fluid, seems to participate in the fluidic qualities, it escapes from the operation of the laws of gravity, becomes momentarily invulnerable, and even invisible, in a circle of persons suffering from collective hallucination. The convulsionaries of St. Medard, as one knows, had their flesh torn off with red-hot pincers, had themselves felled like oxen, and ground like corn, and crucified, without suffering any pain; they were levitated, walked about head downwards, and ate bent pins and digested them.

We think we ought to recapitulate here the remarks which we published in the "Estafette" on the prodigies produced by the American medium Home, and on several phenomena of the same kind.

We have never personally witnessed Mr. Home's miracles, but our information comes from the best sources; we gathered it in a house where the American medium had been received with kindness when he was in misfortune, and with indulgence when he reached the point of thinking that his illness was a piece of good luck; in the house of a lady born in Poland, but thrice French by the nobility of her heart, the indescribable charm of her spirit, and the European celebrity of her name.

The publication of this information in the "Estafette" attracted to us at that time, without our particularly knowing {128} why, the insults of a Mr. de Pene, since then become known to fame through his unfortunate duel. We thought at the time of La Fontaine's fable about the fool who threw stones at the sage. Mr. de Pene spoke of us as an unfrocked priest, and a bad Catholic. We at least showed ourself a good Christian in pitying and forgiving him, and as it is impossible to be an unfrocked priest without ever having been a priest, we let fall to the ground an insult which did not reach us.

SPOOKS IN PARIS.

Mr. Home, a week ago, was once more about to quit Paris, that Paris where even the angels and the demons, if they appeared in any shape, would not pass very long for marvellous beings, and would find nothing better to do than to return at top-speed to heaven or to hell, to escape the forgetfulness and the neglect of human kind.

Mr. Home, his air sad and disillusioned, was then bidding farewell to a noble lady whose kindly welcome had been one of the first happiness which he had tasted in France. Mme. de B... treated him very kindly that day, as always, and asked him to stay to dinner; the man of mystery was about to accept, when, some one having just said that they were waiting for a qabalist, well known in the world of occult science by the publication of a book entitled "Dogme et rituel de la haute magie," Mr. Home suddenly changed countenance, and said, stammering, and with a visible embarrassment, that he could not remain, and that the approach of this Professor of Magic caused him an incomparable terror. Everything one could say to reassure him proved useless. "I do not presume to judge the man," said he; "I do not {129} assert that he is good or evil, I know nothing about it; but his atmosphere hurts me; near him I should feel myself, as it were, without force, even without life." After which explanation. Mr. Home hastened to salute and withdraw.

This terror of miracle-mongers in the presence of the veritable initiates of science, is not a new fact in the annals of occultism. You may read in Philostratus the history of the Lamia who trembles on hearing the approach of Apollonius of Tyana. Our admirable story-teller Alexander Dumas dramatized this magical anecdote in the magnificent epitome of all legends which forms the prologue to his great epic novel, "The Wandering Jew." <<Some authorities attribute this novel to Eugene Sue. --- TRANS.>> The scene takes place at Corinth; it is an old-time wedding with its beautiful children crowned with flowers, bearing the nuptial torches, and singing gracious epithalamia flowered with voluptuous images like the poems of Catullus. The bride is as beautiful in her chaste draperies as the ancient Polyhymnia; she is amorous and deliciously provoking in her

modesty, like a Venus of Correggio, or a Grace of Canova. The bridegroom is Clinias, a disciple of the famous Apollonius of Tyana. The master had promised to come to his disciple's wedding, but he does not arrive, and the fair bride breathes easier, for she fears Apollonius. However, the day is not over. The hour has arrived when the newly married are to be conducted to the nuptial couch. Meroe trembles, pales, looks obstinately towards the door, stretches out her hand with alarm and says in a strangled voice: "Here he is! It is he!" It was in fact Apollonius. Here is the magus; here is the master; the hour of enchantments has passed; jugglery falls before true {130} science. One seeks the lovely bride, the white Meroe, and one sees no more than an old woman, the sorceress Canidia, the devourer of little children. Clinias is disabused; he thanks his master, he is saved.

The vulgar are always deceived about magic, and confuse adepts with enchanters. True magic, that is to say, the traditional science of the magi, is the mortal enemy of enchantment; it prevents, or makes to cease, sham miracles, hostile to the light, that fascinate a small number of prejudiced or credulous witnesses. The apparent disorder in the laws of Nature is a lie: it is not then a miracle. The true miracle, the true prodigy always flaming in the eyes of all, is the ever constant harmony of effect and cause; these are the splendours of eternal order!

We could not say whether Cagliostro would have performed miracles in the presence of Swedenborg; but he would certainly have dreaded the presence of Paracelsus and of Henry Khunrath, if these great men had been his contemporaries.

Far be it from us, however, to denounce Mr. Home as a low-class sorcerer, that is to say, as a charlatan. The celebrated American medium is sweet and natural as a child. He is a poor and over-sensitive being, without cunning and without defence; he is the plaything of a terrible force of whose nature he is ignorant, and the first of his dupes is certainly himself.

The study of the strange phenomena which are produced in the neighbourhood of this young man is of the greatest importance. One must seriously reconsider the too easy denials of the eighteenth century, and open out before {131} science and reason broader horizons than those of a bourgeois criticism, which denies everything which it does not yet know how to explain to itself. Facts are inexorable, and genuine good faith should never fear to examine them.

The explanation of these facts, which all traditions obstinately affirm, and which are reproduced before our eyes with tiresome publicity, this explanation, ancient as the facts themselves, rigorous as mathematics, but drawn for the first time from the shadows in which the hierophants of all ages have hidden it, would be a great scientific event if it could obtain sufficient light and publicity. This event we are perhaps about to prepare, for one would not permit us the audacious hope of accomplishing it.

Here, in the first place, are the facts, in all their singularity. We have verified them, and we have established them with a rigorous exactitude, abstaining in the first place from all explanation and all commentary.

Mr. Home is subject to trances which put him, according to his own account, in direct communication with the soul of his mother, and, through her, with the entire world of spirits. He describes, like the sleep-wakers of Cahagnet, persons whom he has never seen, and who are recognized by those who evoke them; he will tell you even their names, and will reply, on their behalf, to questions which can be understood only by the soul evoked and yourselves.

When he is in a room, inexplicable noises make themselves heard. Violent blows resound upon the furniture, and in the walls; sometimes doors and windows open by themselves, as if they were blown open by a storm; one even hears the wind and the rain, though when one goes out of doors, the sky {132} is cloudless, and one does not feel the lightest breath of wind.

The furniture is overturned and displaced, without anybody touching it.

Pencils write of their own accord. Their writing is that of Mr. Home, and they make the same mistakes as he does.

Those present feel themselves touched and seized by invisible hands. These contacts, which seem to select ladies, lack a serious side, and sometimes even propriety. We think that we shall be sufficiently understood.

Visible and tangible hands come out, or seem to come out, of tables; but in this case, the tables must be covered. The invisible agent needs certain apparatus, just as do the cleverest successors of Robert Houdin.

These hands show themselves above all in darkness; they are warm and phosphorescent, or cold and black. They write stupidities, or touch the piano; and when they have touched the piano, it is necessary to send for the tuner, their contact being always fatal to the exactitude of the instrument.

One of the most considerable personages in England, Sir Bulwer Lytton, has seen and touched those hands; we have read his written and signed attestation. He declares even that he has seized them, and drawn them towards himself with all his strength, in order to withdraw from their incognito the arm to which they should naturally be attached. But the invisible object has proved stronger than the English novelist, and the hands have escaped him.

A Russian nobleman who was the protector of Mr. Home, and whose character and good faith could not possibly be doubted, Count A. B-----, has also seen and seized with {133} vigor the mysterious hands. "They are," says he, "perfect shapes of human hands, warm and living, only one feels no bones." Pressed by an unavoidable constraint, those hands did not struggle to escape, but grew smaller, and in some way melted, so that the Count ended by no longer holding anything.

Other persons who have seen them, and touched them, say that the fingers are puffed out and stiff, and compare them to gloves of india-rubber, swollen with a warm and phosphorescent air. Sometimes, instead of hands, it is feet which produce themselves, but never naked. The spirit, which probably lacks footwear, respects (at least in this particular) the delicacy of ladies, and never shows his feet but under a drapery or a cloth.

The production of these feet very much tires and frightens Mr. Home. He then endeavours to approach some healthy person, and seizes him like a drowning man; the person so seized by the medium feels himself, on a sudden, in a singular state of exhaustion and debility.

A Polish gentleman, who was present at one of the "seances" of Mr. Home, had placed on the ground between his feet a pencil on a paper, and had asked for a sign of the presence of the spirit. For some instants nothing stirred, but suddenly, the pencil was thrown to the other end of the room. The gentleman stooped, took the paper, and saw there three gabalistic signs which nobody understood. Mr. Home (alone) appeared, on seeing them, to be very much upset, and even frightened; but he refused to explain himself as to the nature and significance of these characters. The investigators accordingly kept them, and took them to that Professor of High {134} Magic whose approach had been so much dreaded by the medium. We have seen them, and here is a minute description of them.

They were traced forcibly, and the pencil had almost cut the paper.

They had been dashed on to the paper without order or alignment.

The first was the symbol which the Egyptian initiates usually placed in the hand of Typhon. A tau with upright double lines opened in the form of a compass; an ankh (or crux ansata) having at the top a circular ring; below the ring, a double horizontal line; beneath the double horizontal line, two oblique lines, like a V upside down.

The second character represented a Grand Hierophant's cross, with the three hierarchical cross-bars. This symbol, which dates from the remotest antiquity, is still the attribute of our sovereign pontiffs, and forms the upper extremity of their pastoral staff. But the sign traced by the pencil had this particularity, that the upper branch, the head of the cross, was double, and formed again the terrible Typhonian V, the sign of antagonism and separation, the symbol of hate and eternal combat.

The third character was that which Freemasons call the Philosophical Cross, a cross with four equal arms, with a point in each of its angles. But, instead of four points, there were only two, placed in the two right-hand corners, once more a sign of struggle, separation and denial.

The Professor, whom one will allow us to distinguish from the narrator, and to name in the third person in order not to weary our readers in having the air of speaking of {135} ourself --- the Professor, then, Master Eliphas Levi, gave the persons assembled in Mme. de B-----'s drawing-room the scientific explanation of the three signatures, and this is what he said:

"These three signs belong to the series of sacred and primitive hieroglyphs, known only to initiates of the first order. The first is the signature of Typhon. It expresses the blasphemy of the evil spirit by establishing dualism in the creative principle. For the crux ansata of Osiris is a lingam upside down, and represents the paternal and active force of God (the vertical line extending from the circle)

fertilizing passive nature (the horizontal line). To double the vertical line is to affirm that nature has two fathers; it is to put adultery in the place of the divine motherhood, it is to affirm, instead of the principle of intelligence, blind fatality, which has for result the eternal conflict of appearances in nothingness; it is, then, the most ancient, the most authentic, and the most terrible of all the stigmata of hell. It signifies the "atheistic god"; it is the signature of Satan.

"This first signature is hieratical, and bears reference to the occult characters of the divine world.

"The second pertains to philosophical hieroglyphs, it represents the graduated extent of idea, and the progressive extension of form.

"It is a triple tau upside down; it is human thought affirming the absolute in the three worlds, and that absolute ends here by a fork, that is to say, by the sign of doubt and antagonism. So that, if the first character means: 'There is no God,' the rigorous signification of this one is: 'Hierarchical truth does not exist.' {136}

"The third or philosophical cross has been in all initiations the symbol of Nature, and its four elementary forms. The four points represent the four indicible and incommunicable letters of the occult tetragram, that eternal formula of the Great Arcanum, G.'. A.'.

"The two points on the right represent force, as those on the left symbolize love, and the four letters should be read from right to left, beginning by the right-hand upper corner, and going thence to the left-hand lower corner, and so for the others, making the cross of St. Andrew.

"The suppression of the two left-hand points expresses the negation of the cross, the negation of mercy and of love.

"The affirmation of the absolute reign of force, and its eternal antagonism, from above to beneath, and from beneath to above.

"The glorification of tyranny and of revolt.

"The hieroglyphic sign of the unclean rite, with which, rightly or wrongly, the Templars were reproached; it is the sign of disorder and of eternal despair."

Such, then, are the first revelations of the hidden science of the magi with regard to these phenomena of supernatural manifestations. Now let it be permitted to us to compare with these strange signatures other contemporary apparitions of phenomenal writings, for it is really a brief which science ought to study before taking it to the tribunal of public opinion. One must then despise no research, overlook no clue.

In the neighbourhood of Caen, at Tilly-sur-Seulles, a series of inexplicable facts occurred some years ago, under the influence of a medium, or ecstatic, named Eugene Vintras. {137}

Certain ridiculous circumstances and a prosecution for swindling soon caused this thaumaturgist to fall into oblivion, and even into contempt; he had, moreover, been attacked with violence in pamphlets whose authors had at one time been admirers of his doctrine, for the medium Vintras took it upon himself to dogmatize. One thing, however, is remarkable in the invectives of which he is the object: his adversaries, though straining every effort in order to scourge him, recognize the truth of his miracles, and content themselves with attributing them to the devil.

What, then, are these so authentic miracles of Vintras? On this subject we are better informed than anybody, as will soon appear. Affidavits signed by honourable witnesses, persons who are artists, doctors, priests, all men above reproach, have been communicated to us; we have questioned eye-witnesses, and, better than that, we have seen with our own eyes. The facts deserve to be described in detail.

There is in Paris a writer named Mr. Madrolle, who is, to say the least of it, a bit eccentric. He is an old man of good family. He wrote at first on behalf of Catholicism in the most exalted way, received most flattering encouragements from ecclesiastical authority, and even letters from the Holy See. Then he saw Vintras; and, led away by the prestige of his miracles, became a determined sectarian, and an irreconcilable enemy of the hierarchy and of the clergy.

At the period when Eliphaz Levi was publishing his "Dogme et rituel de la haute magie," he received a pamphlet from Mr. Madrolle which astonished him. In it, the author vigorously sustained the most unheard of paradoxes in the disordered style of the ecstatics. For him, life sufficed for {138} the expiation of the greatest crimes, since it was the consequence of a sentence of death. The most wicked men, being the most

unhappy of all, seemed to him to offer the sublimest of expiations to God. He broke all bounds in his attack on all repression and all damnation. "A religion which damns," he cried, "is a damned religion!" He further preached the most absolute licence under the pretext of charity, and so far forgot himself as to say, that "the most imperfect and the most apparently reprehensible act of love was worth more than the best of prayers." <<Quoted with approval in solution of the First Problem, IX, p. 52. --- O. M. It is difficult to determine whether the words 'act of love' should be interpreted in their gross, or in their mystical, sense. Perhaps Madrolle was himself intentionally ambiguous. --- TRANS.>> It was the Marquis de Sade turned preacher! <<But the Marquis de Sade was, above all, a preacher. Three-fourths of "Justine" are verbose arguments in favour of so-called vice. Again Levi trips in referring to an author whom he has not read. --- TRANS.>> Further, he denied the existence of the devil with an enthusiasm often full of eloquence.

"Can you conceive," said he, "a devil tolerated and authorized by God? Can you conceive, further, a God who made the devil, and who allowed him to ravage creatures already so weak, and so prompt to deceive themselves! A god of the devil, in short, abetted, protected, and scarcely surpassed in his revenges, by a devil of a god!" The rest of the pamphlet was of the same vigour. The Professor of Magic was almost frightened, and inquired the address of Mr. Madrolle. It was not without some trouble that he obtained an interview with this singular pamphleteer, and here is, more or less, their conversation:

ELIPHAS LEVI. "Sir, I have received a pamphlet from you. {139} I am come to thank you for your gift, and, at the same time, to testify to my astonishment and disappointment."

MR. MADROLLE. "Your disappointment, sir! Pray explain yourself, I do not understand you."

"It is a lively regret to me, sir, to see you make mistakes which I have myself at one time made. But I had then, at least, the excuse of inexperience and youth. Your pamphlet lacks conviction, because it lacks discrimination. Your intention was doubtless to protest against errors in belief, and abuses in morality: and behold, it is the belief and the morality themselves that you attack! The exaltation which overflows in your pamphlet may indeed do you the greatest harm, and some of your best friends must have experienced anxiety with regard to the state of your health. ..."

"Oh, no doubt; they have said, and say still, that I am mad. But it is nothing new that believers must undergo the folly of the cross. I am exalted, sir, because you yourself would be so in my place, because it is impossible to remain calm in the presence of prodigies. ..."

"Oh, oh, you speak of prodigies, that interests me. Come, between ourselves, and in all good faith, of what prodigies are you speaking?"

"Eh, what prodigies should they be but those of the great prophet Elias, returned to earth under the name of Pierre Michel?"

"I understand; you mean Eugene Vintras. I have heard his prophecies spoken of. But does he really perform miracles?"

["Here Mr. Madrolle jumps in his chair, raises his eyes and his hands to heaven, and finally smiles with a condescension which seems to sound the depths of pity."] {140}

"Does he do miracles, sir?"

"But the greatest!"

"The most astonishing!"

"The most incontestable!"

"The truest miracles that have ever been done on earth since the time of Jesus Christ! ... What! Thousands of hosts appear on altars where there were none; wine appears in empty chalices, and it is not an illusion, it is wine, a delicious wine ... celestial music is heard, perfumes of the world beyond fill the room, and then blood ... real human blood (doctors have examined it!), real blood, I tell you, sweats and sometimes flows from the hosts, imprinting mysterious characters on the altars! I am talking to you of what I have seen, of what I have heard, of what I have touched, of what I have tasted! And you want me to remain cold at the bidding of an ecclesiastical authority which finds it more convenient to deny everything than to examine the least thing! ..."

"By permission, sir; it is in religious matters, above all, that authority can never be wrong. ... In religion, good is hierarchy, and evil is anarchy; to what would the

influence of the priesthood be reduced, in effect, if you set up the principle that one must rather believe the testimony of one's senses than the decision of the Church? Is not the Church more visible than all your miracles? Those who see miracles and who do not see the Church are much more to be pitied than the blind, for there remains to them not even the resource of allowing themselves to be led. ..."

"Sir, I know all that as well as you do. But God cannot be divided against Himself. He cannot allow good faith to be deceived, and the Church itself could hardly decide that {141} I am blind when I have eyes. ... Here, see what John Huss says in his letter, the forty-third letter, towards the end:

"'A doctor of theology said to me: "In everything I should submit myself to the Council; everything would then be good and lawful for me." He added: "If the Council said that you had only one eye, although you have two, it would be still necessary to admit that the Council was not wrong." "Were the whole world," I replied, "to affirm such a thing, so long as I had the use of my reason, I should not be able to agree without wounding my conscience."' I will say to you, like John Huss, 'Before there were a Church and its councils there were truth and reason.'"

"Pardon me if I interrupt, my dear sir; you were a Catholic at one time, you are no longer so; consciences are free. I shall merely submit to you that the institution of the hierarchical infallibility in matters of dogma is reasonable in quite another sense, and far more incontestably true than all the miracles of the world. Besides, what sacrifices ought one not to make in order to preserve peace! Believe me, John Huss would have been a greater man if he had sacrificed one of his eyes to universal concord, rather than deluge Europe with blood! O sir! let the Church decide when she will that I have but one eye; I only ask her one favour, it is to tell me in which eye I am blind, in order that I may close it and look with the other with an irreproachable orthodoxy!"

"I admit that I am not orthodox in your fashion."

"I perceive that clearly. But let us come to the miracles! You have then seen, touched, felt, tasted them; but, come, putting exaltation on one side, please give me a thoroughly detailed and circumstantial account of the affair, and, above {142} all, evident proof of miracle. Am I indiscreet in asking you that?"

"Not the least in the world; but which shall I choose? There are so many!"

"Let me think," added Mr. Madrolle, after a moment's reflection and with a slight trembling in the voice, "the prophet is in London, and we are here. Eh! well, if you only make a mental request to the prophet to send you immediately the communion, and if in a place designated by you, in your own house, in a cloth, or in a book, you found a host on your return, what would you say?"

"I should declare the fact inexplicable by ordinary critical rules."

"Oh, well, sir," cried Mr. Madrolle, triumphantly, "there is a thing that often happens to me; whenever I wish, that is to say, whenever I am prepared and hope humbly to be worthy of it! Yes, sir, I find the host when I ask for it; I find it real and palpable, but often ornamented with little hearts, little miraculous hearts, which one might think had been painted by Raphael."

Eliphaz Levi, who felt ill at ease in discussing facts with which there was mingled a sort of profanation of the most holy things, then took his leave of the one-time Catholic writer, and went out meditating on the strange influence of this Vintras, who had so overthrown that old belief, and turned the old savant's head.

Some days afterwards, the qabalist Eliphaz was awakened very early in the morning by an unknown visitor. It was a man with white hair, entirely clothed in black; his physiognomy {143} that of an extremely devout priest; his whole air, in short, was entirely worthy of respect.

This ecclesiastic was furnished with a letter of recommendation conceived in these terms:

"DEAR MASTER,

"This is to introduce to you an old savant, who wants to gabble Hebrew sorcery with you. Receive him like myself --- I mean as I myself received him --- by getting rid of him in the best way you can.

"Entirely yours, in the sacrosanct Qabalah,
"AD. DESBARROLLES."

"Reverend sir," said Eliphas, smiling, after having read the letter. "I am entirely at your service, and can refuse nothing to the friend who writes to me. You have then seen my excellent disciple Desbarrolles?"

"Yes, sir, and I have found in him a very amiable and very learned man. I think both you and him worthy of the truth which has been lately revealed by astonishing miracles, and the positive revelations of the Archangel St. Michael."

"Sir, you do us honour. Has then the good Desbarrolles astonished you by his science?"

"Oh, certainly he possesses in a very remarkable degree the secrets of cheiromancy; by merely inspecting my hand, he told me nearly the whole history of my life."

"He is quite capable of that. But did he enter into the smallest details?"

"Sufficiently, sir, to convince me of his extraordinary power."

"Did he tell you that you were once the vicar of {144} Mont-Louis, in the diocese of Tours? That you are the most zealous disciple of the ecstatic Eugene Vintras? And that your name is Charvoz?"

It was a veritable thunderbolt; at each of these three phrases the old priest jumped in his chair. When he heard his name, he turned pale, and rose as if a spring had been released.

"You are then really a magician?" he cried; "Charvoz is certainly my name, but it is not that which I bear; I call myself La Paraz."

"I know it; La Paraz is the name of your mother. You have left a sufficiently enviable position, that of a country vicar, and your charming vicarage, in order to share the troubled existence of a sectary."

"Say of a great prophet!"

"Sir, I believe perfectly in your good faith. But you will permit me to examine a little the mission and the character of your prophet."

"Yes, sir; examination, full light, the microscope of science, that is all we ask. Come to London, sir, and you will see! The miracles are permanently established there."

"Would you be so kind, sir, as to give me, first of all, some exact and conscientious details with regard to the miracles?"

"Oh, as many as you like!"

And immediately the old priest began to recount things which the whole world would have found impossible, but which did not even turn a eye-lash of the Professor of Transcendental Magic. {145}

Here is one of his stories:

One day Vintras, in an access of enthusiasm, was preaching before his heterodox altar; twenty-five persons were present. An empty chalice was upon the altar, a chalice well known to the Abbe Charvoz; he brought it himself from his church of Mont-Louis, and he was perfectly certain that the sacred vase had neither secret ducts nor double bottom.

"'In order to prove to you,' said Vintras, 'that it is God Himself who inspires me, He acquaints me that this chalice will fill itself with drops of His blood, under the appearance of wine, and you will all be able to taste the fruit of the vines of the future, the wine which we shall drink with the Saviour in the Kingdom of His Father...'

"Overcome with astonishment and fear," continued the Abbe Charvoz, "I go up to the altar, I take the chalice, I look at the bottom of it: it was entirely empty. I overturned it in the sight of everyone, then I returned to kneel at the foot of the altar, holding the chalice between my two hands... Suddenly there was a slight noise; the noise of a drop of water, falling into the chalice from the ceiling, was distinctly heard, and a drop of wine appeared at the bottom of the vase.

"Every eye was fixed on me. Then they looked at the ceiling, for our simple chapel was held in a poor room; in the ceiling was neither hole nor fissure; nothing was seen to fall, and yet the noise of the fall of the drops multiplied, it became more rapid, and more frequent, .. and the wine climbed from the bottom of the chalice towards the brim.

"When the chalice was full, I bore it slowly around so that all might see it; then the prophet dipped his lips into it, and all, one after the other, tasted the miraculous wine. It is in {146} vain to search memory for any delicious taste which would give an idea of it... And what shall I tell you," added the Abbe Charvoz, "of those miracles of blood which astonish us every day? Thousands of wounded and bleeding hosts are found upon our altars. The sacred stigmata appear to all who wish to see them. The hosts, at first white, slowly become marked with characters and hearts in blood. ... Must one believe that God abandons the holiest objects to the false miracles of the devil? Should

not one rather adore, and believe that the hour of the supreme and final revelation has arrived?"

Abbe Charvoz, as he thus spoke, had in his voice that sort of nervous trembling that Eliphaz Levi had already noticed in the case of Mr. Madrolle. The magician shook his head pensively; then, suddenly:

"Sir," said he to the Abbe; "you have upon you one or two of these miraculous hosts. Be good enough to show them to me."

"Sir-----"

"You have some, I know it; why should you deny it?"

"I do not deny it," said Abbe Charvoz; "but you will permit me not to expose to the investigations of incredulity objects of the most sincere and devout belief."

"Reverend sir," said Eliphaz gravely; "incredulity is the mistrust of an ignorance almost sure to deceive itself. Science is not incredulous. I believe, to begin with, in your own conviction, since you have accepted a life of privation and even of reproach, in order to stick to this unhappy belief. Show me then your miraculous hosts, and believe entirely in my respect for the objects of a sincere worship." {147}

"Oh, well!" said the Abbe Charvoz, after another slight hesitation; "I will show them to you."

Then he unbuttoned the top of his black waistcoat and drew forth a little reliquary of silver, before which he fell on his knees, with tears in his eyes, and prayers on his lips; Eliphaz fell on his knees beside him, and the Abbe opened the reliquary.

There were in the reliquary three hosts, one whole, the two others almost like paste, and as it were kneaded with blood.

The whole host bore in its centre a heart in relief on both sides; a clot of blood moulded in the form of a heart, which seemed to have been formed in the host itself in an inexplicable manner. The blood could not have been applied from without, for the imbibed colouring matter had left the particles adhering to the exterior surface quite white. The appearance of the phenomenon was the same on both sides. The Master of Magic was seized with an involuntary trembling.

This emotion did not escape the old vicar, who having once again done adoration and closed his reliquary, drew from his pocket an album, and gave it without a word to Eliphaz. ... There were copies of all the bleeding characters which had been observed upon hosts since the beginning of the ecstasies and miracles of Vintras.

There were hearts of every kind, and many different sorts of emblems. But three especially excited the curiosity of Eliphaz to the highest point.

"Reverend sir," said he to Charvoz, "do you know these three signs?"

"No," replied the Abbe ingenuously; "but the prophet assures us that they are of the highest importance, and that {148} their hidden signification shall soon be made known, that is to say, at the end of the Age."

"Oh, well, sir," solemnly replied the Professor of Magic; "even before the end of the Age, I will explain them to you; these three qabalistic signs are the signature of the devil!"

"It is impossible!" cried the old priest.

"It is the case," replied Eliphaz, with determination.

Now, the signs were these:

1 Degree. --- The star of the microsism, or the magic pentagram. It is the five-pointed star of occult masonry, the star with which Agrippa drew the human figure, the head in the upper point, the four limbs in the four others. The flaming star, which, when turned upside down, is the hieroglyphic sign of the goat of Black Magic, whose head may then be drawn in the star, the two horns at the top, the ears to the right and left, the beard at the bottom. It is the sign of antagonism and fatality. It is the goat of lust attacking the heavens with its horns. It is a sign execrated by initiates of a superior rank, even at the Sabbath.<<But if this were on a circular host, how could it be upside down? --- O. M.>>

2 Degree. --- The two hermetic serpents. But the heads and tails, instead of coming together in two similar semicircles, were turned outwards, and there was no intermediate line representing the caduceus. Above the head of the serpents, one saw the fatal V, the Typhonian fork, the character of hell. To the right and left, the sacred numbers III and VII were relegated to the horizontal line which represents passive and secondary things. The meaning of the character was then this:

Antagonism is eternal. {149}

God is the strife of fatal forces, which always create through destruction.

The things of religion are passive and transitory.

Boldness makes use of them, war profits by them, and it is by them that discord is perpetuated.

3 Degree. --- Finally, the qabalistic monogram of Jehovah, the JOD and the HE, but upside down. This is, according to the doctors of occult science, the most frightful of all blasphemies, and signifies, however one may read it, "Fatality alone exists: God and the Spirit are not. Matter is all, and spirit is only a fiction of this matter demented. Form is more than idea, woman more than man, pleasure more than thought, vice more than virtue, the mob more than its chiefs, the children more than their fathers, folly more than reason!"

There is what was written in characters of blood upon the pretended miraculous hosts of Vintras!

We affirm upon our honour that the facts cited above are such as we have stated, and that we ourselves saw and explained the characters according to magical science and the true keys of the Qabalah.

The disciple of Vintras also communicated to us the description and design of the pontifical vestments given, said he, by Jesus Christ Himself to the pretended prophet, during one of his ecstatic trances. Vintras had these vestments made, and clothes himself with them in order to perform his miracles. They are red in colour. He wears upon his forehead a cross in the form of a lingam; and his pastoral staff is surmounted by a hand, all of whose fingers are closed, except the thumb and the little finger.

Now, all that is diabolical in the highest degree. And is {150} it not a really wonderful thing, this intuition of the signs of a lost science? For it is transcendental magic which, basing the universe upon the two columns of Hermes and of Solomon, has divided the metaphysical world into two intellectual zones, one white and luminous, enclosing positive ideas, the other black and obscure, containing negative ideas, and which has given to the synthesis of the first, the name of God, and to that of the other, the name of the devil or of Satan.

The sign of the lingam borne upon the forehead is in India the distinguishing mark of the worshippers of Shiva the destroyer; for that sign being that of the great magical arcanum, which refers to the mystery of universal generation, to bear it on the forehead is to make profession of dogmatic shamelessness. "Now," say the Orientals, "the day when there is no longer modesty in the world, the world, given over to debauch which is sterile, will end at once for lack of mothers. Modesty is the acceptance of maternity."

The hand with the three large fingers closed expresses the negation of the ternary, and the affirmation of the natural forces alone.

The ancient hierophants, as our learned and witty friend Desbarolles is about to explain in an admirable book which is at present in the press, had given a complete "resume" of magical science in the human hand. The forefinger, for them, represented Jupiter; the middle finger, Saturn; the ring-finger, Apollo or the Sun. Among the Egyptians, the middle finger was Ops, the forefinger Osiris, and the little finger Horus; the thumb represented the generative force, and the little finger, cunning. A hand, showing only the thumb and {151} the little finger, is equivalent, in the sacred hieroglyphic language, to the exclusive affirmation of passion and diplomacy. It is the perverted and material translation of that great word of St. Augustine: "Love, and do what you will!" Compare now this sign with the doctrine of Mr. Madrolle: "The most imperfect and the most apparently guilty act of love is worth more than the best of prayers." And you will ask yourself what is that force which, independently of the will, and of the greater or less knowledge of man (for Vintras is a man of no education), formulates its dogmas with signs buried in the rubbish of the ancient world, re-discovers the mysteries of Thebes and of Eleusis, and writes for us the most learned reveries of India with the occult alphabets of Hermes?

What is that force? I will tell you. But I have still plenty of other miracles to tell; and this article is like a judicial investigation. We must, before anything else, complete it.

However, we may be permitted, before proceeding to other accounts to transcribe here a page from a German "illumine," of the work of Ludwig Tieck:

"If, for example, as an ancient tradition informs us, some of the angels whom God had created fell all too soon, and if these, as they also say, were precisely the most brilliant of the angels, one may very well understand by this 'fall' that they sought a

new road, a new form of activity, other occupations, and another life than those orthodox or more passive spirits who remained in the realm assigned to them, and made no use of liberty, the appanage of all of them. Their 'fall' was that weight of form which we now-a-days call reality, and which is a protest on the part of individual existence against {152} its reabsorption into the abysses of universal spirit. It is thus that death preserves and reproduces life, it is thus that life is betrothed to death. ... Do you understand now what Lucifer is? "Is it not the very genius of ancient Prometheus," that force which sets in motion the world, life, even movement, and which regulates the course of successive forms? This force, by its resistance, equilibrated the creative principle. It is thus that the Elohim gave birth to the earth. When, subsequently, men were placed upon the earth by the Lord, as intermediate spirits, in their enthusiasm, which led them to search Nature in its depths, they gave themselves over to the influence of that proud and powerful genius, and when they were softly ravished away over the precipice of death to find life, there it was that they began to exist in a real and natural manner, as is fit for all creatures."

This page needs no commentary, and explains sufficiently the tendencies of what one calls spiritualism, or "spiritism."

It is already a long time since this doctrine, or, rather, this antidoctrine, began to work upon the world, to plunge it into universal anarchy. But the law of equilibrium will save us, and already the great movement of reaction has begun.

We continue the recital of the phenomena.

One day a workman paid a visit to Eliphaz Levi. He was a tall man of some fifty years old, of frank appearance, and speaking in a very reasonable manner. Questioned as to the motive of his visit, he replied: "You ought to know it well enough; I am come to beg and pray you to return to me what I have lost."

We must say, to be frank, that Eliphaz knew nothing of {153} this visitor, nor of what he might have lost. He accordingly replied: "You think me much more of a sorcerer than I am; I do not know who you are, nor what you seek; consequently, if you think that I can be useful to you in any way, you must explain yourself and make your request more precise."

"Oh, well, since you are determined not to understand me, you will at least recognize this," said the stranger, taking from his pocket a little, much-used black book.

It was the "grimoire" of Pope Honorius.

One word upon this little book so much decried.

The "grimoire" of Honorius is composed of an apocryphal constitution of Honorius II, for the evocation and control of spirits; then of some superstitious receipts ... it was the manual of the bad priests who practised Black Magic during the darkest periods of the middle ages. You will find there bloody rites, mingled with profanations of the Mass and of the consecrated elements, formulae of bewitchment and malevolent spells, and practices which stupidity alone could credit or knavery counsel. In fact, it is a book complete of its kind; it is consequently become very rare, and the bibliophile pushes it to very high prices in the public sales.

"My dear sir," said the workman, sighing, "since I was ten years old, I have not missed once performing the orison. This book never leaves me, and I comply rigorously with all the prescribed ceremonies. Why, then, have those who used to visit me abandoned me? Eli, Eli, lama -----"

"Stop," said Eliphaz, "do not parody the most formidable words that agony ever uttered in this world! Who are the beings who visited you by virtue of this horrible book? Do {154} you know them? Have you promised them anything? Have you signed a pact?"

"No," interrupted the owner of the "grimoire;" "I do not know them, and I have entered into no agreement with them. I only know that among them the chiefs are good, the intermediate rank partly good and partly evil; the inferiors bad, but blindly, and without its being possible for them to do better. He whom I evoked, and who has often appeared to me, belongs to the most elevated hierarchy; for he was good-looking, well dressed, and always gave me favourable answers. But I have lost a page of my "grimoire," the first, the most important, that which bore the autograph of the spirit; and, since then, he no longer appears when I call him.

"I am a lost man. I am naked as Job, I have no longer either force or courage. O Master, I conjure you, you who need only say one word, make one sign, and the spirits

will obey, take pity upon me, and restore to me what I have lost!"

"Give me your grimoire!" said Eliphas. "What name used you to give to the spirit who appeared to you?"

"I called him Adonai."

"And in what language was his signature?"

"I do not know, but I suppose it was in Hebrew."

"There," said the Professor of Transcendental Magic, after having traced two words in the Hebrew language in the beginning and at the end of the book. "Here are two words which the spirits of darkness will never counterfeit. Go in peace, sleep well, and no longer evoke spirits."

The workman withdrew.

A week later, he returned to seek the Man of Science. {155}

"You have restored to me hope and life," said he; "my strength is partially returned, I am able with the signatures that you gave me to relieve sufferers, and cast out devils, but "him," I cannot see him again, and, until I have seen him, I shall be sad to the day of my death. Formerly, he was always near me, he sometimes touched me, and he used to wake me up in the night to tell me all that I needed to know. Master, I beg of you, let me see him again!"

"See whom?"

"Adonai,"

"Do you know who Adonai is?"

"No, but I want to see him again."

"Adonai is invisible."

"I have seen him."

"He has no form."

"I have touched him."

"He is infinite."

"He is very nearly of my own height."

"The prophets say of him that the hem of his vestment, from the East to the West, sweeps the stars of the morning."

"He had a very clean surcoat, and very white linen."

"The Holy Scripture says that one cannot see him and live."

"He had a kind and jovial face."

"But how did you proceed in order to obtain these apparitions?"

"Why, I did everything that it tells you to do in the "grimoire." "

"What! Even the bloody sacrifice?"

"Doubtless." {156}

"Unhappy man! But who, then, was the victim?"

At this question, the workman had a slight trembling; he paled, and his glance became troubled.

"Master, you know better than I what it is," said he humbly in a low voice. "Oh, it cost me a great deal to do it; above all, the first time, with a single blow of the magic knife to cut the throat of that innocent creature! One night I had just accomplished the funereal rites, I was seated in the circle on the interior threshold of my door, and the victim had just been consumed in a great fire of alder and cypress wood. ... All of a sudden, quite close to me I dreamt or rather I felt it pass ... I heard in my ear a heartrending wail ... one would have said that it wept; and since that moment, I think that I am hearing it always."

Eliphas had risen; he looked fixedly upon his interlocutor. Had he before him a dangerous madman, capable of renewing the atrocities of the seigneur of Retz? And yet the face of the man was gentle and honest. No, it was not possible.

"But then this victim. .. tell me clearly what it was. You suppose that I know already. Perhaps I do know, but I have reasons for wishing you to tell me."

"It was, according to the magic ritual, a young goat of a year old, virgin, and without defect."

"A real young he-goat?"

"Doubtless. Understand that it was neither a child's toy, nor a stuffed animal."

Eliphas breathed again.

"Good," thought he; "this man is not a sorcerer worthy of the stake. He does not know that the abominable authors {157} of the "grimoire," when they spoke of the 'virgin he-goat,' meant a little child."

"Well," said he to his consultant; "give me some details about your visions. What you tell me interests me in the highest degree."

The sorcerer --- for one must call him so --- the sorcerer then told him of a series of strange facts, of which two families had been witness, and these facts were precisely identical with the phenomena of Mr. Home: hands coming out of walls, movements of furniture, phosphorescent apparitions. One day, the rash apprentice-magician had dared to call up Astaroth, and had seen the apparition of a gigantic monster having the body of a hog, and the head borrowed from the skeleton of a colossal ox. But he told all that with an accent of truth, a certainty of having seen, which excluded every kind of doubt as to the good faith and the entire conviction of the narrator. Eliphas, who is an epicure in magic, was delighted with this find. In the nineteenth century, a real sorcerer of the middle ages, a remarkably innocent and convinced sorcerer, a sorcerer who had seen Satan under the name of Adonai, Satan dressed like a respectable citizen, and Astaroth in his true diabolical form! What a supreme find for a museum! What a treasure for an archaeologist!

"My friend," said he to his new disciple, "I am going to help you to find what you say you have lost. Take my book, observe the prescriptions of the ritual, and come again to see me in a week."

A week later he returned, but this time the workman declared that he had invented a life-saving machine of the greatest importance for the navy. The machine is perfectly {158} put together; it only lacks one thing --- it will not work: there is a hidden defect in the machinery. What was that defect? The evil spirit alone could tell him. It is then absolutely necessary to evoke him! ...

"Take care you do not!" said Eliphas. "You had much better say for nine days this qabalistic evocation." He gave him a leaf covered with manuscript. "Begin this evening, and return to-morrow to tell me what you have seen, for to night you will have a manifestation."

The next day, our good man did not miss the appointment.

"I woke up suddenly," said he, "upon one o'clock in the morning. In front of my bed I saw a bright light, and in this light a "shadowy arm" which passed and repassed before me, as if to magnetize me. Then I went to sleep again, and some instants afterwards, waking anew, I saw again the same light, but it had changed its place. It had passed from left to right, and upon a luminous background I distinguished the silhouette of a man who was looking at me with arms crossed."

"What was this man like?"

"Just about your height and breadth."

"It is well. Go, and continue to do what I told you."

The nine days rolled by; at the end of that time, a new visit; but this time he was absolutely radiant and excited. As soon as he caught sight of Eliphas:

"Thanks, Master!" he cried. "The machine works! People whom I did not know have come to place at my disposal the funds which were necessary to carry out my enterprise; I have found again peace in sleep; and all that thanks to your power!" {159}

"Say, rather, thanks to your faith and your docility. And now, farewell: I must work. .. Well, why do you assume this suppliant air, and what more do you want of me?"

"Oh, if you only would -----"

"Well, what now? Have you not obtained all that you asked for, and even more than you asked for, for you did not mention money to me?"

"Yes, doubtless," said the other sighing; "but I do want to see him again!"

"Incorrigible!" said Eliphas.

Some days afterwards, the Professor of Transcendental Magic was awakened, about two o'clock in the morning, by an acute pain in the head. For some moments he feared a cerebral congestion. He therefore rose, relit his lamp, opened his window, walked to and fro in his study, and then, calmed by the fresh air of the morning, he lay down again, and slept deeply. He had a nightmare: he saw, terribly real, the giant with the fleshless ox's head of which the workman had spoken to him. The monster pursued him, and struggled with him. When he woke up, it was already day, and somebody was knocking at his door. Eliphas rose, threw on a dressing-gown, and opened; it was the workman.

"Master," said he, entering hastily, and with an alarmed air; "how are you?"

"Very well," replied Eliphas.

"But last night, at two o'clock in the morning, did you not run a great danger?"

Eliphas did not grasp the allusion; he already no longer remembered the indisposition

of the night. {160}

"A danger?" said he. "No; none that I know of."

"Have you not been assaulted by a monster phantom, who sought to strangle you? Did it not hurt you?"

Eliphaz remembered.

"Yes," said he, "certainly, I had the beginning of a sort of apoplectic attack, and a horrible dream. But how do you know that?"

"At the same time, an invisible hand struck me roughly on the shoulder, and awoke me suddenly. I dreamt then that I saw you fighting with Astaroth. I jumped up, and a voice said in my ear: 'Arise and go to the help of thy Master; he is in danger.' I got up in a great hurry. But where must I run? What danger threatened you? Was it at your own house, or elsewhere? The voice said nothing about that. I decided to wait for sunrise; and immediately day dawned, I ran, and here I am."

"Thanks, friend," said the magus, holding out his hand; "Astaroth is a stupid joker; all that happened last night was a little blood to the head. Now, I am perfectly well. Be assured, then, and return to your work."

Strange as may be the facts which we have just related, there remains for us to unveil a tragic drama much more extraordinary still.

It refers to the deed of blood which at the beginning of this year plunged Paris and all Christendom into mourning and stupefaction; a deed in which no one suspected that Black Magic had any part.

Here is what happened:

During the winter, at the beginning of last year, a bookseller informed the author of the "Dogme et rituel de la" {161} "haute magie" that an ecclesiastic was looking for his address, testifying the greatest desire to see him. Eliphaz Levi did not feel himself immediately prepossessed with confidence towards the stranger, to the point of exposing himself without precaution to his visits; he indicated the house of a friend, where he was to be in the company of his faithful disciple, Desbarrolles. At the hour and date appointed they went, in fact, to the house of Mme. A-----, and found that the ecclesiastic had been waiting for them for some moments.

He was a young and slim man; he had an arched and pointed nose, with dull blue eyes. His bony and projecting forehead was rather broad than high, his head was dolichocephalic, his hair flat and short, parted on one side, of a greyish blond with just a tinge of chestnut of a rather curious and disagreeable shade. His mouth was sensual and quarrelsome; his manners were affable, his voice soft, and his speech sometimes a little embarrassed. Questioned by Eliphaz Levi concerning the object of his visit, he replied that he was on the look-out for the "grimoire" of Honorius, and that he had come to learn from the Professor of Occult Science how to obtain that little black book, now-a-days almost impossible to find.

"I would gladly give a hundred francs for a copy of that grimoire," said he.

"The work in itself is valueless," said Eliphaz. "It is a pretended constitution of Honorius II, which you will find perhaps quoted by some erudite collector of apocryphal constitutions; you can find it in the library."

"I will do so, for I pass almost all my time in Paris in the public libraries." {162}

"You are not occupied in the ministry in Paris?"

"No, not now; I was for some little while employed in the parish of St. Germain-Auxerrois."

"And you now spend your time, I understand, in curious researches in occult science."

"Not precisely, but I am seeking the realization of a thought. ... I have something to do."

"I do not suppose that this something can be an operation of Black Magic. You know as well as I do, reverend sir, that the Church has always condemned, and still condemns, severely, everything which relates to these forbidden practices."

A pale smile, imprinted with a sort of sarcastic irony, was all the answer that the Abbe gave, and the conversation fell to the ground.

However, the cheiromancer Desbarrolles was attentively looking at the hand of the priest; he perceived it, a quite natural explanation followed, the Abbe offered graciously and of his own accord his hand to the experimenter. Desbarrolles knit his brows, and appeared embarrassed. The hand was damp and cold, the fingers smooth and spatulated; the mount of Venus, or the part of the palm of the hand which corresponds to the thumb, was of a noteworthy development, the line of life was short and broken, there

were crosses in the centre of the hand, and stars upon the mount of the moon.

"Reverend sir," said Desbarrolles, "if you had not a very solid religious education you would easily become a dangerous sectary, for you are led on the one hand toward the most exalted mysticism, and on the other to the most concentrated obstinacy combined with the greatest secretiveness that can {163} possibly be. You want much, but you imagine more, and as you confide your imaginations to nobody, they might attain proportions which would make them veritable enemies for yourself. Your habits are contemplative and rather easygoing, but it is a somnolence whose awakenings are perhaps to be dreaded. You are carried away by a passion which your state of life ----- But pardon, reverend sir, I fear that I am over-stepping the boundaries of discretion."

"Say everything, sir; I am willing to hear all, I wish to know everything."

"Oh, well! If, as I do not doubt to be the case, you turn to the profit of charity all the restless activities with which the passions of your heart furnish you, you must often be blessed for your good works."

The Abbe once more smiled that dubious and fatal smile which gave so singular an expression to his pallid countenance. He rose and took his leave without having given his name, and without any one having thought to ask him for it.

Eliphaz and Desbarrolles reconducted him as far as the staircase, in token of respect for his dignity as a priest.

Near the staircase he turned and said slowly:

"Before long, you will hear something. ... You will hear me spoken of," he added, emphasizing each word. Then he saluted with head and hand, turned without adding a single word, and descended the staircase.

The two friends returned to Mme. A-----'s room.

"There is a singular personage," said Eliphaz; "I think I have seen Pierrot of the Funambules playing the part of a traitor. What he said to us on his departure seemed to me very much like a threat." {164}

"You frightened him," said Mme. A-----. "Before your arrival, he was beginning to open his whole mind, but you spoke to him of conscience and of the laws of the Church, and he no longer dared to tell you what he wished."

"Bah! What did he wish then?"

"To see the devil."

"Perhaps he thought I had him in my pocket?"

"No, but he knows that you give lessons in the Qabalah, and in magic, and so he hoped that you would help him in his enterprise. He told my daughter and myself that in his vicarage in the country, he had already made one night an evocation of the devil by the help of a popular "grimoire." 'Then' said he, 'a whirlwind seemed to shake the vicarage; the rafters groaned, the wainscoting cracked, the doors shook, the windows opened with a crash, and whistlings were heard in every corner of the house.' He then expected that formidable vision to follow, but he saw nothing; no monster presented itself; in a word, the devil would not appear. That is why he is looking for the "grimoire" of Honorius, for he hopes to find in it stronger conjurations, and more efficacious rites."

"Really! But the man is then a monster, or a madman!"

"I think he is just simply in love," said Desbarrolles. "He is gnawed by some absurd passion, and hopes for absolutely nothing unless he can get the devil to interfere."

"But how then --- what does he mean when he says that we shall hear him spoken of?"

"Who knows? Perhaps he thinks to carry off the Queen of England, or the Sultana Valide."

The conversation dropped, and a whole year passed {165} without Mme. A----- or Desbarrolles, or Eliphaz hearing the unknown young priest spoken of.

In the course of the night between the 1st and 2nd of January, 1857, Eliphaz Levi was awakened suddenly by the emotions of a bizarre and dismal dream. It seemed to him that he was in a dilapidated room of gothic architecture, rather like the abandoned chapel of an old castle. A door hidden by a black drapery opened on to this room; behind the drapery one guessed the hidden light of tapers, and it seemed to Eliphaz that, driven by a curiosity full of terror, he was approaching the black drapery. ... Then the drapery was parted, and a hand was stretched forth and seized the arm of Eliphaz. He saw no one, but he heard a low voice which said in his ear:

"Come and see your father, who is about to die."

The magus awoke, his heart palpitating, and his forehead bathed in sweat.

"What can this dream mean?" thought he. "It is long since my father died; why am I

told that he is going to die, and why has this warning upset me?"

The following night, the same dream recurred with the same circumstances; once more Eliphaz awoke, hearing a voice in his ear repeat:

"Come and see your father, who is about to die."

This repeated nightmare made a painful impression upon Eliphaz: he had accepted, for the 3rd January, an invitation to dinner in pleasant company, but he wrote and excused himself, feeling himself little inclined for the gaiety of a banquet of artists. He remained, then, in his study; the weather was cloudy; at midday he received a visit from one of his magical {166} pupils, Viscount M-----. When he left, the rain was falling in such abundance that Eliphaz offered his umbrella to the Viscount, who refused it. There followed a contest of politeness, of which the result was that Eliphaz went out to see the Viscount home. While they were in the street, the rain stopped, the Viscount found a carriage, and Eliphaz, instead of returning to his house, mechanically crossed the Luxembourg, went out by the gate which opens on the Rue d'Enfer, and found himself opposite the Pantheon.

A double row of booths, improvised for the Festival of St. Genevieve, indicated to pilgrims the road to St. Etienne-du-Mont. Eliphaz, whose heart was sad, and consequently disposed to prayer, followed that way and entered the church. It might have been at that time about four o'clock in the afternoon.

The church was full of the faithful, and the office was performed with great concentration, and extraordinary solemnity. The banners of the parishes of the city, and of the suburbs, bore witness to the public veneration for the virgin who saved Paris from famine and invasion. At the bottom of the church, the tomb of St. Genevieve shone gloriously with light. They were chanting the litanies, and the procession was coming out of the choir.

After the cross, accompanied by its acolytes, and followed by the choirboys, came the banner of St. Genevieve; then, walking in double file, came the lady devotees of St. Genevieve, clothed in black, with a white veil on the head, a blue ribbon around the neck, with the medal of the legend, a taper in the hand, surmounted by the little gothic lantern that tradition gives to the images of the saint. For, in the old books, {167} St Genevieve is always represented with a medal on her neck, that which St. Germain d'Auxerre gave her, and holding a taper, which the devil tries to extinguish, but which is protected from the breath of the unclean spirit by a miraculous little tabernacle.

After the lady devotees came the clergy; then finally appeared the venerable Archbishop of Paris, mitred with a white mitre, wearing a cope which was supported on each side by his two vicars; the prelate, leaning on his cross, walked slowly, and blessed to right and left the crowd which knelt about his path. Eliphaz saw the Archbishop for the first time, and noticed the features of his countenance. They expressed kindness and gentleness; but one might observe the expression of a great fatigue, and even of a nervous suffering painfully dissimulated.

The procession descended to the foot of the church, traversing the nave, went up again by the aisle at the left of the door, and came to the station of the tomb of St. Genevieve; then it returned by the right-hand aisle, chanting the litanies as it went. A group of the faithful followed the procession, and walked immediately behind the Archbishop.

Eliphaz mingled in this group, in order more easily to get through the crowd which was about to reform, so that he might regain the door of the church. He was lost in reverie, softened by this pious solemnity.

The head of the procession had already returned to the choir, the Archbishop was arriving at the railing of the nave: there the passage was too narrow for three people to walk in file; the Archbishop was in front, and the two grand-vicars behind him, always holding the edges of his cope, which was {168} thus thrown off, and drawn backwards, in such a manner that the prelate presented his breast uncovered, and protected only the by crossed embroideries of his stole.

Then those who were behind the Archbishop saw him tremble, and we heard an interruption in a loud and clear voice; but without shouting, or clamour. What had been said? It seemed that it was: "Down with the goddesses!" But I thought I had not heard aright, so out of place and void of sense it seemed. However, the exclamation was repeated twice or thrice; then some one cried: "Save the Archbishop!" Other voices replied: "To arms!" The crowd, overturning the chairs and the barriers, scattered, and rushed towards the doors shrieking. Amidst the wails of the children, and the screams of

the women, Eliphaz, carried away by the crowd, found himself somehow or other out of the church; but the last look that he was able to cast upon it was smitten with a terrible and ineffaceable picture!

In the midst of a circle made large by the affright of all those who surrounded him, the prelate was standing alone, leaning always on his cross, and held up by the stiffness of his cope, which the grand-vicars had let go, and which accordingly hung down to the ground.

The head of the Archbishop was a little thrown back, his eyes and his free hand raised to heaven. His attitude was that which Eugene Delacroix has given to the Bishop of Liege in the picture of his assassination by the bandits of the Wild Boar of the Ardennes;<Extract from Sir Walter Scott's Notes on the murder of the Bishop of Liege: "The Bishop's murder did not take place till 1482. In the months of August and September of that year, "William del la Marck," called 'The Wild Boar of the Ardennes.' entered into a conspiracy with the discontented citizens of Liege against their Bishop, Louis of Bourbon, being aided with considerable sums of money by the King of France. By this means and with the assistance of many murderers and banditti, who thronged to him as to a leader befitting them, De la Marck assembled a body of troops. With this little army he approached the city of Liege. Upon this, the citizens, who were engaged in the conspiracy, came to their Bishop, and, offering to stand by him to the death, exhorted him to march out against these robbers. The Bishop, therefore, put himself at the head of a few troops of his own, trusting to the assistance of the people of Liege. But as soon as they came in sight of the enemy, the citizens, as before agreed, fled from the Bishop's banner, and he was left with his own handful of adherents. At this moment De la Marck charged at the head of his men with the expected success. The Bishop was brought before De la Marck, who first cut him over the face, then murdered him with his own hand, and caused his body to be exposed naked in the great square of Liege before St. Lambert's Cathedral."

Three years after the Bishop's death, Maximilian, Emperor of Austria, caused De la Marck to be be arrested at Utrecht, where he was beheaded in 1485.>> there was in his gesture the whole {169} epic or martyrdom; it was an acceptance and an offering; a prayer for his people, and a pardon for his murderer.

The day was falling, and the church was beginning to grow dark. The Archbishop, his arms raised to heaven, lighted by a last ray which penetrated the casements of the nave, stood out upon a dark background, where one could scarcely distinguish a pedestal without a statue, on which were written these two words of the Passion of Christ: ECCE HOMO! and farther in the background, an apocalyptic painting representing the four plagues ready to let themselves loose upon the world, and the whirlwinds of hell, following the dusty traces of the pale horse of death.

Before the Archbishop, a lifted arm, sketched in shadow like an infernal silhouette, held and brandished a knife. Policemen, sword in hand, were running up.

And while all this tumult was going on at the bottom of the church, the singing of the litanies continued in the choir, {170} as the harmony of the orbs of heaven goes on forever, careless of our revolutions and of our anguish.

Eliphaz Levi had been swept out of the church by the crowd. He had come out by the right-hand door. Almost at the same moment the left-hand door was flung violently open, and a furious group of men rushed out of the church.

This group was whirling around a man whom fifty arms seemed to hold, whom a hundred shaken fists sought to strike.

This man later complained of having been roughly handled by the police, but, as far as one could see in such an uproar, the police were rather protecting him against the exasperation of the mob.

Women were running after him, shrieking: "Kill him!"

"But what has he done?" cried other voices.

"The wretch! He has struck the Archbishop with his fist!" said the women.

Then others came out of the church, and contradictory accounts were flying to and fro.

"The archbishop was frightened, and has fainted," said some.

"He is dead!" replied others.

"Did you see the knife?" added a third comer. "It is as long as a sabre, and the blood was steaming on the blade."

"The poor Archbishop has lost one of his slippers," remarked an old woman, joining her hands.

"It is nothing! It is nothing!" cried a woman who rented chairs. "You can come back to the church: Monseigneur is not hurt; they have just said so from the pulpit."

The crowd then made a movement to return to the church. {171}

"Go! Go!" said at that very moment the grave and anguished voice of a priest. "The office cannot be continued; we are going to close the church: it is profaned."

"How is the Archbishop?" said a man.

"Sir," replied the priest, "the Archbishop is dying; perhaps even at this very moment he is dead!"

The crowd dispersed in consternation to spread the mournful news over Paris.

A bizarre incident happened to Eliphaz, and made a kind of diversion for his deep sorrow at what had just passed.

At the moment of the uproar, an aged woman of the most respectable appearance had taken his arm, and claimed his protection.

He made it a duty to reply to this appeal, and when he had got out of the crowd with this lady: "How happy I am," said she, "to have met a man who weeps for this great crime, for which, at this moment, so many wretches rejoice!"

"What are you saying, madam? How is it possible that there should exist beings so depraved as to rejoice at so great a misfortune?"

"Silence!" said the old lady; "perhaps we are overheard. ... Yes," she added, lowering her voice; "there are people who are exceedingly pleased at what has happened. And look there, just now, there was a man of sinister mien, who said to the anxious crowd, when they asked him what had happened, 'Oh, it is nothing! It is a spider which has fallen.'"<<This man was presumably Levi himself. As "the abominable authors of the Grimoires concealed "child" beneath "kid," so Levi is careful to disguise his true attitude to the Church which he wished to destroy. --- O. M.>>

"No, madam, you must have misunderstood. The crowd {172} would not have suffered so abominable a remark, and the man would have been immediately arrested."<<Unless he were able to make himself invisible, as Levi, of course, could do. This is the point of his irony. --- O. M.>>

"Would to God that all the world thought as you do!" said the lady.

Then she added: "I recommend myself to your prayers, for I see clearly that you are a man of God."

"Perhaps every one does not think so," replied Eliphaz.

"And what does the world matter to us?" replied the lady with vivacity; "the world lies and calumniates, and is impious! It speaks evil of you, perhaps. I am not surprised at it, and if you knew what it says of me, you would easily understand why I despise its opinion!"

"The world speaks evil of you, madam?"

"Yes, in truth, and the greatest evil that can be said."

"How so?"

"It accuses me of sacrilege."

"You frighten me. Of what sacrilege, if you please?"

"Of an unworthy comedy that I am supposed to have played in order to deceive two children, on the mountain of the Salette."

"What! You must be -----"

"I am Mademoiselle de la Merliere."

"I have heard speak of your trial, mademoiselle, and of the scandal which it caused, but it seems to me that your age and your position ought to have sheltered you from such an accusation."

"Come and see me, sir, and I will present you to my lawyer, M. Favre, who is a man of talent whom I wish to gain to God." {173}

Thus talking, the two companions had arrived at the Rue du Vieux Colombier. The Lady thanked her improvised cavalier, and renewed her invitation to come to see her.

"I will try to do so," said Eliphaz; "but if I come shall I ask the porter for Mille de la Merliere?"

"Do not do so," said she; "I am not know under that name; ask for Mme. Dutruck."

"Dutruck, certainly, madam; I present my humble compliments."

And they separated.

The trial of the assassin began, and Eliphaz, reading in the newspapers that the man was a priest, that he had belonged to the clergy of St. Germain l'Auxerrois, that he had been a country vicar, and that he seemed exalted to the point of madness, recalled the

pale priest who, a year earlier, had been looking for the "grimoire" of Honorius. But the description which the public sheets gave of the criminal disagreed with the recollection of the Professor of Magic. In fact, the majority of the papers said that he had black hair. ... "It is not he, then," thought Eliphas. "However, I still keep in my ear and in my memory the word which would now be explained for me by this great crime: 'You will soon learn something. Before a little, you will hear speak of me.'"

The trial took place with all the frightful vicissitudes with which every one is familiar, and the accused was condemned to death.

The next day, Eliphas read in a legal newspaper the account of this unheard-of scene in the annals of justice, but a cloud passed over his eyes when he came to the description of the accused: "He is blond." {174}

"It must be he," said the Professor of Magic.

Some days afterwards, a person who had been able to sketch the convict during the trial, showed it to Eliphas.

"Let me copy this drawing," said he, all trembling with fear.

He made the copy, and took it to his friend Desbarrolles, of whom he asked, without other explanation:

"Do you know this head?"

"Yes," said Desbarrolles energetically. "Wait a moment: yes, it is the mysterious priest whom we saw at Mme. A-----'s, and who wanted to make magical evocations."

"Oh, well, my friend, you confirm me in my sad conviction. The man we saw, we shall never see again; the hand which you examined has become a bloody hand. We have heard speak of him, as he told us we should; that pale priest, do you know what was his name?"

"Oh, my God!" said Desbarrolles, changing colour, "I am afraid to know it!"

"Well, you know it: it was the wretch Louis Verger!"

Some weeks after what we have just recorded, Eliphas Levi was talking with a bookseller whose specialty was to make a collection of old books concerning the occult sciences. They were talking of the "grimoire" of Honorius.

"Now-a-days, it is impossible to find it," said the merchant. "The last that I had in my hands I sold to a priest for a hundred francs."

"A young priest? And do you remember what he looked like?"

"Oh, perfectly, but you ought to know him well yourself, {175} for he told me he had seen you, and it is I who sent him to you."

No more doubt, then; the unhappy priest had found the fatal "grimoire," he had done the evocation, and prepared himself for the murder by a series of sacrileges. For this is in what the infernal evocations consist, according to the "grimoire" of Honorius:<<WEH NOTE: This is a loose paraphrase and deliberate distortion of the first preparations and orison following the "Bull of Honorius" in the early part of the Grimoire. Not only is the book libeled to Honorius III, instead of Honorius II as Levi states (Waite says Honourous I!), but the "diabolical signatures" are totally different from those described by Levi! Levi's changes obscure the text and add false linkages to "satanic" language, in addition to exaggerating the very real sacrileges. A brief account of this Grimoire will be found in the "Thelema Lodge Calendar" for March 1989 e.v. A translation of the the actual Grimoire will be found in Idries Shah's "The Secret Lore of Magic", Citadel Press, New York, 1970.>>

"Choose a black cock, and give him the name of the spirit of darkness which one wishes to evoke.

"Kill the cock, and keep its heart, its tongue, and the first feather of its left wing.

"Dry the tongue and the heart, and reduce them to powder.

"Eat no meat and drink no wine, that day.

"On Tuesday, at dawn, say a mass of the angels.

"Trace upon the altar itself, with the feather of the cock dipped in the consecrated wine, certain diabolical signatures (those of Mr. Home's pencil, and the bloody hosts of Vintras).

"On Wednesday, prepare a taper of yellow wax; rise at midnight, and alone, in the church, begin the office of the dead.

"Mingle with this office infernal evocations.

"Finish the office by the light of a single taper, extinguish it immediately, and remain without light in the church thus profaned until sunrise.

"On Thursday, mingle with the consecrated water the powder of the tongue and heart of the black cock, and let the whole be swallowed by a male lamb of nine days old. ..."
{176}

The hand refuses to write the rest. It is a mixture of brutalizing practices and revolting crimes, so constituted as to kill for evermore judgment and conscience.<<The great painter, dipping his brush in earthquake and eclipse, employs an excess of yellow. --- O. M.>>

But in order to communicate with the phantom of absolute evil, to realize that phantom to the point of seeing and touching it, is it not necessary to be without conscience and without judgment?

There is doubtless the secret of this incredible perversity, of this murderous fury, of this unwholesome hate against all order, all ministry, all hierarchy, of this fury, above all, against the dogma which sanctifies peace, obedience, gentleness, purity, under so touching an emblem as that of a mother.

This wretch thought himself sure not to die. The Emperor, thought he, would be obliged to pardon him; an honourable exile awaited him; his crime would give him an enormous celebrity; his reveries would be bought for their weight in gold by the booksellers. He would become immensely rich, attract the notice of a great lady, and marry beyond the seas. It is by such promises that the phantom of the devil, long ago, lured Gilles de Laval, Seigneur of Retz, and made him wade from crime to crime. A man capable of evoking the devil, according to the rites of the "grimoire" of Honorius, has gone so far upon the road of evil that he is disposed to all kinds of hallucinations, and all lies. So, Verger slept in blood, to dream of I know not what abominable pantheon; and he awoke upon the scaffold.

But the aberrations of perversity do not constitute an insanity; the execution of this wretch proved it. {177}

One knows what desperate resistance he made to his executioners. "It is treason," said he; "I cannot die so! Only one hour, an hour to write to the Emperor! The Emperor is bound to save me."

Who, then, was betraying him?

Who, then, had promised him life?

Who, then, had assured him beforehand of a clemency which was impossible, because it would revolt the conscience of the public?

Ask all that of the "grimoire" of Honorius!

Two incidents in this tragic story bear upon the phenomena produced by Mr. Home: the noise of the storm heard by the wicked priest in his early evocations, and the difficulty which he found in expressing his real thought in the presence of Eliphaz Levi.

One may also comment upon the apparition of the sinister man taking pleasure in the public grief, and uttering an indeed infernal word in the midst of the consternation of the crowd, an apparition only noticed by the ecstatic of La Salette, the too celebrated Mlle. de La Merliere, who has the air after all of a worthy individual, but very excitable, and perhaps capable of acting and speaking without knowing it herself, under the influence of a sort of ascetic sleep-waking.

This word "sleep-waking" brings us back to Mr. Home, and our anecdotes have not made us forget what the title of this work promised to our readers.

We ought, then, to tell them what Mr. Home is.

We keep our promise.

"Mr. Home is an invalid suffering from a contagious sleep-waking." {178}

This is an assertion.

It remains to us to give an explanation and a demonstration.

That explanation and demonstration, in order to be complete, demand a work sufficient to fill a book.

That book has been written, and we shall publish it shortly.

Here is the title:

"The Reason of Miracles, or the Devil at the Tribunal of Science."<<That was the title which we intended at that time to give to the book which we now publish. --- E. L.>>

"Why the devil?"

Because we have demonstrated by facts what Mr. de Mirville had, before us, incompletely set forth.

We say "incompletely"; because the devil is, for Mr. de Mirville, a fantastic

personage, while for us, it is the misuse of a natural force.

A medium once said: "Hell is not a place, it is a state."

We shall be able to add: "The devil is not a person or a force; it is a vice, and in consequence, a weakness."

Let us return for a moment to the study of phenomena!

Mediums are, in general, of poor health and narrow limitations.

They can accomplish nothing extraordinary in the presence of calm and educated persons.

One must be accustomed to them before seeing or feeling anything.

The phenomena are not identical for all present. For example, where one will see a hand, another will perceive nothing but a whitish smoke. {179}

Persons impressed by the magnetism of Mr. Home feel a sort of indisposition; it seems to them that the room turns round, and the temperature seems to them to grow rapidly lower.

The miracles are more successful in the presence of a few people chosen by the medium himself.

In a meeting of several persons, it may be that all will see the miracles --- with the exception of one, who will see absolutely nothing.

Among the persons who do see, all do not see the same thing.

Thus, for example:

One evening, at Mme. de V-----'s, the medium made appear a child which that lady had lost. Mme. de B----- alone saw the child; Count de M----- saw a little whitish vapour, in the shape of a pyramid; the others saw nothing.

Everybody knows that certain substances, hashish, for example, intoxicate without taking away the use of reason, and cause to be seen with an astonishing vividness things which do not exist.

A great part of the phenomena of Mr. Home belong to a natural influence similar to that of hashish.

This is the reason why the medium refuses to operate except before a small number of persons chosen by himself.

The rest of these phenomena should be attributed to magnetic power.

To see anything at Mr. Home's "seances" is not a reassuring index of the health of him who sees.

And even if his health should be in other ways excellent, {180} the vision indicates a transitory perturbation of the nervous apparatus in its relation to imagination and light.

If this perturbation were frequently repeated, he would become seriously ill.

Who knows how many collapses, attacks of tetanus, insanities, violent deaths, the mania of table-turning has already produced?

These phenomena become particularly terrible when perversity takes possession of them.

It is then that one can really affirm the intervention and the presence of the spirit of evil.

Perversity or fatality, these pretended miracles obey one of these two powers.

As to qabalistic writings and mysterious signatures, we shall say that they reproduce themselves by the magnetic intuition of the mirages of thought in the universal vital fluid.

These instinctive reflections may be produced if the magic Word has nothing arbitrary in it, and if the signs of the occult sanctuary are the natural expressions of absolute ideas.

It is this which we shall demonstrate in our book.

But, in order not to send back our readers from the unknown to the future, we shall detach beforehand two chapters of that unpublished work, one upon the qabalistic Word, the other upon the secrets of the Qabalah, and we shall draw conclusions which will compete in a manner satisfactory to all the explanation which we have promised in the matter of Mr. Home.

There exists a power which generates forms; this power is light. {181}

Light creates forms in accordance with the laws of eternal mathematics, by the universal equilibrium of light and shadow.

The primitive signs of thought trace themselves by themselves in the light, which is the material instrument of thought.

God is the soul of light. The universal and infinite light is for us, as it were, the

body of god.

The Qabalah, or transcendental magic, is the science of light.

Light corresponds to life.

The kingdom of shadows is death.

All the dogmas of true religion are written in the Qabalah in characters of light upon a page of shadow.

The page of shadows consists of blind beliefs.

Light is the great plastic medium.

The alliance of the soul and the body is a marriage of light and shadow.

Light is the instrument of the Word, it is the white writing of God upon the great book of night.

Light is the source of thought, and it is in it that one must seek for the origin of all religious dogma. But there is only one true dogma, as there is only one pure light; shadow alone is infinitely varied.

Light, shadow, and their harmony, which is the vision of beings, form the principle analogous to the great dogmas of Trinity, of Incarnation, and of Redemption.

Such is also the mystery of the cross.

It will be easy for us to prove this by an appeal to religious monuments, by the signs of the primitive Word, by {182} those books which contain the secrets of the Qabalah, and finally by the reasoned explanation of all the mysteries by the means of the keys of qabalistic magic.

In all symbolisms, in fact, we find ideas of antagonism and of harmony producing a trinitarian notion in the conception of divinity, following which the mythological personification of the four cardinal points of heaven completes the sacred septenary, the base of all dogmas and of all rites. In order to convince oneself of it, it is sufficient to read again and meditate upon the learned work of Dupuis, who would be a great qabalist if he had seen a harmony of truths where his negative preoccupations only permitted him to see a concert of errors.

It is not here our business to repeat his work, which everybody knows; but it is important to prove that the religious reform brought about by Moses was altogether qabalistic, that Christianity, in instituting a new dogma, has simply come nearer to the primitive sources of the teachings of Moses, and that the Gospel is no more than a transparent veil thrown upon the universal and natural mysteries of oriental initiation.

A distinguished but little known man of learning, Mr. P. Lacour, in his book on the Elohim or Mosaic God, has thrown a great light on that question, and has rediscovered in the symbols of Egypt all the allegorical figures of Genesis. More recently, another courageous student of vast erudition, Mr. Vincent (de l'Yonne), has published a treatise upon idolatry among both the ancients and the moderns, in which he raises the veil of universal mythology.

We invite conscientious students to read these various {183} works, and we confine ourselves to the special study of the Qabalah among the Hebrews.

The Logos, or the word, being according to the initiates of that science the complete revelation, the principles of the holy Qabalah ought to be found reunited in the signs themselves of which the primitive alphabet is composed.

Now, this is what we find in all Hebrew grammars.<<This is all deliberately wrong. That Levi knew the correct attributions is evident from a M.S. annotated by himself. Levi refused to reveal these attributions, rightly enough, as his grade was not high enough, and the time not ripe. Note the subtlety of the form of his statement. The correct attributions are in Liber 777. --- O. M.>>

There is a fundamental and universal letter which generates all the others. It is the IOD.

There are two other mother letters, opposed and analogous among themselves; the ALEPH HB:Aleph and the MEM HB:Mem, according to others the SCHIN HB:Shin.

There are seven double letters, the BETH HB:Bet, the GIMEL HB:Gemel, the DALETH HB:Dalet, the KAPH HB:Koph, the PE HB:Peh, the RESH HB:Resh, and the TAU HB:Taw.

Finally, there are twelve simple letters; in all twenty-two. The unity is represented, in a relative manner, by the ALEPH; the ternary is figured either by IOD, MEM, SCHIN, or by ALEPH, MEM, SCHIN.

The septenary, by BETH, GIMEL, DALETH, KAPH, PE, RESH, TAU.

The duodenary, by the other letters.

The duodenary is the ternary multiplied by four; and it reenters thus into the

symbolism of the septenary.

Each letter represents a number: each assemblage of letters, a series of numbers.
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The numbers represent absolute philosophical ideas.

The letters are shorthand hieroglyphs.

Let us see now the hieroglyphic and philosophical significations of each of the twenty-two letters ("vide" Bellarmin, Reuchlin, Saint-Jerome, Kabala denudata, Sepher Yetzirah, Technica curiosa of Father Schott, Picus de Mirandola, and other authors, especially those of the collection of Pistorius).

THE MOTHERS

The IOD. --- The absolute principle, the productive being.

The MEM. --- Spirit, or the Jakin of Solomon.

The SCHIN. --- Matter, or the column called Boaz.

THE DOUBLE LETTERS

BETH. Reflection, thought, the moon, the Angel Gabriel, Prince of mysteries.

GIMEL. Love, will, Venus, the Angel Anael, Prince of life and death.

DALETH. Force, power, Jupiter, Sachiël, Melech, King of kings.

KAPH. Violence, strife, work, Mars, Samael Zebaoth, Prince of Phalanges.

PE. Eloquence, intelligence, Mercury, Raphael, Prince of sciences.

RESH. Destruction and regeneration, Time, Saturn, Cassiel, King of tombs and of solitude.

TAU. Truth, light, the Sun, Michael, King of the Elohim. {185}

THE SIMPLE LETTERS

The simple letters are divided into four triplicities, having for titles the four letters of the divine tetragram Yod-Heh-Vau-Heh.

In the divine tetragram, the IOD, as we have just said, symbolizes the productive and active principle. --- The HE HB:Heh represents the passive productive principle, the CTEIS. --- The VAU symbolizes the union of the two, or the lingam, and the final HE is the image of the second reproductive principle; that is to say, of the passive reproduction in the world of effects and forms.

The twelve simple letters, HB:Qof HB:Tzaddi HB:Ayin HB:Samekh HB:Nun HB:Lamed HB:Tet HB:Chet HB:Zain HB:Vau HB:Heh and HB:Yod or HB:Mem, divided into threes, reproduce the notion of the primitive triangle, with the interpretation, and under the influence, of each of the letters of the tetragram.

One sees that the philosophy and the religious dogma of the Qabalah are there indicated in a complete but veiled manner.

Let us now investigate the allegories of Genesis.

"In the beginning (IOD the unity of being,) Elohim, the equilibrated forces (Jakin and Boaz), created the heaven (spirit) and the earth (matter), or in other words, good and evil, affirmation and negation." Thus begins the Mosaic account of creation.

Then, when it comes to giving a place to man, and a sanctuary to his alliance with divinity, Moses speaks of a garden, in the midst of which a single fountain branched into four rivers (the IOD and the TETRAGRAM), and then of two trees, one of life, and the other of death, planted near the river. There are placed the man and the woman, the active and the {186} passive; the woman sympathizes with death, and draws Adam with her in her fall. They are then driven out from the sanctuary of truth, and a kerub (a bull-headed sphinx, "vide" the hieroglyphs of Assyria, of India and of Egypt) is placed at the gate of the garden of truth in order to prevent the profane from destroying the tree of life. Here we have mysterious dogma, with all its allegories and its terrors, replacing the simplicity of truth. The idol has replaced God, and fallen humanity will not delay to give itself up to the worship of the golden calf.

The mystery of the necessary and successive reactions of the two principles on each

other is indicated subsequently by the allegory of Cain and Abel. Force avenges itself by oppression for the seduction of weakness; martyred weakness expiates and intercedes for force when it is condemned for its crime to branding remorse. Thus is revealed the equilibrium of the moral world; here is the basis of all the prophecies, and the fulcrum of all intelligent political thought. To abandon a force to its own excesses is to condemn it to suicide.

Dupuis failed to understand the universal religious dogma of the Qabalah, because he had not the science of the beautiful hypothesis, partly demonstrated and realized more from day to day by the discoveries of science: I refer to "universal analogy."

Deprived of this key of transcendental dogma, he could see no more of the gods than the sun, the seven planets, and the twelve signs of the zodiac; but he did not see in the sun the image of the Logos of Plato, in the seven planets the seven notes of the celestial gamut, and in the zodiac the quadrature of the ternary circle of all initiations. {187}

The Emperor Julian, that "adept of the spirit" who was never understood, that initiate whose paganism was less idolatrous than the faith of certain Christians, the Emperor Julian, we say, understood better than Dupuis and Volney the symbolic worship of the sun. In his hymn to the king, Helios, he recognizes that the star of day is but the reflection and the material shadow of that sun of truth which illumines the world of intelligence, and which is itself only a light borrowed from the Absolute.

It is a remarkable thing that Julian has ideas of the Supreme God, that the Christians thought they alone adored, much greater and more correct than those of some of the fathers of the Church, who were his contemporaries, and his adversaries.

This is how he expresses himself in his defence of Hellenism:

"It is not sufficient to write in a book that God spake, and things were made. It is necessary to examine whether the things that one attributes to God are not contrary to the very laws of Being. For, if it is so, God could not have made them, for He could not contradict Nature without denying Himself. ... God being eternal, it is of the nature of necessity that His orders should be immutable as He."

So spake that apostate, that man of impiety! Yet, later, a Christian doctor, become the oracle of the theological schools, taking his inspiration perhaps from these splendid words of the misbeliever, found himself obliged to bridle superstition by writing that beautiful and brave maxim which easily resumes the thought of the great Emperor: {188}

"A thing is not just because God wills it; but God wills it because it is just."

The idea of a perfect and immutable order in nature, the notion of an ascending hierarchy and of a descending influence in all beings, had furnished to the ancient hierophants the first classification of the whole of natural history. Minerals, vegetables, animals were studied analogically; and they attributed their origin and their properties to the passive or to the active principle, to the darkness or to the light. The sign of their election or of their reprobation, traced in their natural form, became the hieroglyphic character of a vice or a virtue; then, by dint of taking the sign for the thing, and expressing the thing by the sign, they ended by confounding them. Such is the origin of that fabulous natural history, in which lions allow themselves to be defeated by cocks, where dolphins die of sorrow for the ingratitude of men, in which mandrakes speak, and the stars sing. This enchanted world is indeed the poetic domain of magic; but it has no other reality than the meaning of the hieroglyphs which gave it birth. For the sage who understands the analogies of the transcendental Qabalah, and the exact relation of ideas with signs, this fabulous country of the fairies is a country still fertile in discoveries; for those truths which are too beautiful, or too simple to please men, without any veil, have all been hidden in these ingenious shadows.

Yes, the cock can intimidate the lion, and make himself master of him, because vigilance often supplants force, and succeeds in taming wrath. The other fables of the sham natural history of the ancients are explained in the same manner, and in this allegorical use of analogies, one can {189} already understand the possible abuses and predict the errors to which the Qabalah was obliged to give birth.

The law of analogies, in fact, has been for qabalists of a secondary rank the object of a blind and fanatical faith. It is to this belief that one must attribute all the superstitions with which the adepts of occult science have been reproached. This is how they reasoned:

The sign expresses the thing.

The thing is the virtue of the sign.

There is an analogical correspondence between the sign and the thing signified.

The more perfect is the sign, the more entire is the correspondence.

To say a word is to evoke a thought and make it present. To name God is to manifest God.

The word acts upon souls, and souls react upon bodies; consequently one can frighten, console, cause to fall ill, cure, even kill, and raise from the dead by means of words.

To utter a name is to create or evoke a being.

In the name is contained the "verbal" or spiritual doctrine of the being itself.

When the soul evokes a thought, the sign of that thought is written automatically in the light.

To invoke is to adjure, that is to say, to swear by a name; it is to perform an act of faith in that name, and to communicate in the virtue which it represents.

Words in themselves are, then, good or evil, poisonous or wholesome.

The most dangerous words are vain and lightly uttered words, because they are the voluntary abortions of thought. {190}

A useless word is a crime against the spirit of intelligence; it is an intellectual infanticide.

Things are for every one what he makes of them by naming them. The "word" of every one is an impression or an habitual prayer.

To speak well is to live well.

A fine style is an aureole of holiness.

From these principles, some true, others hypothetical, and from the more or less exaggerated consequences that they draw from them, there resulted for superstitious qabalists and absolute confidence in enchantments, evocations, conjurations and mysterious prayers. Now, as faith has always accomplished miracles, apparitions, oracles, mysterious cures, sudden and strange maladies, have never been lacking to it.

It is thus that a simple and sublime philosophy has become the secret science of Black Magic. It is from this point of view above all that the Qabalah is still able to excite the curiosity of the majority in our so distrustful and so credulous century. However, as we have just explained, that is not the true science.

Men rarely seek the truth from its own sake; they have always a secret motive in their efforts, some passion to satisfy, or some greed to assuage. Among the secrets of the Qabalah there is one above all which has always tormented seekers; it is the secret of the transmutation of metals, and of the conversion of all earthly substances into gold.

Alchemy borrowed all these signs from the Qabalah, and it is upon the law of analogies resulting from the harmony of contraries that it based its operations. An immense physical secret was, moreover, hidden under the qabalistic {191} parables of the ancients. This secret we have arrived at deciphering, and we shall submit its letter to the investigations of the gold-makers. Here it is:

1 Degree. The four imponderable fluids are nothing but the diverse manifestations of one same universal agent, which is light.

2 Degree. Light is the fire which serves for the Great Work under the form of electricity.

3 Degree. The human will directs the vital light by means of the nervous system. In our days this is called Magnetism.

4 Degree. The secret agent of the Great Work, the Azoth of the sages, the living and life-giving gold of the philosophers, the universal metallic productive agent, is MAGNETIZED ELECTRICITY.<<In this joke, Levi indicates that he really knew the Great Arcanum; but only those who also possess it can recognize it, and enjoy the joke. --- O.M.>>

The alliance of these two words still does not tell us much, and yet, perhaps, they contain a force sufficient to overturn the world. We say "perhaps" on philosophical grounds, for, personally, we have no doubt whatever of the high importance of this great hermetic arcanum.

We have just said that alchemy is the daughter of the Qabalah; to convince oneself of the truth of this it is sufficient to look at the symbols of Flamel, of Basil Valentine, the pages of the Jew Abraham, and the more or less apocryphal oracles of the Emerald Table of Hermes. Everywhere one finds the traces of that decade of Pythagoras, which is so magnificently applied in the Sepher Yetzirah to the complete and absolute notion of divine things, that decade composed of unity and a triple ternary which the Rabbis have {192} called the Berashith, and the Mercavah, the luminous tree of the Sephiroth, and the

key of the Shemhamphorash.

We have spoken at some length in our book entitled "Dogme et rituel de la haute magie" of a hieroglyphic monument (preserved up to our own time under a futile pretext) which alone explains all the mysterious writings of high initiation. This monument is that Tarot of the Bohemians which gave rise to our games of cards. It is composed of twenty-two allegorical letters, and of four series of ten hieroglyphs each, referring to the four letters of the name of Jehovah. The diverse combinations of those signs, and the numbers which correspond to them, form so many qabalistic oracles, so that the whole science is contained in this mysterious book. This perfectly simple philosophical machine astonishes by the depth of its results.

The Abbe Trithemius, one of our greatest masters in magic, composed a very ingenious work, which he calls Polygraphy, <<WEH NOTE: This is more widely known as the "Stegonographia".>> upon the qabalistic alphabet. It is a combined series of progressive alphabets where each letter represents a word, the words correspond to each other, and complete themselves from one alphabet to another; and there is no doubt that Trithemius was acquainted with the Tarot, and made use of it to set his learned combinations in logical order.

Jerome Cardan was acquainted with the symbolical alphabet of the initiates, as one may recognize by the number and disposition of the chapters of his work on Subtlety. This work, in fact, is composed of twenty-two chapters, and the subject of each chapter is analogous to the number and to the allegory of the corresponding card of the Tarot. We {193} have made the same observation on a book of St. Martin entitled "A Natural Picture of the Relations which exist between God, Man and the Universe." The tradition of this secret has, then, never been interrupted from the first ages of the Qabalah to our own times. <<WEH NOTE: Add to this the illustrations by William Blake for the Book of Job. Counting the title page as zero for the Fool Trump, there are 22 illustrations numbered to match the Major Trumps, with a few actually employing traditional design elements from the corresponding Trumps.>>

The table-turners, and those who make the spirits speak with alphabetical charts, are, then, a good many centuries behind the times; they do not know that there exists an oracular instrument whose words are always clear and always accurate, by means of which one can communicate with the seven genii of the planets, and make to speak at will the seventy-two wheels of Assiah, of Yetzirah, and of Briah. For that purpose it is sufficient to understand the system of universal analogies, such as Swedenborg has set it forth in the hieroglyphic key of the arcana; then to mix the cards together, and draw from them by chance, always grouping them by the numbers corresponding to the ideas on which one desires enlightenment; then, reading the oracles as qabalistic writings ought to be read, that is to say, beginning in the middle and going from right to left for odd numbers, beginning on the right for even numbers, and interpreting successively the number for the letter which corresponds to it, the grouping of the letters by the addition of their numbers, and all the successive oracles by their numerical order, and their hieroglyphic relations.

This operation of the qabalistic sages, originally intended to discover the rigorous development of absolute ideas, degenerated into superstition when it fell into the hands of the ignorant priests and the nomadic ancestors of the Bohemians who possessed the Tarot in the Middle Ages; {194} they did not know how to employ it properly, and used it solely for fortune-telling.

The game of chess, attributed to Palamedes, has no other origin than the Tarot, <<WEH NOTE: These theories of the history of Tarot and Chess are worthless 18th century fables. The "Bohemians", by which Levi means the Gypsies, did not arrive in Europe until centuries after the appearance of Tarot. Tarot may have imitated chess, but the antiquity of the latter precludes any influence by the former.>> and one finds there the same combinations and the same symbols: the king, the queen, the knight, the soldier, the fool, the tower, and houses representing numbers. In old times, chess-players sought upon their chess-board the solution of philosophical and religious problems, and argued silently with each other in manoeuvring the hieroglyphic characters across the numbers. <<WEH NOTE: The Order of the Golden Dawn may have designed Enochian Chess on this suggestion.>> Our vulgar game of goose, revived from the old Grecian game, and also attributed to Palamedes, is nothing but a chess-board with motionless figures and numbers movable by means of dice. It is a Tarot disposed in the form of a wheel, for the use of aspirants to initiation. Now, the word Tarot, in which one finds "rota" and "tora,"

itself expresses, as William Postel has demonstrated, this primitive disposition in the form of a wheel.

The hieroglyphs of the game of goose are simpler than those of the Tarot, but one finds the same symbols in it: the juggler, the king, the queen, the tower, the devil or Typhon, death, and so on. The dice-indicated chances of the game represent those of life, and conceal a highly philosophical sense sufficiently profound to make sages meditate, and simple enough to be understood by children.

The allegorical personage Palamedes, is, however, identical with Enoch, Hermes, and Cadmus, to whom various mythologies have attributed the invention of letters. But, in the conception of Homer, Palamedes, the man who exposed the fraud of Ulysses and fell a victim to his revenge, represents {195} the initiator or the man of genius whose eternal destiny is to be killed by those whom he initiates. The disciple does not become the living realization of the thoughts of the Master until he had drunk his blood and eaten his flesh, to use the energetic and allegorical expression of the initiator, so ill understood by Christians.

The conception of the primitive alphabet was, as one may easily see, the idea of a universal language which should enclose in its combinations, and even in its signs themselves, the recapitulation and the evolutionary law of all sciences, divine and human. In our own opinion, nothing finer or greater has ever been dreamt by the genius of man; and we are convinced that the discovery of this secret of the ancient world has fully repaid us for so many years of sterile research and thankless toil in the crypts of lost sciences and the cemeteries of the past.

One of the first results of this discovery should be to give a new direction to the study of the hieroglyphic writings as yet so imperfectly deciphered by the rivals and successors of M. Champollion.

The system of writing of the disciples of Hermes being analogical and synthetical, like all the signs of the Qabalah, would it not be useful, in order to read the pages engraved upon the stones of the ancient temples, to replace these stones in their place, and to count the numbers of their letters, comparing them with the numbers of other stones?

The obelisk of Luxor, for example, was it not one of the two columns at the entrance of a temple? Was it at the right-hand or the left-hand pillar? If at the right, these signs refer to the active principle; if at the left, it is by the passive principle {196} that one must interpret its characters. But there should be an exact correspondence of one obelisk with the other, and each sign should receive its complete sense from the analogy of contraries. M. Champollion found Coptic in the hieroglyphics, another savant would perhaps find more easily, and more fortunately, Hebrew; but what would one say if it were neither Hebrew nor Coptic? If it were, for example, the universal primitive language? Now, this language, which was that of the transcendental Qabalah, did certainly exist; more, it still exists at the base of Hebrew itself, and of all the oriental languages which derive from it; this language is that of the sanctuary, and the columns at the entrance of the temples ordinarily contained all its symbols. The intuition of the ecstasies comes nearer to the truth with regard to these primitive signs that even the science of the learned, because, as we have said, the universal vital fluid, the astral light, being the mediating principle between the ideas and the forms, is obedient to the extraordinary leaps of the soul which seeks the unknown, and furnishes it naturally with the signs already found, but forgotten, of the great revelations of occultism. Thus are formed the pretended signatures of spirits, thus were produced the mysterious writings of Gablidone, who appeared to Dr. Lavater, the phantoms of Schroepfer, of St. Michel-Vintras, and the spirits of Mr. Home.

If electricity can move a light, or even a heavy body, without one touching it, is it impossible to give by magnetism a direction to electricity, and to produce, thus naturally, signs and writings? One can do it, doubtless; because one does it. {197}

Thus, then, to those who ask us, "What is the most important agent of miracles?" we shall reply ---

"It is the first matter of the Great Work.

"It is MAGNETIZED ELECTRICITY."

Everything has been created by light.

It is in light that form is preserved.

It is by light that form reproduces itself.

The vibrations of light are the principle of universal movement.

By light, the suns are attached to each other, and they interlace their rays like chains of electricity.

Men and things are magnetized by light like the suns, and, by means of electro-magnetic chains whose tension is caused by sympathies and affinities, are able to communicate with each other from one end of the world to the other, to caress or strike, wound or heal, in a manner doubtless natural, but invisible, and of the nature of prodigy.

There is the secret of magic.

Magic, that science which comes to us from the magi!

Magic, the first of sciences!

Magic, the holiest science, because it establishes in the sublimest manner the great religious truths!

Magic, the most calumniated of all, because the vulgar obstinately confound magic with the superstitious sorcery whose abominable practices we have denounced!

It is only by magic that one can reply to the enigmatical questions of the Sphinx of Thebes, and find the solution of those problems of religious history which are sealed in the sometimes scandalous obscurities which are to be found in the stories of the Bible.

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The sacred historians themselves recognize the existence and the power of the magic which boldly rivalled that of Moses.

The Bible tells us that Jannes and Jambres, Pharaoh's magicians, at first performed "the same miracles" as Moses, and that they declared those which they could not imitate impossible to human science. It is in fact more flattering to the self-love of a charlatan to deem that a miracle has taken place, than to declare himself conquered by the science or skill of a fellow-magician --- above all, when he is a political enemy or a religious adversary.

When does the possible in magical miracles begin and end? Here is a serious and important question. What is certain is the existence of the facts which one habitually describes as miracles. Magnetizers and sleep-wakers do them every day; Sister Rose Tamisier did them; the "illuminated" Vintras does them still; more than fifteen thousand witnesses recently attested those of the American mediums; ten thousand peasants of Berry and Sologne would attest, if need were, those of the god Cheneau (a retired button-merchant who believes himself inspired by God). Are all these people hallucinated or knaves? Hallucinated, yes, perhaps, but the very fact that their hallucination is identical, whether separately or collectively, is it not a sufficiently great miracle on the part of him who produces it, always, at will, and at a stated time and place?

To do miracles, and to persuade the multitude that one does them, are very nearly the same thing, above all in a century as frivolous and scoffing as ours. Now, the world is full of wonder-makers, and science is often reduced to denying their works or refusing to see them, in order not to be reduced to examining them, or assigning a cause to them.

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In the last century all Europe resounded with the miracles of Cagliostro. Who is ignorant of what powers were attributed to his 'wine of Egypt,' and to his 'elixir'? What can we add to the stories that they tell of his other-world suppers, where he made appear in flesh and blood the illustrious personages of the past? Cagliostro was, however, far from being an initiate of the first order, since the Great White Brotherhood abandoned him<<This is no more an argument than to say that God "abandoned" Christ. Martyrdom is usually cited on the other side. Besides, the fate of Cagliostro is unknown --- at least to the world at large. --- O. M.>> to the Roman Inquisition, before whom he made, if one can believe the documents to his trial, so ridiculous and so odious an explanation of the Masonic trigram, L.'. P.'. D.'.

But miracles are not the exclusive privilege of the first order of initiates; they are often performed by beings without education or virtue. Natural laws find an opportunity in an organism whose exceptional qualifications are not clear to us, and they perform their work with their invariable precision and calm. The most refined gourmets appreciate truffles, and employ them for their purposes, but it is hogs that dig them up: it is analogically the same for plenty of things less material and less gastronomical: instincts have groping presentiments, but it is really only science which discovers.

The actual progress of human knowledge has diminished by a great deal the chances of prodigies, but there still remains a great number, since both the power of the imagination and the nature and power of magnetism are not yet known. The observation of

universal analogies, moreover, has been neglected, and for that reason divination is no longer believed in. {200}

A qabalistic sage may, then, still astonish the crowd and even bewilder the educated:

1 Degree --- By divining hidden things; 2 Degree --- by prediction many things to come; 3 Degree --- by dominating the will of others so as to prevent them doing what they will, and forcing them to do what they do not will; 4 Degree --- by exciting apparitions and dreams; 5 Degree --- by curing a large number of illnesses; 6 Degree --- by restoring life to subjects who display all the symptoms of death; 7 Degree --- lastly, by demonstrating (if need be, by examples) the reality of the philosophical stone, and the transmutation of metals, according to the secrets of Abraham the Jew, of Flamel, and of Raymond Lully.

All these prodigies are accomplished by means of a single agent which the Hebrew calls OD, as did the Chevalier de Reichenback, which we, with the School of Pasqualis Martinez, call astral light, which Mr. de Mirville calls the devil, and which the ancient alchemists called Azoth. It is the vital element which manifests itself by the phenomena of heat, light, electricity and magnetism, which magnetizes all terrestrial globes, and all living beings.

In this agent even are manifested the proofs of the qabalistic doctrine with regard to equilibrium and motion, by double polarity; when one pole attracts the other repels, one produces heat, the other cold, one gives a blue or greenish light, the other a yellow or reddish light.

This agent, by its different methods of magnetization, attracts us to each other, or estranges us from each other, subordinates one to the wishes of the other by causing him to enter his centre of attraction, re-establishes or disturbs the equilibrium in animal economy by its transmutations and its {201} alternate currents, receives and transmits the imprints of the force of imagination which is in men the image and the semblance of the creative word, and thus produces presentiments and determines dreams. The science of miracles is then the knowledge of this marvellous force, and the art of doing miracles is simply the art of magnetizing or "illuminating" beings, according to the invariable laws of magnetism or astral light.

We prefer the word "light" to the word "magnetism," because it is more traditional in occultism, and expresses in a more complete and perfect manner the nature of the secret agent. There is, in truth, the liquid and drinkable gold of the masters in alchemy; the word "OR" (the French word for "gold") comes from the Hebrew "AOUR" which signifies "light." "What do you wish?" they asked the candidate in every initiation: "To see the light," should be their answer. The name of illuminati which one ordinarily gives to adepts, has then been generally very badly interpreted by giving to it a mystical sense, as if it signified men whose intelligence believes itself to be lighted by a miraculous day. 'Illuminati' means simply, knowers and possessors of the light, either by the knowledge of the great magical agent, or by the rational and ontological notion of the absolute.

The universal agent is a force tractable and subordinate to intelligence. Abandoned to itself, it, like Moloch, devours rapidly all that to which it gives birth, and changes the superabundance of life into immense destruction. It is, then, the infernal serpent of the ancient myths, the Typhon of the Egyptians, and the Moloch of Phoenicia; but if Wisdom, mother of the Elohim, puts her foot upon his head, she outwears {202} all the flames which he belches forth, and pours with full hands upon the earth a vivifying light. Thus also it is said in the Zohar that at the beginning of our earthly period, when the elements disputed among themselves the surface of the earth, that fire, like an immense serpent, had enveloped everything in its coils, and was about to consume all beings, when divine clemency, raising around it the waves of the sea like a vestment of clouds, put her foot upon the head of the serpent and made him re-enter the abyss. Who does not see in this allegory the first idea, and the most reasonable explanation, of one of the images dearest to Catholic symbolism, the triumph of the Mother of God?

The qabalists say that the occult name of the devil, his true name, is that of Jehovah written backwards. This, for the initiate, is a complete revelation of the mysteries of the tetragram. In fact, the order of the letters of that great name indicates the predominance of the idea over form, of the active over the passive, of cause over effect. By reversion that order one obtains the contrary. Jehovah is he who tames Nature as it were a superb horse and makes it go where he will; Chavajoh (the demon) is the horse without a bridle who, like those of the Egyptians of the song of Moses, falls upon its

rider, and hurls him beneath it, into the abyss.

The devil, then, exists really enough for the qabalists; but it is neither a person nor a distinguished power of even the forces of Nature. The devil is dispersion, or the slumber of the intelligence. It is madness and falsehood.

Thus are explained the nightmares of the Middle Ages; thus, too, are explained the bizarre symbols of some initiates, those of the Templars, for example, who are much less to be {203} blamed for having worshipped Baphomet, than for allowing its image to be perceived by the profane. Baphomet, pantheistic figure of the universal agent, is nothing else than the bearded devil of the alchemists. One knows that the members of the highest grades in the old hermetic masonry attributed to a bearded demon the accomplishment of the Great Work. At this word, the vulgar hastened to cross themselves, and to hide their eyes, but the initiates of the cult of Hermes-Pantheos understood the allegory, and were very careful not to explain it to the profane.

Mr. de Mirville, in a book to-day almost forgotten, though it made some noise a few months ago, gives himself a great deal of trouble to compile an account of various sorceries, of the kind which fill the compilations of people like Delancre, Delrio, and Bodin. He might have found better than that in history. And without speaking of the easily attested miracles of the Jansenists of Port Royal, and of the Deacon Paris, what is more marvellous than the great monomania of martyrdom which has made children, and even women, during three hundred years, go to execution as if to a feast? What more magnificent than that enthusiastic faith accorded during so many centuries to the most incomprehensible, and, humanly speaking, to the most revolting mysteries? On this occasion, you will say, the miracles came from God, and one even employs them as a proof of the truth of religion. But, what? heretics, too, let themselves be killed for dogmas, this time quite frankly and really absurd. They then sacrificed both their reason and their life to their belief? Oh, for heretics, it is evident that the devil was responsible. Poor folk, who took the devil for God, and God for the devil! Why have {204} they not been undeceived by making them recognize the true God by the charity, the knowledge, the justice, and above all, by the mercy of his ministers?

The necromancers who cause the devil to appear after a fatiguing and almost impossible series of the most revolting evocations, are only children by the side of that St. Anthony of the legend who drew them from hell by thousands, and dragged them everywhere after him, like Orpheus, who attracted to him oaks, rocks and the most savage animals.

Callot alone, initiated by the wandering Bohemians during his infancy into the mysteries of black sorcery, was able to understand and reproduce the evocations of the first hermit. And do you think that in retracing those frightful dreams of maceration and fasting, the makers of legends have invented? No; they have remained far below the truth. The cloisters, in fact, have always been peopled with nameless spectres, and their walls have palpitated with shadows and infernal larvae. St. Catherine of Siena on one occasion passed a week in the midst of an obscene orgy which would have discouraged the lust of Pietro di Aretino; St. Theresa felt herself carried away living into hell, and there suffered, between walls which ever closed upon her, tortures which only hysterical women will be able to understand. ... All that, one will say, happened in the imagination of the sufferers. But where, then, would you expect facts of a supernatural order to take place? What is certain is that all these visionaries have seen and touched, that they have had the most vivid feeling of a formidable reality. We speak of it from our own experience, and there are visions of our own first youth, passed in retreat and asceticism, whose memory makes us shudder even now. {205}

God and the devil are the ideals of absolute good and evil. But man never conceives absolute evil, save as a false idea of good. Good only can be absolute; and evil is only relative to our ignorance, and to our errors. Every man, in order to be a God, first makes himself a devil; but as the law of solidarity is universal, the hierarchy exists in hell as it does in heaven. A wicked man will always find one more wicked than himself to do him harm; and when the evil is at its climax, it must cease, for it could only continue by the annihilation of being, which is impossible. Then the man-devils, at the end of their resources, fall once more under the empire of the god-men, and are saved by those whom one at first thought their victims; but the man who strives to live a life of evil deeds, does homage to good by all the intelligence and energy that he develops in himself. For this reason the great initiator said in his figurative language: "I would that thou wert cold or hot; but because thou art lukewarm, I will spew thee out of my mouth."

The Great Master, in one of his parables, condemns only the idle man who buried his treasure from fear of losing it in the risky operations of that bank which we call life. To think nothing, to love nothing, to wish for nothing, to do nothing --- that is the real sin. Nature only recognizes and rewards workers.

The human will develops itself and increases itself by its own activity. In order to will truly, one must act. Action always dominates inertia and drags it at its chariot wheels. This is the secret of the influence of the alleged wicked over the alleged good. How many poltroons and cowards think themselves virtuous because they are afraid to be otherwise! {206} How many respectable women cast an envious eye upon prostitutes! It is not very long ago since convicts were in fashion. Why? Do you think that public opinion can ever give homage to vice? No, but it can do justice to activity and bravery, and it is right that cowardly knaves should esteem bold brigands.

Boldness united to intelligence is the mother of all successes in this world. To undertake, one must know; to accomplish, one must will; to will really, one must dare; and in order to gather in peace the fruits of one's audacity, one must keep silent.

TO KNOW, TO DARE, TO WILL, TO KEEP SILENT, are, as we have said elsewhere, the four qabalistic words which correspond to the four letters of the tetragram and to the four hieroglyphic forms of the Sphinx. To know, is the human head; to dare, the claws of the lion; to will, the mighty flanks of the bull; to keep silent, the mystical wings of the eagle. He only maintains his position above other men who does not prostitute the secrets of his intelligence to their commentary and their laughter.

All men who are really strong are magnetizers, and the universal agent obeys their will. It is thus that they work marvels. They make themselves believed, they make themselves followed, and when they say, "This is thus," Nature changes (in a sense) to the eyes of the vulgar, and becomes what the great man wished. "This is my flesh and this is my blood," said a Man who had made himself God by his virtues; and eighteen centuries, in the presence of a piece of bread and a little wine, have seen, touched, tasted and adored flesh and blood made divine by martyrdom! Say now, that the human will accomplishes no miracles! {207}

Do not let us here speak of Voltaire! Voltaire was not a wonder-worker, he was the witty and eloquent interpreter of those on whom the miracle no longer acted. Everything in his work is negative; everything was affirmative, on the contrary, in that of the "Galilean," as an illustrious and too unfortunate Emperor called Him.

And yet Julian in his time attempted more than Voltaire could accomplish; he wished to oppose miracles to miracles, the austerity of power to that of revolt, virtues to virtues, wonders to wonders; the Christians never had a more dangerous enemy, and they recognized the fact, for Julian was assassinated; and the Golden Legend still bears witness that a holy martyr, awakened in his tomb by the clamour of the Church, resumed his arms, and struck the Apostate in the darkness, in the midst of his army and of his victories. Sorry martyrs, who rise from the dead to become hangmen! Too credulous Emperor, who believed in his gods, and in the virtues of the past!

When the kings of France were hedged around with the adoration of their people, when they were regarded as the Lord's anointed, and the eldest sons of the Church, they cured scrofula. A man who is the fashion can always do miracles when he wishes. Cagliostro may have been only a charlatan, but as soon as opinion had made of him "the divine Cagliostro," he was expected to work miracles; and they happened.

When Cephias Barjona was nothing but a Jew proscribed by Nero, retailing to the wives of slaves a specific for eternal life, Cephias Barjona, for all educated people of Rome, was only a charlatan; but public opinion made an apostle of the {208} Spiritualistic empiric; and the successors of Peter, were they Alexander VI, or even John XXII, are infallible for every man who is properly brought up, who does not wish to put himself uselessly outside the pale of society. So goes the world.

Charlatanism, when it is successful, is then, in magic as in everything else, a great instrument of power. To fascinate the mob cleverly, is not that already to dominate it? The poor devils of sorcerers who in the Middle Ages stupidly got themselves burnt alive had not, it is easy to see, a great empire on others. Joan of Arc was a magician at the head of her armies, and at Rouen the poor girl was not even a witch. She only knew how to pray, and how to fight, and the prestige which surrounded her ceased as soon as she was in chains. Does history tell us that the King of France demanded her release? That the French nobility, the people, the army protested against her condemnation? The Pope, whose eldest son was the King of France, did he excommunicate the executioners of the

Maid of Orleans? No, nothing of all that! Joan of Arc was a sorceress for every one as soon as she ceased to be a magician, and it was certainly not the English alone who burned her. When one exercises an apparently superhuman power, one must exercise it always, or resign oneself to perish. The world always avenges itself in a cowardly way for having believed too much, admired too much, and above all, obeyed too much.

We only understand magic power in its application to great matters. If a true practical magician does not make himself master of the world, it is that he disdains it. To what, then, would he degrade his sovereign power? "I will give {209} thee all the kingdoms of the world, if thou wilt fall at my feet and worship me," the Satan of the parable said to Jesus. "Get thee behind me, Satan," replied the Saviour; "for it is written, Thou shalt adore God alone." ... "ELI, ELI, LAMA SABACHTHANI!" was what this sublime and divine adorer of God cried later. If he had replied to Satan, "I will not adore thee, and it is thou who wilt fall at my feet, for I bid thee in the name of intelligence and eternal reason," he would not have consigned his holy and noble life to the most frightful of all tortures. The Satan of the mountain was indeed cruelly avenged!

The ancients called practical magic the sacerdotal and royal art, and one remembers that the magi were the masters of primitive civilization, because they were the masters of all the science of their time.

To know is to be able when one dares to will.

The first science of the practical qabalist, or the magus, is the knowledge of men. Phrenology, psychology, chiromancy, the observation of tastes and of movement, of the sound of the voice and of either sympathetic or antipathetic impressions, are branches of this art, and the ancients were not ignorant of them. Gall and Spurzheim in our days have rediscovered phrenology. Lavater, following Porta, Cardan, Taisnier, Jean Belot and some others have divined anew rather than rediscovered the science of psychology; chiromancy is still occult, and one scarcely finds traces of it in the quite recent and very interesting work of d'Arpentigny. In order to have sufficient notions of it, one must remount to the qabalistic sources themselves from which the learned Cornelius Agrippa drew water. It is, then, convenient to say a few words {210} on the subject while waiting for the work of our friend Desbarrolles.

The hand is the instrument of action in man: it is, like the face, a sort of synthesis of the nervous system, and should also have features and physiognomy. The character of the individual is traced there by undeniable signs. Thus, among hands, some are laborious, some are idle, some square and heavy, others insinuating and light. Hard and dry hands are made for strife and toil, soft and damp hands ask only for pleasure. Pointed fingers are inquisitive and mystical, square fingers mathematical, spatulated fingers obstinate and ambitious.

The thumb, pollex, the finger of force and power, corresponds in the qabalistic symbolism to the first letter of the name of Jehovah. This finger is then a synthesis of the hand: if it is strong, the man is morally strong; if it is weak, the man is weak. It has three phalanges, of which the first is hidden in the palm of the hand, as the imaginary axis of the world traverses the thickness of the earth. This first phalanx corresponds to the physical life, the second to the intelligence, the third to the will. Greasy and thick palms denote sensual tastes and great force of physical life; a thumb which is long, especially in its last phalanx, reveals a strong will, which may go as far as despotism; short thumbs, on the contrary, show characters gentle and easily controlled.

The habitual folds of the hand determine its lines. These lines are, then, the traces of habits, and the patient observer will know how to recognize them and how to judge them. The man whose hand folds badly is clumsy or unhappy. The hand has three principal functions: to grasp, to hold, and to {211} handle. The subtlest hands seize and handle best; hard and strong hands hold longer. Even the lightest wrinkles bear witness to the habitual sensations of the organ. Each finger has, besides, a special function from which it takes its name. We have already spoken of the thumb; the index is the finger which points out, it is that of the word and of prophecy; the medius dominates the whole hand, it is that of destiny; the ring-finger is that of alliances and of honours: chiromancers have consecrated it to the sun; the little finger is insinuating and talkative, at least, so say simple folk and nursemaids, whose little finger tells them so much. The hand has seven protuberances which the qabalists, following natural analogies, have attributed to the seven planets: that of the thumb, to Venus; that of the index to

Jupiter; that of the medius, to Saturn; that of the ring-finger to the Sun; that of the little finger, to Mercury; the two others to Mars and to the Moon. According to their form and their predominance, they judged the inclinations, the aptitudes, and consequently the probable destinies of the individuals who submitted themselves to their judgment.

There is no vice which does not leave its trace, no virtue which has not its sign. Thus, for the trained eyes of the observer, no hypocrisy is possible. One will understand that such a science is already a power indeed sacerdotal and royal.

The prediction of the principal events of life is already possible by means of the numerous analogical probabilities of this observation: but there exists a faculty called that of presentiments or sensitivism. Events exist often in their causes before realizing themselves in action; sensitives see in advance {212} the effects in the causes. Previous to all great events, there have been most astonishing predictions. In the reign of Louis Philippe we heard sleep-walkers and ecstasies announce the return of the Empire, and specify the date of its coming. The Republic of 1848 was clearly announced in the prophecy of Orval, which dated at least from 1830 and which we strongly suspect to be, like those works attributed to the brothers Olivarius, the posthumous work of Mlle. Lenormand. This is a matter of little importance in this thesis.

That magnetic light which causes the future to appear, also causes things at present existing, but hidden, to be guessed; as it is the universal life, it is also the agent of human sensibility, transmitting to some the sickness or the health of others, according to the fatal influence of contracts, or the laws of the will. It is that which explains the power of benedictions and of bewitchments so clearly recognized by the great adepts, and above all by the wonderful Paracelsus. An acute and judicious critic, Mr. Ch. Fauvety, in an article published by the "Revue philosophique et religieuse," appreciates in a remarkable manner the advanced works of Paracelsus, of Pomponacius, of Goglienus, or Crollis, and of Robert Fludd on magnetism. But what our learned friend and collaborator studies only as a philosophical curiosity, Paracelsus and his followers practised without being very anxious that the world should understand it; for it was for them one of those traditional secrets with regard to which silence is necessary, and which it is sufficient to indicate to those who know, leaving always a veil upon the truth for the ignorant.

Now here is what Paracelsus reserved for initiates alone, {213} and what we have understood through deciphering the qabalistic characters, and the allegories of which he makes use in his work:

The human soul is material; the divine "mens" is offered to it to immortalize it and to make it live spiritually and individually, but its natural substance is fluidic and collective.

There are, then, in man, two lives: the individual or reasonable life, and the common or instinctive life. It is by this latter that one can live in the bodies of others, since the universal soul, of which each nervous organism has a separate consciousness, is the same for all.

We live in a common and universal life in the embryonic state, in ecstasy, and in sleep. In sleep, in fact, reason does not act, and logic, when it mingles in our dreams, only does so by chance, in accordance with the accidents of purely physical reminiscences.

In dreams, we have the consciousness of the universal life; we mingle ourselves with water, fire, air, and earth; we fly like birds; we climb like squirrels; we crawl like serpents; we are intoxicated with astral light; we plunge into the common reservoir, as happens in a more complete manner in death; but then (and it is thus that Paracelsus explains the mysteries of the other life) the wicked, that is to say, those who have allowed themselves to be dominated by the instinct of the brute to the prejudice of human reason, are drowned in the ocean of the common life with all the anguish of eternal death; the others swim upon it, and enjoy for ever the riches of that fluid gold which they have succeeded in dominating.

This identity of all physical life permits the stronger {214} souls to possess themselves of the existence of the others, and to make auxiliaries of them; it explains sympathetic currents either near or distant, and gives the whole secret of occult medicine, because the principle of this medicine is the grand hypothesis of universal analogies, and, attributing all the phenomena of physical life to the universal agent, teaches that one must act upon the astral body in order to react upon the material visible body; it teaches also that the essence of the astral light is a double movement

of attraction and repulsion; just as human bodies attract and repel one another, they can also absorb themselves, extend one into another, and make exchanges; the ideas or imaginations of one can influence the form of the other, and subsequently react upon the exterior body.

Thus are produced the so strange phenomena of maternal impressions, thus the neighbourhood of invalids gives bad dreams, and thus the soul breathes in something unwholesome when in the company of fools and knaves.

One may remark that in boarding-schools the children tend to assimilate in physiognomy; each place of education has, so to speak, a family air which is peculiar to it. In orphan schools conducted by nuns all the girls resemble each other, and all take on that obedient and effaced physiognomy which characterizes ascetic education. Men become handsome in the school of enthusiasm, of the arts, and of glory; they become ugly in prison, and of sad countenance in seminaries and in convents.

Here it will be understood we leave Paracelsus, in order that we may investigate the consequences and applications of his ideas, which are simply those of the ancient magi, and {215} to study the elements of that physical Qabalah which we call magic.

According to the qabalistic principles formulated by the school of Paracelsus, death is nothing but a slumber, ever growing deeper and more definite, a slumber which it would not be impossible to stop in its early stages by exercising a powerful action of will on the astral body as it breaks loose, and by recalling it to life through some powerful interest or some dominating affection. Jesus expressed the same thought when he said to the daughter of Jairus: "The maiden is not dead, but sleepeth"; and of Lazarus: "Our friend is fallen asleep, and I go to wake him." To express this resurrectionist system in such a manner as not to offend common sense, by which we mean generally-held opinions, let us say that death, when there is no destruction or essential alteration of the physical organs, is always preceded by a lethargy of varying duration. (The resurrection of Lazarus, if we could admit it as a scientific fact, would prove that this state may last for four days.<<It will be objected that Lazarus stank, but this is a thing which happens frequently to healthy people, as well as to sick men, who recover in spite of it. Besides, in the gospel story, it is one of the bystanders who says that Lazarus "by this time stinketh, for he hath been dead four days." One may then attribute this remark to imagination. --- E. L. Rather to the arrogance of the a priori reasoner. --- TRANS.>>)

Let us now come to the secret of the Great Work, which we have given only in Hebrew, without vowel points, in the "Rituel de la haute magie." Here is the complete text in Latin, as one finds in on page 144 of the Sepher Yetzirah, commented by the alchemist Abraham (Amsterdam, 1642): {216}

SEMITA XXXI

Vocatur intelligentia perpetua; et quare vocatur ita? Eo quod ducit motum solis et lunae juxta constitutionem eorum; utrumque in orbe sibi conveniente.

Rabbi Abraham F.'. D.'. dicit:

Semita trigesima prima vocatur intelligentia perpetua: et illa ducit solem et lunam et reliquas stellas et figuras, unum quodque in orbe suo, et impertit omnibus creatis juxta dispositionem ad signa et figuras.

Here is the French translation of the Hebrew text which we have transcribed in our ritual:

"The thirty-first path is called the perpetual intelligence; and it governs the sun and the moon, and the other stars and figures, each in its respective orb. And it distributes what is needful to all created things, according to their disposition to the signs and figures."

This text, one sees, is still perfectly obscure for whoever is not acquainted with the characteristic value of each of the thirty-two paths. The thirty-two paths are the ten numbers and the twenty-two hieroglyphic letters of the Qabalah. The thirty-first refers to HB:Shin, which represents the magic lamp, or the light between the horns of Baphomet.

It is the qabalistic sign of the OD, or astral light, with its two poles, and its balanced centre. One knows that in the language of the alchemist the sun signifies gold, the moon silver, and that the other stars or planets refer to the other metals. One {217} should now be able to understand the thought of the Jew Abraham.

The secret fire of the masters of alchemy was, then, electricity; and there is the better half of their grand arcanum; but they knew how to equilibrate its force by a magnetic influence which they concentrated in their athanor. This is what results from the obscure dogmas of Basil Valentine, of Bernard Trevisan, and of Henry Khunrath, who, all of them, pretended to have worked the transmutation, like Raymond Lully, like Arnaud de Villeneuve, and like Nicholas Flamel.

The universal light, when it magnetizes the worlds, is called astral light; when it forms the metals, one calls it azoth, or philosophical mercury; when it gives life to animals, it should be called animal magnetism.

The brute is subject to the fatalities of this light; man is able to direct it.

It is the intelligence which, by adapting the sign to the thought, creates forms and images.

The universal light is like the divine imagination, and this world, which changes ceaselessly, yet ever remaining the same with regard to the laws of its configuration, is the vast dream of God.

Man formulates the light by his imagination; he attracts to himself the light in sufficient quantities to give suitable forms to his thoughts and even to his dreams; if this light overcomes him, if he drowns his understanding in the forms which he evokes, he is mad. But the fluidic atmosphere of madmen is often a poison for tottering reason and for exalted imaginations.

The forms which the over-excited imagination produces {218} in order to lead astray the understanding, are as real as photographic images. One could not see what does not exist. The phantoms of dreams, and even the dreams of the waking, are then real images which exist in the light.

There exist, besides these, contagious hallucinations. But we here affirm something more than ordinary hallucinations.

If the images attracted by diseased brains are in some sense real, can they not throw them without themselves, as real as they relieve them?

These images projected by the complete nervous organism of the medium, can they not affect the complete organism of those who, voluntarily or not, are in nervous sympathy with the medium?

The things accomplished by Mr. Home prove that all this is possible.

Now, let us reply to those who think that they see in these phenomena manifestations of the other world and facts of necromancy.

We shall borrow our answer from the sacred book of the qabalists, and in this our doctrine is that of the rabbis who compiled the Zohar.

AXIOM

The spirit clothes itself to descend, and strips itself to rise.

In fact:

Why are created spirits clothed with bodies?

It is that they must be limited in order to have a possible existence. Stripped of all body, and become consequently {219} without limit, created spirits would lose themselves in the infinite, and from lack of the power to concentrate themselves somewhere, they would be dead and impotent everywhere, lost as they would be in the immensity of God.

All created spirits have, then, bodies, some subtler, some grosser, according to the surroundings in which they are called to live.

The soul of a dead man would, then, not be able to live in the atmosphere of the living, any more than we can live in earth or in water.

For an airy, or rather an ethereal, spirit, it would be necessary to have an artificial body similar to the apparatus of our divers, in order that it might come to us.

All that we can see of the dead are the reflections which they have left in the atmospheric light, light whose imprints we evoke by the sympathy of our memories.

The souls of the dead are above our atmosphere. Our respirable air becomes earth for

them. This is what the Saviour declares in His Gospel, when He makes the soul of a saint say:

"Now the great abyss is established between us, and those who are above can no longer descend to those who are below."

The hands which Mr. Home causes to appear are, then, composed of air coloured by the reflection which his sick imagination attracts and projects.<<"The luminous agent being also that of heat, one understands the sudden variations of temperature occasioned by the abnormal projections or sudden absorptions of the light. There follows a sudden atmospheric perturbation, which produces the noise of storms, and the creaking of woodwork." --- E. L.>> {220}

One touches them as one sees them; half illusion, half magnetic and nervous force.

These, it seems to us, are very precise and very clear explanations.

Let us reason a little with those who support the theory of apparitions from another world:

Either those hands are real bodies, or they are illusions.

If they are bodies, they are, then, not spirits.

If they are illusions produced by mirages, either in us, or outside ourselves, you admit my argument.

Now, one remark!

It is that all those who suffer from luminous congestion or contagious somnambulism, perish by a violent or, at least, a sudden death.

It is for this reason that one used to attribute to the devil the power of strangling sorcerers.

The excellent and worthy Lavater habitually evoked the alleged spirit of Gablidone.

He was assassinated.

A lemonade-seller of Leipzig, Schroepfer, evoked the animated images of the dead. He blew out his brains with a pistol.

One knows what was the unhappy end of Cagliostro.

A misfortune greater than death itself is the only thing that can save the life of these imprudent experimenters.

They may become idiots or madmen, and then they do not die, if one watches over them with care to prevent them from committing suicide.

Magnetic maladies are the road to madness; they are {221} always born from the hypertrophy or atrophy of the nervous system.

They resemble hysteria, which is one of their varieties, and are often produced either by excesses of celibacy, or those or exactly the opposite kind.

One knows how closely connected with the brain are the organs charged by Nature with the accomplishment of her noblest work: those whose object is the reproduction of being.

One does not violate with impunity the sanctuary of Nature.

Without risking his own life, no one lifts the veil of the great Isis.

Nature is chaste, and it is to chastity that she gives the key of life.

To give oneself up to impure loves is to plight one's troth to death.

Liberty, which is the life of the soul, is only preserved in the order of Nature.

Every voluntary disorder wounds it, prolonged excess murders it.

Then, instead of being guided and preserved by reason, one is abandoned to the fatalities of the ebb and flow of magnetic light.

The magnetic light devours ceaselessly, because it is always creating, and because, in order to produce continually, one must absorb eternally.

Thence come homicidal manias and temptations to commit suicide.

Thence comes that spirit of perversity which Edgar Poe has described in so impressive and accurate a manner, and which Mr. de Mirville would be right to call the devil. {222}

The devil is the giddiness of the intelligence stupefied by the irresolution of the heart.

It is a monomania of nothingness, the lure of the abyss; independently of what it may be according to the decisions of the Catholic, Apostolic, and Roman faith, which we have not the temerity to touch.

As to the reproduction of signs and characters by that universal fluid, which we call astral light, to deny its possibility would be to take little account of the most ordinary phenomena of Nature.

The mirage in the steppes of Russia, the palace of Morgan le Fay, the figures printed naturally in the heart of stones which Gaffael calls "gamahes," the monstrous deformities

of certain children caused by impressions of the nightmares of their mothers, all these phenomena and many others prove that the light is full of reflections and images which it projects and reproduces according to the evocations of the imagination, of memory, or of desire. Hallucination is not always an objectless reverie: as soon as every one sees a thing it is certainly visible; but if this thing is absurd one must rigorously conclude that everybody is deceived or hallucinated by a real appearance.

To say (for example) that in the magnetic parties of Mr. Home real and living hands come out of the tables, true hands which some see, others touch, and by which still others feel themselves touched without seeing them, to say that these really corporeal hands are hands of spirits, is to speak like children or madmen; it implies a contradiction in terms. But to deem that such or such apparitions, such or such sensations, are produced, is simply to be sincere, and to mock {223} the mockery of the normal man, even when these normal men are as witty as this or that editor of this or that comic journal.

These phenomena of the light which produce apparitions always appear at epochs when humanity is in labour. They are phantoms of the delirium of the world-fever; it is the hysteria of a bored society. Virgil tells us in fine verse that in the time of Caesar Rome was full of spectres; in the time of Vespasian the gates of the Temple of Jerusalem opened of themselves, and a voice was heard crying, "The gods depart." Now, when the gods depart, the devils return. Religious feeling transforms itself into superstition when faith is lost; for souls need to believe, because they thirst for hope. How can faith be lost? How can science doubt the infinite harmony? Because the sanctuary of the absolute is always closed for the majority. But the kingdom of truth, which is that of God, suffers violence, and the violent must take it by force. There exists a dogma, there exists a key, there exists a sublime tradition; and this dogma, this key, this tradition is transcendental magic. There only are found the absolute of knowledge and the eternal bases of law, guardian against all madness, all superstition and all error, the Eden of the intelligence, the ease of the heart, and the peace of the soul. We do not say this in the hope of convincing the scoffer, but only to guide the seeker. Courage and good hope to him; he will surely find, since we ourselves have found.

The magical dogma is not that of the mediums. The mediums who dogmatize can teach nothing but anarchy, since their inspiration is drawn from a disordered exaltation. They are always predicting disasters; they deny hierarchical authority; they pose, like Vintras, as sovereign pontiffs. {224} The initiate, on the contrary, respects the hierarchy before all, he loves and preserves order, he bows before sincere beliefs, he loves all signs of immortality in faith, and of redemption by charity, which is all discipline and obedience. We have just read a book published under the influence of astral and magnetic intoxication, and we have been struck by the anarchical tendencies with which it is filled under a great appearance of benevolence and religion. At the head of this book one sees the symbol, or, as the magi call it, "the signature," of the doctrines which it teaches. Instead of the Christian cross, symbol of harmony, alliance and regularity, one sees the tortuous tendrils of the vine, jutting from its twisted stem, images of hallucination and of intoxication.

The first ideas set forth by this book are the climax of the absurd. The souls of the dead, it says, are everywhere, and nothing any longer hems them in. It is an infinite overcrowded with gods, returning the one into the other. The souls can and do communicate with us by means of tables and hats. And so, no more regulated instruction, no more priesthood, no more Church, delirium set upon the throne of truth, oracles which write for the salvation of the human race the word attributed to Cambronne, great men who leave the serenity of their eternal destinies to make our furniture dance, and to hold with us conversations like those which Beroalde de Verville<<Born in 1538 --- died in 1612. Author of "Le Moyen de Parvenir." The Bibliophile Jacob suggests that Verville stole his "Moyen de Parvenir" from a lost book of Rabelais. Verville was a Canon of St. Gatien, Tours, and is associated with Tours and Touraine. Balzac's "Contes Drolatiques" were deemed to have been more inspired by Verville than by Rabelais. --- TRANS.>> makes them hold, in "Le Moyen de Parvenir." All this is a great pity; and yet, in America, all this is {225} spreading like an intellectual plague. Young America raves, she has fever; she is, perhaps, cutting her teeth. But France! France to accept such things! No, it is not possible, and it is not so. But while they refuse the doctrines, serious men should observe the phenomena, remain calm in the midst of the agitations of all the fanaticisms (for incredulity also has its own), and judge after having examined.

To preserve one's reason in the midst of madmen, one's faith in the midst of superstitions, one's dignity in the midst of buffoons, and one's independence among the sheep of Panurge, is of all miracles the rarest, the finest, and the most difficult to accomplish.

CHAPTER IV

FLUIDIC PHANTOMS AND THEIR MYSTERIES

THE ancients gave different names to these: larvae, lemures (empuses). They loved the vapour of shed blood, and fled from the blade of the sword.

Theurgy evoked them, and the Qabalah recognized them under the name of elementary spirits.

They were not spirits, however, for they were mortal.

They were fluidic coagulations which one could destroy by dividing them.

There were a sort of animated mirages, imperfect emanations of human life. The traditions of Black Magic say that they were born owing to the celibacy of Adam. Paracelsus says that the vapours of the blood of hysterical women people the air with phantoms; and these ideas are so ancient, that {226} we find traces of them in Hesiod, who expressly forbids that linen, stained by a pollution of any sort, should be dried before a fire.

Persons who are obsessed by phantoms are usually exalted by too rigorous celibacy, or weakened by excesses.

Fluidic phantoms are the abortions of the vital light; they are plastic media without body and without spirit, born from the excesses of the spirit and the disorders of the body.

These wandering media may be attracted by certain degenerates who are fatally sympathetic to them, and who lend them at their own cost a factitious existence of a more or less durable kind. They then serve as supplementary instruments to the instinctive volitions of these degenerates: never to cure them, always to send them farther astray, and to hallucinate them more and more.

If corporeal embryos can take the forms which the imagination of their mothers gives them, the wandering fluidic embryos ought to be prodigiously variable, and to transform themselves with an astonishing facility. Their tendency to give themselves a body in order to attract a soul, makes them condense and assimilate naturally the corporeal molecules which float in the atmosphere.

Thus, by coagulating the vapour of blood, they remake blood, that blood which hallucinated maniacs see floating upon pictures or statues. But they are not the only ones to see it. Vintras and Rose Tamisier are neither impostors nor myopics; the blood really flows; doctors examine it, analyse it; it is blood, real human blood: whence comes it? Can it be formed spontaneously in the atmosphere? Can it naturally flow from a marble, from a painted canvas or a host? No, {227} doubtless; this blood did once circulate in veins, then it has been shed, evaporated, dried, the serum has turned into vapour, the globules into impalpable dust, the whole has floated and whirled into the atmosphere, and has then been attracted into the current of a specified electromagnetism. The serum has again become liquid; it has taken up and imbibed anew the globules which the astral light has coloured, and the blood flows.

Photography proves to us sufficiently that images are real modifications of light. Now, there exists an accidental and fortuitous photography which makes durable impression of mirages wandering in the atmosphere, upon leaves of trees, in wood, and even in the heart of stones: thus are formed those natural figures to which Gaffarel has consecrated several pages in his book of "Curiosities inouies," those stoned to which he attributes an occult virtue, which he calls "gamalies;" thus are traced those writings and drawings which so greatly astonish the observers of fluidic phenomena. They are astral photographs traced by the imagination of the mediums with or without the assistance of the fluidic larvae.

The existence of these larvae has been demonstrated to us in a preemptory manner by a rather curious experience. Several persons, in order to test the magic power of the American Home, asked him to summon up relations which they pretended they had lost, but, who, in reality, had never existed. The spectres did not fail to reply to this appeal,

and the phenomena which habitually followed the evocations of the medium were fully manifested.

This experience is sufficient of itself to convict of tiresome credulity and of formal error those who believe that spirits {228} intervene to produce these strange phenomena. That the dead may return, it is above all necessary that they should have existed, and demons would not so easily be the dupes of our mystifications.

Like all Catholics, we believe in the existence of spirits of darkness, but we know also that the divine power has given them the darkness for an eternal prison, and that the Redeemer saw Satan fall from heaven like lightning. If the demons tempt us, it is by the voluntary complicity of our passions, and it is not permitted to them to make head against the empire of God, and by stupid and useless manifestations to disturb the eternal order of Nature.

The diabolical signatures and characters, which are produced without the knowledge of the medium, are evidently not proofs of a tacit or formal pact between these degenerates and intelligences of the abyss. These signs have served from the beginning to express astral vertigo, and remain in a state of mirage in the reflections of the divulged light. Nature also has its recollections, and sends to us the same signs to correspond to the same ideas. In all this, there is nothing either supernatural or infernal.

"How! do you want me to admit," said to us the Cure Charvoz, the first vicar of Vintras, "that Satan dares to impress his hideous stigmata upon consecrated materials, which have become the actual body of Jesus Christ?" We declared immediately, that it was equally impossible for us to pronounce in favour of such a blasphemy; and yet, as we demonstrated in our articles in the "Estafette," the signs printed in bleeding characters upon the hosts of Vintras, regularly consecrated by Charvoz, were those which, in {229} Black Magic, are absolutely recognized for the signatures of demons.

Astral writings are often ridiculous or obscene. The pretended spirits, when questioned on the greater mysteries of Nature, often reply by that coarse word which became, so they say, heroic on one occasion, in the military mouth of Cambronne. The drawings which pencils will trace if left to their own devices very often reproduce shapeless phalli, such as the anaemic hooligan, as one might picturesquely call him, sketches on the hoardings as he whistles, a further proof of our hypothesis, that wit in no way presides at those manifestations, and that it would be above all sovereignly absurd to recognize in them the intervention of spirits released from the bondage of matter.

The Jesuit, Paul Saufidius, who has written on the manners and customs of the Japanese, tells us a very remarkable story. A troop of Japanese pilgrims one day, as they were traversing a desert, saw coming toward them a band of spectres whose number was equal to that of the pilgrims, and which walked at the same pace. These spectres, at first without shape, and like larvae, took on as they approached all the appearance of the human body. Soon they met the pilgrims, and mingled with them, gliding silently between their ranks. Then the Japanese saw themselves double, each phantom having become the perfect image and, as it were, the mirage of each pilgrim. The Japanese were afraid, and prostrated themselves, and the bonze who was conducting them began to pray for them with great contortions and great cries. When the pilgrims rose up again, the phantoms had disappeared, and the troop of devotees was able to continue {230} its path in peace. This phenomenon, whose truth we do not doubt, presents the double characters of a mirage, and of a sudden projection of astral larvae, occasioned by the heat of the atmosphere, and the fanatical exhaustion of the pilgrims.

Dr. Brierre de Boismont, in his curious treatise, "Trate des hallucinations," tells us that a man, perfectly sane, who had never had visions, was tormented one morning by a terrible nightmare: he saw in his room a mysterious ape horrible to behold, who gnashed his teeth upon him, and gave himself over to the most hideous contortions. He woke with a start, it was already day; he jumped from his bed, and was frozen with terror on seeing, really present, the frightful object of his dream. The monkey was there, the exact image of the monkey of the nightmare, equally absurd, equally terrible, even making the same grimaces. He could not believe his eyes; he remained nearly half an hour motionless, observing this singular phenomenon, and asking himself whether he was delirious or mad. Ultimately, he approached the phantasm to touch it, and it vanished.

Cornelius Gemma, in his "Histoire critique universelle," says that in the year 454, in the island of Candia, the phantom of Moses appeared to some Jews on the sea-side; on his forehead he had luminous horns, in his hand was his blasting rod; and he invited them to

follow him, showing them with his finger the horizon in the direction of the Holy Land. The news of this prodigy spread abroad, and the Israelites rushed towards the shore in a mob. All saw, or pretended to see, the marvellous apparition: they were, in number, twenty thousand, according to the chronicler, whom we suspect to be slightly exaggerating in this respect. Immediately heads {231} grow hot, and imaginations wild; they believe in a miracle more startling than was of old the passage of the Red Sea. The Jews form in a close column, and run towards the sea; the rear ranks push the front ranks frantically: they think they see the pretended Mosses walk upon the water. A shocking disaster resulted: almost all that multitude was drowned, and the hallucination was only extinguished with the life of the greater number of those unhappy visionaries.

Human thought creates what it imagines; the phantoms of superstition project their deformities on the astral light, and live upon the same terrors which give them birth. That black giant which reaches its wings from east to west to hide the light from the world, that monster who devours souls, that frightful divinity of ignorance and fear --- in a word, the devil, --- is still, for a great multitude of children of all ages, a frightful reality. In our "Dogme et rituel de la haute magie" we represented him as the shadow of God, and in saying that, we still hid the half of our thought: God is light without shadow. The devil is only the shadow of the phantom of God!

The phantom of God! that last idol of the earth; that anthropomorphic spectre which maliciously makes himself invisible; that finite personification of the infinite; that invisible whom one cannot see without dying --- without dying at least to intelligence and to reason, since in order to see the invisible, one must be mad; the phantom of Him who has no body; the confused form of Him who is without form and without limit; it is in "that" that, without knowing it, the greater number of believers believe. He who "is" essentially, purely, spiritually, without being either absolute being, or an abstract {232} being, or the collection of beings, the intellectual infinite in a word, is so difficult to imagine! Besides, every imagination makes its creator an idolater; he is obliged to believe in it, and worship it. Our spirit should be silent before Him, and our heart alone has the right to give Him a name: Our Father!

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BOOK II

MAGICAL MYSTERIES

CHAPTER I

THEORY OF THE WILL

HUMAN life and its innumerable difficulties have for object, in the ordination of eternal wisdom, the education of the will of man.

The dignity of man consists in doing what he will, and in willing the good, in conformity with the knowledge of truth.

The good in conformity with the true, is the just.

Justice is the practice of reason.

Reason is the work of reality.

Reality is the science of truth.

Truth is idea identical with being.

Man arrives at the absolute idea of being by two roads, experience and hypothesis.

Hypothesis is probable when it is necessitated by the teachings of experience; it is improbable or absurd when it is rejected by this teaching.

Experience is science, and hypothesis is faith.

True science necessarily admits faith; true faith necessarily reckons with science.

Pascal blasphemed against science, when he said that by reason man could not arrive at

the knowledge of any truth. {234}

In fact, Pascal died mad.

But Voltaire blasphemed no less against science, when he declare that every hypothesis of faith was absurd, and admitted for the rule of reason only the witness of the senses. Moreover, the last word of Voltaire was this contradictory formula: "GOD AND LIBERTY." God! that is to say, a Supreme Master, excludes every idea of liberty, as the school of Voltaire understood it.

And Liberty, by which is meant an absolute independence of any master, which excludes all idea of God.

The word GOD expresses the supreme personification of law, and by consequence, of duty; and if by the word LIBERTY, you are willing to accept our interpretation, THE RIGHT OF DOING ONE'S DUTY, we in our turn will take it for a motto, and we shall repeat, without contradiction and without error: "GOD AND LIBERTY."

As there is no liberty for man but in the order which results from the true and the good, one may say that the conquest of liberty is the great work of the human soul. Man, by freeing himself from his evil passions and their slavery, creates himself, as it were, a second time. Nature made him living and suffering; he makes himself happy and immortal; he thus becomes the representative of divinity upon earth, and (relatively) exercises its almighty power.

AXIOM I

Nothing resists the will of man, when he knows the truth, and wills the good. {235}

AXIOM II

To will evil, is to will death. A perverse will is a beginning of suicide.

AXIOM III

To will good with violence, is to will evil, for violence produces disorder, and disorder produces evil.

AXIOM IV

One can, and one should, accept evil as the means of good; but one must never will it or do it, otherwise one would destroy with one hand what one builds with the other. Good faith never justifies bad means; it corrects them when one undergoes them, and condemns them when one takes them.

AXIOM V

To have the right to possess always, one must will patiently and long.

AXIOM VI

To pass one's life in willing that it is impossible to possess always, is to abdicate life and accept the eternity of death.

AXIOM VII

The more obstacles the will surmounts, the stronger it is. It is for this reason that Christ glorified poverty and sorrow.

AXIOM VIII

When the will is vowed to the absurd, it is reproved by eternal reason.

AXIOM IX

The will of the just man is the will of God himself, and the law of Nature. {236}

AXIOM X

It is by the will that the intelligence sees. If the will is healthy, the sight is just. God said: "Let there be light!" and light is; the will says, "Let the world be as I will to see it!" and the intelligence sees it as the will has willed. This is the meaning of the word, "So be it," <<WEH NOTE: id est "Amen".>> which confirms acts of faith.

AXIOM XI

When one creates phantoms for oneself, one puts vampires into the world, and one must nourish these children of a voluntary nightmare with one's blood, one's life, one's intelligence, and one's reason, without ever satisfying them.

AXIOM XII

To affirm and to will what ought to be is to create; to affirm and will what ought not to be, is to destroy.

AXIOM XIII

Light<<Meaning again the special "light" spoken of previously. --- TRANS.>> is an electric fire put by Nature at the service of the will; it lights those who know how to use it, it burns those who abuse it.

AXIOM XIV

The empire of the world is the empire of the light.<<Meaning again the special "light" spoken of previously. --- TRANS.>>

AXIOM XV

Great intellects whose wills are badly balanced are like comets which are aborted suns.

AXIOM XVI

To do nothing is as fatal as to do evil, but it is more cowardly. The most unpardonable of mortal sins is inertia. {237}

AXIOM XVII

To suffer is to work. A great sorrow suffered is a progress accomplished. Those who suffer much live more than those who do not suffer.

AXIOM XVIII

Voluntary death from devotion is not suicide; it is the apotheosis of the will.

AXIOM XIX

Fear is nothing but idleness of the will, and for that reason public opinion scourges cowards.

AXIOM XX

Succeed in not fearing the lion, and the lion will fear you. Say to sorrow: "I will that you be a pleasure, more even than a pleasure, a happiness."

AXIOM XXI

A chain of iron is easier to break than a chain of flowers.

AXIOM XXII

Before saying that a man is happy or unhappy, find out what the direction of his will has made of him: Tiberius died every day at Capri, while Jesus proved his immortality and even his divinity on Calvary and upon the Cross.

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CHAPTER II

THE POWER OF THE WORD

It is the word which creates forms; and forms in their turn react upon the word, in order to modify it and complete it.

Every word of truth is a beginning of an act of justice.

One asks if man may sometimes be necessarily driven to evil. Yes, when his judgment is false, and consequently his word unjust.

But one is responsible for a false judgment as for a bad action.

What falsifies the judgment is selfishness and its unjust vanities.

The unjust word, unable to realize itself by creation, realizes itself by destruction. It must either slay or be slain.

If it were able to remain without action, it would be the greatest of all disorders, an abiding blasphemy against truth.

Such is that idle word of which Christ has said that one will give account at the Day of Judgment. A jesting word, a comicality which "recreates" and causes laughter, is not an idle word.

The beauty of the word is a splendour of truth. A true word is always beautiful, a beautiful word is always true.

For this reason works of art are always holy when they are beautiful. {239}

What does it matter to me that Anacreon should sing of Bathyllus, if in his verse I hear the notes of that divine harmony which is the eternal hymn of beauty? Poetry is pure as the Sun: it spreads its veil of light over the errors of humanity. Woe to him who would lift the veil in order to perceive things ugly!

The Council of Trent decided that it was permissible for wise and prudent persons to read the books of the ancients, even those which were obscene, on account of the beauty of the form. A statue of Nero or of Heliogabalus made like a masterpiece of Phidias, would it not be an absolutely beautiful and absolutely good work? --- and would not he deserve the execration of the whole world who would propose to break it because it was the representation of a monster?

Scandalous statues are those which are badly sculptured, and the Venus of Milo would be desecrated if one placed her beside some of the Virgins which they dare to exhibit in certain churches.

One realizes evil in books of morality ill-written far more than in the poetry of Catullus or the ingenious Allegories of Apuleius.

There are no bad books, except those which are badly conceived and badly executed.

Every word of beauty is a word of truth. It is a light crystallized in speech.

But in order that the most brilliant light may be produced and made visible, a shadow is necessary; and the creative word, that it may become efficacious, needs contradictions. It must submit to the ordeal of negation, of sarcasm, and then to that more cruel yet, of indifference and forgetfulness. {240} The Master said: "If a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Affirmation and negation must, then, marry each other, and from their union will be born the practical truth, the real and progressive word. It is necessity which should constrain the workmen to choose for the corner-stone that which they had at first despised and rejected. Let contradiction, then, never discourage men of initiative! Earth is necessary for the ploughshare, and the earth resists because it is in labour. It defends itself like all virgins; it conceives and brings forth slowly like all mothers. You, then, who wish to sow a new plant in the field of intelligence, understand and respect the modesties and reluctances of limited experience and slow-moving reason.

When a new word comes into the world, it needs swaddling clothes and bandages; genius brought it forth, but it is for experience to nourish it. Do not fear that it will die of neglect! Oblivion is for it a favourable time of rest, and contradictions help it to grow. When a sun bursts forth in space it creates worlds or attracts them to itself. A single spark of fixed light promises a universe to space.

All magic is in a word, and that word pronounced qabalistically is stronger than all the powers of Heaven, Earth and Hell. With the name of "Jod he vau he," one commands Nature: kingdoms are conquered in the name of Adonai, and the occult forces which compose the empire of Hermes are one and all obedient to him who knows how to pronounce duly the incommunicable name of Agla.

In order to pronounce duly the great words of the Qabalah, {241} one must pronounce them with a complete intelligence, with a will that nothing checks, an activity that nothing daunts. In magic, to have said is to have done; the word begins with letters, it ends with acts. One does not really will a thing unless one wills it with all one's heart, to the point of breaking for it one's dearest affections; and with all one's forces, to the point of risking one's health, one's fortune, and one's life.

It is by absolute devotion that faith proves itself and constitutes itself. But the man armed with such a faith will be able to move mountains.

The most fatal enemy of our souls is idleness. Inertia intoxicates us and sends us to sleep; but the sleep of inertia is corruption and death. The faculties of the human soul are like the waves of the ocean. To keep them sweet, they need the salt and bitterness of tears: they need the whirlwinds of Heaven: they need to be shaken by the storm.

When, instead of marching upon the path of progress, we wish to have ourselves carried, we are sleeping in the arms of death. It is to us that it is spoken, as to the paralytic man in the Gospel, "Take up thy bed and walk!" It is for us to carry death away, to plunge it into life.

Consider the magnificent and terrible metaphor of St. John; Hell is a sleeping fire. It is a life without activity and without progress; it is sulphur in stagnation: "stagnum ignis et sulphuris."

The sleeping life is like the idle word, and it is of that that men will have to give an account in the Day of Judgment.

Intelligence speaks, and matter stirs. It will not rest until it has taken the form given to it by the word. Behold the Christian word, how for these nineteen centuries it has put {242} the world to work! What battles of giants! How many errors set forth and rebutted! How much deceived and irritated Christianity lies at the bottom of Protestantism, from the sixteenth century to the eighteenth! Human egotism, in despair at its defeats, has whipped up all its stupidities in turn. They have re-clothed the Saviour of the world with every rag and with every mocking purple. After Jesus the Inquisitor they have invented the "sans-culotte" Jesus! Measure if you can all the tears and all the blood that have flowed; calculate audaciously all that will yet be shed before the arrival of the Messianic reign of the Man-God who shall submit at once all passions to powers and all powers to justice. THY KINGDOM COME! For nigh on nineteen hundred years, over the whole surface of the earth, this has been the cry of seven hundred million throats, and the Israelites yet await the Messiah! He said that he would come, and come he will. He came to die, and he has promised to return to live.

HEAVEN IS THE HARMONY OF GENEROUS SENTIMENTS.

HELL IS THE CONFLICT OF COWARDLY INSTINCTS.

When humanity, by dint of bloody and dolorous experience, has truly understood this double truth, it will abjure the Hell of selfishness to enter into the Heaven of devotion and of Christian charity.

The lyre of Orpheus civilized savage Greece, and the lyre of Amphion built Thebes the Mysterious, because harmony is truth. The whole of Nature is harmony. But the Gospel is not a lyre: it is the book of the eternal principles which should and will regulate all the lyres and all the living harmonies of the universe. {243}

While the world does not understand these three words: Truth, Reason, Justice, and these: Duty, Hierarchy, Society, the revolutionary motto, "Liberty, Equality, Fraternity," will be nothing but a threefold lie.

CHAPTER III

MYSTERIOUS INFLUENCES

NO middle course is possible. Every man is either good or bad. The indifferent, the lukewarm are not good; they are consequently bad, and the worst of all the bad, for they are imbecile and cowardly. The battle of life is like a civil war; those who remain neutral betray both parties alike, and renounce the right to be numbered among the children of the fatherland.

We all of us breathe in the life of others, and we breathe upon them in some sort a part of our own existence. Good and intelligent men are, unknown to themselves, the doctors of humanity; foolish and wicked men are public poisoners.

There are people in whose company one feel refreshed. Look at that young society woman! She chatters, she laughs, she dresses like everybody else; why, then, is everything in her better and more perfect? Nothing is more natural than her manner,

nothing franker and more nobly free than her conversation. Near her everything should be at its ease, except bad sentiments, but near her they are impossible. She does not seek hearts, but draws them to herself and lifts them up. She does not intoxicate, she {244} enchants. Her whole personality preaches a perfection more amiable than virtue itself. She is more gracious than grace, her acts are easy and inimitable, like fine music and poetry. It is of her that a charming woman, too friendly to be her rival, said after a ball: "I thought I saw the Holy Bible frolicking."

Now look upon the other side of the sheet! See this other woman who affects the most rigid devotion, and would be scandalized if she heard the angels sing; but her talk is malevolent, her glance haughty and contemptuous; when she speaks of virtue she makes vice lovable. For her God is a jealous husband, and she makes a great merit of not deceiving him. Her maxims are desolating, her actions due to vanity more than to charity, and one might say after having met her at church: "I have seen the devil at prayer."

On leaving the first, one feels one's self full of love for all that is beautiful, good and generous. One is happy to have well said to her all the noble things with which she has inspired you, and to have been approved by her.<<WEH NOTE: This example reminds one of the 18th century Germaine Stael, who died when Levi was seven.>> One says to one's self that life is good, since God has bestowed it on such souls as hers; one is full of courage and of hope. The other leaves you weakened and baffled, or perhaps, what is worse, full of evil designs; she makes you doubt of honour, piety and duty; in her presence one only escapes from weariness by the door of evil desires. One has uttered slander to please her, humiliated one's self to flatter her pride, one remains discontented with her and with one's self.

The lively and certain sentiment of these diverse influences is proper to well-balanced spirits and delicate consciences, {245} and it is precisely that which the old ascetic writers called the power of discerning spirits.

You are cruel consolers, said Job to his pretended friends. It is, in fact, the vicious that afflict rather than console. They have a prodigious tact for finding and choosing the most desperate banalities. Are you weeping for a broken affection? How simple you are! they were playing with you, they did not love you. You admit sorrowfully that your child limps; in friendly fashion, they bid you remark that he is a hunchback. If he coughs and that alarms you, they conjure you tenderly to take great care of him, perhaps he is consumptive. Has your wife been ill for a long time? Cheer up, she will die of it!

Hope and work is the message of Heaven to us by the voice of all good souls. Despair and die, Hell cries to us in every word and movement, even in all the friendly acts and caresses of imperfect or degraded beings.

Whatever the reputation of any one may be, and whatever may be the testimonies of friendship that that person may give you, if, on leaving him, you feel yourself less well disposed and weaker, he is pernicious for you: avoid him.

Our double magnetism produces in us two sorts of sympathies. We need to absorb and to radiate turn by turn. Our heart loves contrasts, and there are few women who have loved two men of genius in succession.

One finds peace through the protection which one's own weariness of admiration gives; it is the law of equilibrium; but sometimes even sublime natures are surprised in caprices of vulgarity. Man, said the Abbe Gerbert, is the shadow of {246} a God in the body of a beast; there are in him the friends of the angel and the flatterers of the animal. The angel attracts us; but if we are not on our guard, it is the beast that carries us away: it will even drag us fatally with it when it is a question of beastliness; that is to say, of the satisfactions of that life the nourisher of death, which, in the language of beasts is called "real life." In religion, the Gospel is a sure guide; it is not so in business, and there are a great many people who, if they had to settle the temporal succession of Jesus Christ, would more willingly come to an agreement with Judas Iscariot than with St. Peter.

One admires probity, said Juvenal, and one leaves it to freeze to death. If such and such a celebrated man, for example, had not scandalously solicited wealth, would one ever have thought of endowing his old muse? Who would have left him legacies?

Virtue has our admiration, our purse owes it nothing, that great lady is rich enough without us. One would rather give to vice, it is so poor!

"I do not like beggars, and I only give to the poor who are ashamed to beg," said one day a man of wit. "But what do you give them since you do not know them?" "I give them

my admiration and my esteem, and I have no need to know them to do that." "How is it that you need so much money?" they asked another, "you have no children and no calls on you." "I have my poor folk, and I cannot prevent myself from giving them a great deal of money." "Make me acquainted with the, perhaps I will give them something too." "Oh! you know some of them already, I have no doubt. I have seven who cost me an enormous amount, and {247} an eighth who costs more than the seven others. The seven are the seven deadly sing; the eighth is gambling."

Another dialogue: ---

"Give me five francs, sir, I am dying of hunger." "Imbecile! you are dying of hunger, and you want me to encourage you in so evil a course? You are dying of hunger, and you have the impudence to admit it. You wish to make me the accomplice of your incapacity, the abetter of your suicide. You want to put a premium on wretchedness. For whom do you take me? Do you think I am a rascal like yourself? ..."

And yet another: ---

"By the way, old fellow, could you lend me a thousand pounds? I want to seduce an honest woman." "Ah! that is bad, but I can never refuse anything to a friend. Here they are. When you have succeeded you might give me her address." That is what is called in England, and elsewhere, the manners of a gentleman.

"The man of honour who is out of work steals, and does not beg!" replied, one day, Cartouche to a passer-by who asked alms of him. It is as emphatic as the word which tradition associates with Cambronne, and perhaps the famous thief and the great general both really replied in the same manner.

It was that same Cartouche who offered, on another occasion, of his own accord and without it being asked of him, twenty thousand pounds to a bankrupt. One must act properly to one's brothers.

Mutual assistance is a law of nature. To aid those who are like ourselves is to aid ourselves. But above mutual {248} assistance rises a holier and greater law: it is universal assistance, it is charity.

We all admire and love Saint Vincent de Paul, but we have also a secret weakness for the cleverness, the presence of mind, and, above all, the audacity of Cartouche.

The avowed accomplices of our passions may disgust us by humiliating us; at our own risk and peril our pride will teach us how to resist them. But what is more dangerous for us than our hypocritical and hidden accomplices? They follow us like sorrow, await us like the abyss, surround us like infatuation. We excuse them in order to excuse ourselves, defending them in order to defend ourselves, justifying them in order to justify ourselves, and we submit to them finally because we must, because we have not the strength to resist our inclinations, because we lack the will to do so.

They have possessed themselves of our ascendant, as Paracelsus says, and where they wish to lead us we shall go.

They are our bad angels. We know it in the depths of our consciousness; but we put up with them, we have made ourselves their servants that they also may be ours.

Our passions treated tenderly and flattered, have become slave-mistresses; and those who serve our passions our valets, and our masters.

We breathe out our thoughts and breathe in those of others imprinted in the astral light which has become their electro-magnetic atmosphere: and thus the companionship of the wicked is less fatal to the good than that of vulgar, cowardly, and tepid beings. Strong antipathy warns us easily, and saves us from the contact of gross vices; it is not thus with disguised vices vices to a certain extend diluted {249} and become almost lovable. An honest woman will experience nothing but disgust in the society of a prostitute, but she has everything to fear from the seductions of a coquette.

One knows that madness is contagious, but the mad are more particularly dangerous when they are amiable and sympathetic. One enters little by little into their circle of ideas, one ends by understanding their exaggerations, while partaking their enthusiasm, one grows accustomed to their logic that has lost its way, one ends by finding that they are not as mad as one thought at first. Thence to believing that they alone are right there is but one step. One likes them, one approves of them, one is as mad as they are.

The affections are free and may be based on reason, but sympathies are of fatalism, and very frequently unreasonable. They depend on the more or less balanced attractions of the magnetic light, and act on men in the same way as upon animals. One will stupidly take pleasure in the society of a person in whom is nothing lovable, because one is mysteriously attracted and dominated by him. And often enough, these strange sympathies

began by lively antipathies; the fluids repelled each other at first, and subsequently became balanced.

The equilibrating speciality of the plastic medium of every person is what Paracelsus calls his "ascendant," and he gives the name of "flagum" to the particular reflection of the habitual ideas of each one in the universal light.

One arrives at the knowledge of the "ascendant" of a person by the sensitive divination of the "flagum," and by a persistent direction of the will. One turns the active side of one's own ascendant towards the passive side of the ascendant of {250} another when one wishes to take hold of that other and dominate him.

The astral ascendant has been divined by other magi, who gave it the name of "tourbillon" (vortex).

It is, say they, a current of specialized light, representing always the same circle of images, and consequently determined and determining impressions. These vortices exist for men as for stars. "The stars," said Paracelsus, "breathe out their luminous soul, and attract each other's radiation. The soul of the earth, prisoner of the fatal laws of gravitation, frees itself by specializing itself, and passes through the instinct of animals to arrive at the intelligence of man. The active portion of this will is dumb, but it preserves in writing the secrets of Nature. The free part can no longer read this fatal writing without instantaneously losing its liberty. One does not pass from dumb and vegetative contemplation to free vibrating thought without changing one's surroundings and one's organs. Thence comes the forgetfulness which accompanies birth, and the vague reminiscences of our sickly intuitions, always analogous to the visions of our ecstasies and of our dreams."

This revelation of that great master of occult medicine throws a fierce light on all the phenomena of somnambulism and of divination. There also, for whoever knows how to find it, is the true key of evocation, and of communication with the fluidic soul of the earth.

Those persons whose dangerous influence makes itself felt by a single touch are those who make part of a fluidic association, or who either voluntarily or involuntarily make use of a current of astral light which has gone astray. Those, {251} for example, who live in isolation, deprived of all communication with humanity, and who are daily in fluidic sympathy with animals gathered together in great number, as is ordinarily the case with shepherds, are possessed of the demon whose name is "legion;" in their turn they reign despotically over the fluid souls of the flocks that are confided to their care: consequently their good-will or ill-will makes their cattle prosper or die; and this influence of animal sympathy can be exercised by them upon human plastic mediums which are ill defended, owing either to a weak will or a limited intelligence.

Thus are explained the bewitchments which are habitually made by shepherds, and the still quite recent phenomena of the Presbytery of Cideville.

Cideville is a little village of Normandy, where a few years ago were produced phenomena like those which have since occurred under the influence of Mr. Home. M. de Mirville has studied them carefully, and M. Gougenet Desmousseaux has reprinted all the details in a book, published in 1854, entitled "Moeurs et pratiques des demons." The most remarkable thing in this latter author is that he seems to divine the existence of the plastic medium or the fluidic body. "We have certainly not two souls," said he, "but perhaps we have two bodies." Everything that he says, in fact, would seem to prove this hypothesis. He saw a shepherd whose fluidic form haunted a Presbytery, and who was wounded at a distance by blows inflicted on his astral larva.

We shall here ask of MM. de Mirville and Gougenet Desmousseaux if they take this shepherd for the devil, and if, far or near, the devil such as they conceive him can be scratched {252} or wounded. At that time, in Normandy, the magnetic illnesses of mediums were hardly known, and this unhappy sleep-walker, who ought to have been cared for and cured, was roughly treated and even beaten, not even in his fluidic appearance, but in his proper person, by the Vicar himself. That is, one must agree, a singular kind of exorcism! If those violences really took place, and if they may be imputed to a Churchman whom one considers, and who may be, for all we know, very good and very respectable, let us admit that such writers as MM. de Mirville and Gougenet Desmousseaux make themselves not a little his accomplices!

The laws of physical life are inexorable, and in his animal nature man is born a slave to fatality; it is by dint of struggles against his instincts that he may win moral freedom. Two different existences are then possible for us upon the earth; one fatal,

the other free. The fatal being is the toy or instrument of a force which he does not direct. Now, when the instruments of fatality meet and collide, the stronger breaks or carries away the weaker; truly emancipated beings fear neither bewitchments nor mysterious influences.

You may reply that an encounter with Cain may be fatal for Abel. Doubtless; but such a fatality is an advantage to the pure and holy victim, it is only a misfortune for the assassin.

Just as among the righteous there is a great community of virtues and merits, there is among the wicked an absolute solidarity of fatal culpability and necessary chastisement. Crime resides in the tendencies of the heart. Circumstances which are almost always independent of the will are the only causes of the gravity of the acts. If fatality had made Nero {253} a slave, he would have become an actor or a gladiator, and would not have burned Rome: would it be to him that one should be grateful for that?

Nero was the accomplice of the whole Roman people, and those who should have prevented them incurred the whole responsibility for the frenzies of this monster. Seneca, Burrhus, Thrasea, Corbulon, theirs is the real guilt of that fearful reign; great men who were either selfish or incapable! The only thing they knew was how to die.

If one of the bears of the Zoological Gardens escaped and devoured several people, would one blame him or his keepers?

Whoever frees himself from the common errors of mankind is obliged to pay a ransom proportional to the sum of these errors: Socrates pays for Aneitus, and Jesus was obliged to suffer a torment whose terror was equal to the whole treason of Judas.

Thus, by paying the debts of fatality, hard-won liberty purchases the empire of the world; it is hers to bind and to unbind. God has put in her hands the keys of Heaven and of Hell.

You men who abandon brutes to themselves wish them to devour you.

The rabble, slaves of fatality, can only enjoy liberty by absolute obedience to the will of free men; they ought to work for those who are responsible for them.

But when the brute governs brutes, when the blind leads the blind, when the leader is as subject to fatality as the masses, what must one expect? What but the most shocking catastrophes? In that we shall never be disappointed.

By admitting the anarchical dogmas of 1789, Louis XVI {254} launched the State upon a fatal slope. From that moment all the crimes of the Revolution weighed upon him alone; he alone had failed in his duty. Robespierre and Marat only did what they had to do. Girondins and Montagnards killed each other in the workings of fatality, and their violent deaths were so many necessary catastrophes; at that epoch there was but one great and legitimate execution, really sacred, really expiatory: that of the King. The principle of royalty would have fallen if that too weak price had escaped. But a transaction between order and disorder was impossible. One does not inherit from those whom one murders; one robs them; and the Revolution rehabilitated Louis XVI by assassinating him. After so many concessions, so many weaknesses, so many unworthy abasements, that man, consecrated a second time by misfortune, was able at least to say, as he walked to the scaffold: "The Revolution is condemned, and I am always the King of France"!

To be just is to suffer for all those who are not just, but it is life: to be wicked is to suffer for one's self without winning life; it is to deceive one's self, to do evil, and to win eternal death.

To recapitulate: Fatal influences are those of death. Living influences are those of life. According as we are weaker or stronger in life, we attract or repel witchcraft. This occult power is only too real, but intelligence and virtue will always find the means to avoid its obsessions and its attacks. {255}

CHAPTER IV

MYSTERIES OF PERVERSITY

HUMAN equilibrium is composed of two attractions, one towards death, the other towards life. Fatality is the vertigo which drags us to the abyss; liberty is the reasonable effort which lifts us above the fatal attractions of death. What is mortal sin? It is apostasy from our own liberty; it is to abandon ourselves to the law of inertia. An unjust act is a compact with injustice; now, every injustice is an abdication of intelligence. We fall from that moment under the empire of force whose reactions always crush everything which is unbalanced.

The love of evil and the formal adhesion of the will to injustice are the last efforts of the expiring will. Man, whatever he may do, is more than a brute, and he cannot abandon himself like a brute to fatality. He must choose. He must love. The desperate soul that thinks itself in love with death is still more alive than a soul without love. Activity for evil can and should lead back a man to good, by counter-stroke and by reaction. The true evil, that for which there is no remedy, is inertia.<<WEH NOTE: In traditional Qabalah, there are only four Qlipoth or shells of evil. The first of these is associated with Malkuth, simple material limitation, tiredness, inertia.>>

The abysses of grace correspond to the abysses of perversity. God has often made saints of scoundrels; but He has never done anything with the half-hearted and the cowardly.

Under penalty of reprobation, one must work, one must act. Nature, moreover, sees to this, and if we will not march on with all our courage towards life, she flings us with all {256} her forces towards death. She drags those who will not walk.

A man whom one may call the great prophet of drunkards, Edgar Poe, that sublime madman, that genius of lucid extravagance, has depicted with terrifying reality the nightmares of perversity. ...

"I killed the old man because he squinted." "I did that because I ought not to have done it."

There is the terrible antistrophe of Tertullian's "Credo quia absurdum."

To brave God and to insult Him, is a final act of faith.<<WEH NOTE: See Crowley's "John St. John".>> "The dead praise thee not, O Lord," said the Psalmist; and we might add if we dared: "The dead do not blaspheme thee."

"O my son!" said a father as he leaned over the bed of his child who had fallen into lethargy after a violent access of delirium: "insult me again, beat me, bite me, I shall feel that you are still alive, but do not rest for ever in the frightful silence of the tomb!"

A great crime always comes to protest against great lukewarmness. A hundred thousand good priests, had their charity been more active, might have prevented the crime of the wretch Verger. The Church has the right to judge, condemn and punish an ecclesiastic who causes scandal; but she has not the right to abandon him to the frenzies of despair and the temptations of misery and hunger.

Nothing is so terrifying as nothingness, and if one could ever formulate the conception of it, if it were possible to admit it, Hell would be a thing to hope for.

This is why Nature itself seeks and imposes expiation as a remedy; that is why chastisement is a chastening, as that {257} great Catholic Count Joseph de Maistre so well understood; this is why the penalty of death is a natural right, and will never disappear from human laws. The stain of murder would be indelible if God did not justify the scaffold; the divine power, abdicated by society and usurped by criminals, would belong to them without dispute. Assassination would then become a virtue when it exercised the reprisals of outraged nature. Private vengeance would protest against the absence of public expiation, and from the splinters of the broken sword of justice anarchy would forge its daggers.

"If God did away with Hell, men would make another in order to defy Him," said a good priest to us one day. He was right: and it is for that reason that Hell is so anxious to be done away with. Emancipation! is the cry of every vice. Emancipation of murder by the abolition of the pain of death; emancipation of prostitution and infanticide by the abolition of marriage; emancipation of idleness and rapine by the abolition of property. ... So revolves the whirlwind of perversity until it arrives at this supreme and secret formula: Emancipation of death by the abolition of life!

It is by the victories of toil that one escapes from the fatalities of sorrow. What we call death is but the eternal parturition of Nature. Ceaselessly she re-absorbs and

takes again to her breast all that is not born of the spirit. Matter, in itself inert, can only exist by virtue of perpetual motion, and spirit, naturally volatile, can only endure by fixing itself. Emancipation from the laws of fatality by the free adhesion of the spirit to the true and good, is what the Gospel calls the spiritual birth; the re-absorption into the eternal bosom of Nature is the second death. {258}

Unemancipated beings are drawn towards this second death by a fatal gravitation; the one drags the other, as the divine Michel Angelo has made us see so clearly in his great picture of the Last Judgment; they are clinging and tenacious like drowning men, and free spirits must struggle energetically against them, that their flight may not be hindered by them, that they may not be pulled back to Hell.

This war is as ancient as the world; the Greeks figured it under the symbols of Eros and Anteros, and the Hebrews by the antagonism of Cain and Abel. It is the war of the Titans and the Gods. The two armies are everywhere invisible, disciplined and always ready for attack or counterattack. Simple-minded folk on both sides, astonished at the instant and unanimous resistance that they meet, begin to believe in vast plots cleverly organized, in hidden, all-powerful societies. Eugene Sue invents Rodin; <<Not the sculptor. --- TRANS.>> churchmen talk of the Illuminati and of the Freemasons; Wronski dreams of his bands of mystics, and there is nothing true and serious beneath all that but the necessary struggle of order and disorder, of the instincts and of thought; the result of that struggle is balance in progress, and the devil always contributes, despite himself, to the glory of St. Michael.

Physical love is the most perverse of all fatal passions. It is the anarchist of anarchists; it knows neither law, duty, truth nor justice. It would make the maiden walk over the corpses of her parents. It is an irrepressible intoxication; a furious madness. It is the vertigo of fatality seeking new victims; the cannibal drunkenness of Saturn who wishes to {259} become a father in order that he may have more children to devour. To conquer love is to triumph over the whole of Nature. To submit it to justice is to rehabilitate life by devoting it to immortality; thus the greatest works of the Christian revelation are the creation of voluntary virginity and the sanctification of marriage.

While love is nothing but a desire and an enjoyment, it is mortal. In order to make itself eternal it must become a sacrifice, for then it becomes a power and a virtue. <<WEH NOTE: See Crowley in MAGICK IN THEORY AND PRACTICE, chapter 12.>> It is the struggle of Eros and Anteros which produces the equilibrium of the world.

Everything that over-excites sensibility leads to depravity and crime. Tears call for blood. It is with great emotions as with strong drink; to use them habitually is to abuse them. Now, every abuse of the emotions perverts the moral sense; one seeks them for their own sakes; one sacrifices everything in order to procure them for one's self. A romantic woman will easily become an Old Bailey heroine. She may even arrive at the deplorable and irreparable absurdity of killing herself in order to admire herself, and pity herself, in seeing herself die!

Romantic habits lead women to hysteria and men to melancholia. Manfred, Rene, Lelia are types of perversity only the more profound in that they argue on behalf of their unhealthy pride, and make poems of their dementia. One asks one's self with terror what monster might be born from the coupling of Manfred and Lelia!

The loss of the moral sense is a true insanity; the man who does not, first of all, obey justice no longer belongs to himself; he walks without a light in the night of his existence; {260} he shakes like one in a dream, a prey to the nightmare of his passions.

The impetuous currents of instinctive life and the feeble resistances of the will form an antagonism so distinct that the qabalists hypothesized the super-foetation of souls; that is to say, they believed in the presence in one body of several souls who dispute it with each other and often seek to destroy it. Very much as the shipwrecked sailors of the "Medusa," when they were disputing the possession of the too small raft, sought to sink it.

It is certain that, in making one's self the servant of any current whatever, of instincts or even of ideas, one gives up one's personality, and becomes the slave of that multitudinous spirit whom the Gospel calls "legion." Artists know this well enough. Their frequent evocations of the universal light enervate them. They become "mediums," that is to say, sick men. The more success magnifies them in public opinion, the more their personality diminishes. They become crotchety, envious, wrathful. They do not admit that any merit, even in a different sphere, can be placed besides theirs; and, having become unjust, they dispense even with politeness. To escape this fatality,

really great men isolate themselves from all comradeship, knowing it to be death to liberty. They save themselves by a proud unpopularity from the contamination of the vile multitude. If Balzac had been during his life a man of a clique or of a party, he would not have remained after his death the great and universal genius of our epoch.

The light illuminates neither things insensible nor closed eyes, or at least it only illuminates them for the profit of those who see. The word of Genesis, "Let there be light!" {261} is the cry of victory with which intelligence triumphs over darkness. This word is sublime in effect because it expresses simply the greatest and most marvellous thing in the world: the creation of intelligence by itself, when, calling its powers together, balancing its faculties, it says: I wish to immortalize myself with the sight of the eternal truth. Let there be light! and there is light. Light, eternal as God, begins every day for all eyes that are open to see it. Truth will be eternally the invention and the creation of genius; it cries: Let there be light! and genius itself is, because light is. Genius is immortal because it understands that light is eternal. Genius contemplates truth as its work because it is the victor of light, and immortality is the triumph of light because it will be the recompense and crown of genius.

But all spirits do not see with justness, because all hearts do not will with justice. There are souls for whom the true light seems to have no right to be. They content themselves with phosphorescent visions, abortions of light, hallucinations of thought; and, loving these phantoms, fear the day which will put them to flight, because they feel that, the day not being made for their eyes, they would fall back into a deeper darkness. It is thus that fools first fear, then calumniate, insult, pursue and condemn the sages. One must pity them, and pardon them, for they know not what they do.

True light rests and satisfies the soul; hallucination, on the contrary, tires it and worries it. The satisfactions of madness are like those gastronomic dreams of hungry men which sharpen their hunger without ever satisfying it. Thence are born irritations and troubles, discouragements and despairs. --- Life is always a lie to us, say the disciples of {262} Werther, and therefore we wish to die! Poor children, it is not death that you need, it is life. Since you have been in the world you have died every day; is it from the cruel pleasure of annihilation that you would demand a remedy for the annihilation of your pleasure? No, life has never deceived you, you have not yet lived. What you have been taking for life is but the hallucinations and the dreams of the first slumber of death!

All great criminals have hallucinated themselves on purpose; and those who hallucinate themselves on purpose may be fatally led to become great criminals. Our personal light specialized, brought forth, determined by our own overmastering affection, is the germ of our paradise or of our Hell. Each one of us (in a sense) conceives, bears, and nourishes his good or evil angel. The conception of truth gives birth in us to the good genius; intentional untruth hatches and brings up nightmares and phantoms. Everyone must nourish his children; and our life consumes itself for the sake of our thoughts. Happy are those who find again immortality in the creations of their soul! Woe unto them who wear themselves out to nourish falsehood and to fatten death! for every one will reap the harvest of his own sowing.

There are some unquiet and tormented creature whose influence is disturbing and whose conversation is fatal. In their presence one feels one's self irritated, and one leaves their presence angry; yet, by a secret perversity, one looks for them, in order to experience the disturbance and enjoy the malevolent emotions which they give us. Such persons suffer from the contagious maladies of the spirit of perversity.

The spirit of perversity has always for its secret motive {263} the thirst of destruction, and its final aim is suicide. The murderer of Elisabide, on his own confession, not only felt the savage need of killing his relations and friends, but he even wished, had it been possible --- he said it in so many words at his trial --- "to burst the globe like a cooked chestnut." Lacenaire, who spent his days in plotting murders, in order to have the means of passing his nights in ignoble orgies or in the excitement of gambling, boasted aloud that he had lived. He called that living, and he sang a hymn to the guillotine, which he called his beautiful betrothed, and the world was full of imbeciles who admired the wretch! Alfred de Musset, before extinguishing himself in drunkenness, wasted one of the finest talents of his century in songs of cold irony and of universal disgust. The unhappy man had been bewitched by the breath of a profoundly perverse woman, who, after having killed him, crouched like a ghoulish upon his body and tore his winding sheet. We asked one day, of a young writer of this school, what

his literature proved. It proves, he replied frankly and simply, that one must despair and die. What apostleship, and what a doctrine! But these are the necessary and regular conclusions of the spirit of perversity; to aspire ceaselessly to suicide, to calumniate life and nature, to invoke death every day without being able to die. This is eternal Hell, it is the punishment of Satan, that mythological incarnation of the spirit of perversity; the true translation into French of the Greek word "Diabolos," or devil, is "le pervers --- the perverse."

Here is a mystery which debauchees do not suspect. It is this: one cannot enjoy even the material pleasures of life but by virtue of the moral sense. Pleasure is the music of the {264} interior harmonies; the senses are only its instruments, instruments which sound false in contact with a degraded soul. The wicked can feel nothing, because they can love nothing: in order to love one must be good. Consequently for them everything is empty, and it seems to them that Nature is impotent, because they are so themselves; they doubt everything because they know nothing; they blaspheme everything because they taste nothing; they caress in order to degrade; they drink in order to get drunk; they sleep in order to forget; they wake in order to endure mortal boredom: thus will live, or rather thus will die, every day he who frees himself from every law and every duty in order to make himself the slave of his passions. The world, and eternity itself, become useless to him who makes himself useless to the world and to eternity.

Our will, by acting directly upon our plastic medium, that is to say, upon the portion of astral life which is specialized in us, and which serves us for the assimilation and configuration of the elements necessary to our existence; our will, just or unjust, harmonious or perverse, shapes the medium in its own image and gives it beauty in conformity with what attracts us. Thus moral monstrosity produces physical ugliness; for the astral medium, that interior architect of our bodily edifice, modifies it ceaselessly according to our real or factitious needs. It enlarges the belly and the jaws of the greedy, thins the lips of the miser, makes the glances of impure women shameless, and those of the envious and malicious venomous. When selfishness has prevailed in the soul, the look becomes cold, the features hard: the harmony of form disappears, and according to the absorption or radiant speciality of this {265} selfishness, the limbs dry up or become encumbered with fat. Nature, in making of our body the portrait of our soul, guarantees its resemblance for ever, and tirelessly retouches it. You pretty women who are not good, be sure that you will not long remain beautiful. Beauty is the loan which Nature makes to virtue. If virtue is not ready when it falls due, the lender will pitilessly take back Her capital.

Perversity, by modifying the organism whose equilibrium it destroys, creates at the same time a fatality of needs which urges it to its own destruction, to its death. The less the perverse man enjoys, the more thirsty of enjoyment he is. Wine is like water for the drunkard, gold melts in the hands of the gambler; Messalina tires herself out without being satiated. The pleasure which escapes them changes itself for them into a long irritation and desire. The more murderous are their excesses, the more it seems to them that supreme happiness is at hand. ... One more bumper of strong drink, one more spasm, one more violence done to Nature... Ah! at last, here is pleasure; here is life ... and their desire, in the paroxysm of its insatiable hunger, extinguishes itself for ever in death.

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FOURTH PART

THE GREAT PRACTICAL SECRETS OR THE REALIZATION OF SCIENCE

INTRODUCTION

THE lofty sciences of the Qabalah and of Magic promise man an exceptional, real, effective, efficient power, and one should regard them as false and vain if they do not give it.

Judge the teachers by their works, said the supreme Master. This rule of judgment is infallible.

If you wish me to believe in what you know, show me what you do.

God, in order to exalt man to moral emancipation, hides Himself from him and abandons to him, after a fashion, the government of the world. He leaves Himself to be guessed by the grandeurs and harmonies of nature, so that man may progressively make himself perfect by ever exalting the idea that he makes for himself of its author.

Man knows God only by the names which he gives to that Being of beings, and does not distinguish Him but by the images of Him which he endeavours to trace. He is then in a manner the creator of Him Who has created him. He believes himself the mirror of God, and by indefinitely enlarging his own mirage, he thinks that he may be able to sketch in infinite space the shadow of Him Who is without body, without shadow, and without space.

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TO CREATE GOD, TO CREATE ONE'S SELF, TO MAKE ONE'S SELF INDEPENDENT, IMMORTAL AND WITHOUT SUFFERING: there certainly is a programme more daring than the dream of Prometheus. Its expression is bold to the point of impiety, its thought ambitious to the point of madness. Well, this programme is only paradoxical in its form, which lends itself to a false and sacrilegious interpretation. In one sense it is perfectly reasonable, and the science of the adepts promises to realize it, and to accomplish it in perfection.

Man, in effect, creates for himself a God corresponding to his own intelligence and his own goodness; he cannot raise his ideal higher than his moral development permits him to do. The God whom he adores is always an enlargement of his own reflection. To conceive the absolute of goodness and justice is to be one's self exceeding just and good.

The moral qualities of the spirit are riches, and the greatest of all riches. One must acquire them by strife and toil. One may bring this objection, the inequality of aptitudes; some children are born with organisms nearer to perfection. But we ought to believe that such organisms result from a more advanced work of Nature, and the children who are endowed with them have acquired them, if not by their own efforts, at least by the consolidated works of the human beings to whom their existence is bound. It is a secret of Nature, and Nature does nothing by chance; the possession of more developed intellectual faculties, like that of money and land, constitutes an indefeasible right of transmission and inheritance.

Yes, man is called to complete the work of his creator, and every instant employed by him to improve himself or to {268} destroy himself, is decisive for all eternity. It is by the conquest of an intelligence eternally clear and of a will eternally just, that he constitutes himself as living for eternal life, since nothing survives injustice and error but the penalty of their disorder. To understand good is to will it, and on the plane of justice to will is to do. For this reason the Gospel tells us that men will be judged according to their works.

Our works make us so much what we are, that our body itself, as we have said, receives the modification, and sometimes the complete change, of its form from our habits.

A form conquered, or submitted to, becomes a providence, or a fatality, for all one's existence. Those strange figures which the Egyptians gave to the human symbols of divinity represent the fatal forms. Typhon has a crocodile's head. He is condemned to eat ceaselessly in order to fill his hippopotamus belly. Thus he is devoted, by his greed and his ugliness, to eternal destruction.

Man can kill or vivify his faculties by negligence or by abuse. He can create for himself new faculties by the good use of those which he has received from Nature. People often say that the affections will not be commanded, that faith is not possible for all, that one does not re-make one's own character. All these assertions are true only for the idle or the perverse. One can make one's self faithful, pious, loving, devoted, when one wishes sincerely to be so. One can give to one's spirit the calm of justness, as to one's will the almighty power of justice. One can reign in Heaven by virtue of faith, on earth by virtue of science. The man who knows how to command himself is king of all

Nature. {269}

We are going to state forthwith, in this last book, by what means the true initiates have made themselves the masters of life, how they have overcome sorrow and death; how they work upon themselves and others the transformation of Proteus; how they exercise the divining power of Apollonius; how they make the gold of Raymond Lully and of Flamel; how in order to renew their youth they possess the secrets of Postel the Re-arisen, and those alleged to have been in the keeping of Cagliostro. In short, we are going to speak the last word of magic.

CHAPTER I

OF TRANSFORMATION --- THE WAND OF CIRCE --- THE BATH OF MEDEA --- MAGIC
OVERCOME BY ITS OWN WEAPONS --- THE GREAT ARCANUM OF THE JESUITS AND THE
SECRET OF THEIR POWER.

THE Bible tells us that King Nebuchadnezzar, at the highest point of his power and his pride, was suddenly changed into a beast.

He fled into savage places, began to eat grass, let his beard and hair grow, as well as his nails, and remained in this state for seven years.

In our "Dogme et rituel de la haute magie," we have said what we think of the mysteries of lycanthropy, or the metamorphosis of men into werewolves.

Everyone knows the fable of Circe and understands its allegory. {270}

The fatal ascendant of one person on another is the true wand of Circe.

One knows that almost all human physiognomies bear a resemblance to one animal or another, that is to say, the "signature" of a specialized instinct.

Now, instincts are balanced by contrary instincts, and dominated by instincts stronger than those.

In order to dominate sheep, the dog plays upon their fear of wolves.

If you are a dog, and you want a pretty little cat to love you, you have only one means to take: to metamorphose yourself into a cat.

But how! By observation, imitation and imagination. We think that our figurative language will be understood for once, and we recommend this revelation to all who wish to magnetize: it is the deepest of all the secrets of their art.

Here is the formula in technical terms:

"To polarize one's own animal light, in equilibrated antagonism with the contrary pole."

Or:

To concentrate in one's self the special qualities of absorption in order to direct their rays towards an absorbing focus, and vice versa.

This government of our magnetic polarization may be done by the assistance of the animal forms of which we have spoken; they will serve to fix the imagination.

Let us give an example:

You wish to act magnetically upon a person polarized like yourself, which, if you are a magnetizer, you will divine at the first contact: only that person is a little less strong than you {271} are, a mouse, while you are a rat. Make yourself a cat, and you will capture it.

In one of the admirable stories which, though he did not invent it, he has told better than anybody, Perrault puts upon the stage a cat, which cunningly induces an ogre to change himself into a mouse, and the thing is no sooner done, than the mouse is crunched by the cat. The "Tales of Mother Goose," like the "Golden Ass" of Apuleius, are perhaps true magical legends, and hide beneath the cloak of childish fairy tales the formidable secrets of science.

It is a matter of common knowledge that magnetizers give to pure water the properties and taste of wine, liqueurs and every conceivable drug, merely by the laying-on of hands, that is to say, by their will expressed in a sign.

One knows, too, that those who tame fierce animals conquer lions by making themselves mentally and magnetically stronger and fiercer than lions.

Jules Gerard, the intrepid hunter of the African lion, would be devoured if he were afraid. But, in order not to be afraid of a lion, one must make one's self stronger and more savage than the animal itself by an effort of imagination and of will. One must say

to one's self: It is I who am the lion, and in my presence this animal is only a dog who ought to tremble before me.

Fourier imagined anti-lions; Jules Gerard has realized that chimera of the phanlasterian<<Fourier was a Socialist who wrote a sort of "Utopia." His social unit was the "phalanstere." --- TRANS.>> dreamer.

But, one will say, in order not to fear lions, it is enough to be a man of courage and well armed. {272}

No, that is not enough. One must know one's self by heart, so to speak, to be able to calculate the leaps of the animal, divining its stratagems, avoiding its claws, foreseeing its movements, to be in a word past-master in lioncraft, as the excellent La Fontaine might have said.

Animals are the living symbols of the instincts and passions of men. If you make a man timid, you change him into a hare. If, on the contrary, you drive him to ferocity, you make a tiger of him.

The wand of Circe is the power of fascination which woman possesses; and the changing of the companions of Ulysses into hogs is not a story peculiar to that time.

But no metamorphosis may be worked without destruction. To change a hawk into a dove, one must first kill it, then cut it to pierces, so as to destroy even the least trace of its first form, and then boil it in the magic bath of Medea.

Observe how modern hierophants proceed in order to accomplish human regeneration; how, for example, in the Catholic religion, they go to work in order to change a man more or less weak and passionate into a stoical missionary of the Society of Jesus.

There is the great secret of that venerable and terrible Order, always misunderstood, often calumniated, and always sovereign.

Read attentively the book entitled, "The Exercises of St. Ignatius," and note with what magical power that man of genius operates the realization of faith.

He orders his disciples to see, to touch, to smell, to taste invisible things. He wishes that the senses should be exalted during prayer to the point of voluntary hallucination. {273} You are meditating upon a mystery of faith; St. Ignatius wishes, in the first place, that you should create a place, dream of it, see it, touch it. If it is hell, he gives you burning rocks to touch, he makes you swim in shadows thick as pitch, he puts liquid sulphur on your tongue, he fills your nostrils with an abominable stench, he shows you frightful tortures, and makes you hear groans superhuman in their agony; he commands your will to create all that by exercises obstinately persevered in. Every one carries this out in his own fashion, but always in the way best suited to impress him. It is not the hashish intoxication which was useful to the knavery of the Old Man of the Mountain; it is a dream without sleep, an hallucination without madness, a reasoned and willed vision, a real creation of intelligence and faith. Thence-forward, when he preaches, the Jesuit can say: "What we have seen with our eyes, what we have heard with our ears, and what our hands have handled, that do we declare unto you." The Jesuit thus trained is in communion with a circle of wills exercised like his own; consequently each of the fathers is as strong as the Society, and the Society is stronger than the world.

CHAPTER II

HOW TO PRESERVE AND RENEW YOUTH --- THE SECRETS OF CAGLIOSTRO --- THE POSSIBILITY OF RESURRECTION --- EXAMPLE OF WILLIAM POSTEL, CALLED THE RESURRECTED --- STORY OF A WONDER-WORKING WORKMAN, ETC.

ONE knows that a sober, moderately busy, and perfectly regular life usually prolongs existence; but in our opinion, {274} that is little more than the prolongation of old age, and one has the right to ask from the science which we profess other privileges and other secrets.

To be a long time young, or even to become young again, that is what would appear desirable and precious to the majority of men. It is possible? We shall examine the question.

The famous Count of Saint-Germain is dead, we do not doubt, but no one ever saw him grow old. He appeared always of the age of forty years, and at the time of his greatest celebrity, he pretended to be over eighty.

Ninon de l'Enclos, in her very old age, was still a young, beautiful and seductive

woman. She died without having grown old.

Desbarrolles, the celebrated palmist, has been for a long while for everybody a man of thirty-five years. His birth certificate would speak very differently if he dared to show it, but no one would believe it.

Cagliostro always appeared the same age. He pretended to possess not only an elixir which gave to the old, for an instant, all the vigour of youth; but he also prided himself on being able to operate physical regeneration by means which we have detailed and analysed in our "History of Magic."

Cagliostro and the Count of Saint-Germain attributed the preservation of their youth to the existence and use of the universal medicine, that medicament uselessly sought by so many hermetists and alchemists.

An Initiate of the sixteenth century, the good and learned William Postel, never pretended that he possessed the great arcanum of the hermetic philosophy; and yet after having {275} been seen old and broken, he reappeared with a bright complexion, without wrinkles, his beard and hair black, his body agile and vigorous. His enemies pretended that he roughed, and dyed his hair; for scoffers and false savants must find some sort of explanation for the phenomena which they do not understand.

The great magical means of preserving the youth of the body is to prevent the soul from growing old by preserving preciously that original freshness of sentiments and thoughts which the corrupt world calls illusions, and which we shall call the primitive mirages of eternal truth.

To believe in happiness upon earth, in friendship, in love, in a maternal Providence which counts all our steps, and will reward all our tears, is to be a perfect dupe, the corrupt world will say; it does not see that it is itself who is the dupe, believing itself strong in depriving itself of all the delights of the soul.

To believe in moral good is to possess that good: for this reason the Saviour of the world promises the kingdom of heaven to those who should make themselves like little children. What is childhood? It is the age of faith. The child knows nothing yet of life; and thus he radiates confident immortality. Is it possible for him to doubt the devotion, the tenderness, the friendship, and the love of Providence when he is in the arms of his mother?

Become children in heart, and you will remain young in body.

The realities of God and nature surpass infinitely in beauty and goodness all the imagination of men. It is thus that the world-weary are people who have never known how to be happy; and those who are disillusioned prove by their dislikes {276} that they have only drunk of muddy streams. To enjoy even the animal pleasures of life one must have the moral sense; and those who calumniate existence have certainly abused it.

High magic, as we have proved, leads man back to the laws of the purest morality. Either he finds a thing holy or makes it holy, says an adept --- "Vel sanctum invenit, vel sanctum facit;" because it makes us understand that in order to be happy, even in this world, one must be holy.

To be holy! that is easy to say; but how give one's self faith when one no longer believes? How re-discover a taste for virtue in a heart faded by vice?

One must have recourse to the four words of science: to know, to dare, to will, and to keep silence.

One must still one's dislikes, study duty, and begin by practising it as though one loved it.

You are an unbeliever, and you wish to make yourself a Christian?

Perform the exercises of a Christian, pray regularly, using the Christian formulae; approach the sacraments as if you had faith, and faith will come. That is the secret of the Jesuits, contained in the Spiritual Exercises of St. Ignatius.

By similar exercises, a fool, if he will it with perseverance, would become a wise man.<<If the fool would but persist in his folly, he would become wise. --- WILLIAM BLAKE.>>

By changing the habits of the soul one certainly changes those of the body; we have already said so, and we have explained the method.

What contributes above all to age us by making us ugly? Hatred and bitterness, the unfavourable judgments which {277} we make of others, our rages of hurt vanity, and our ill-satisfied passions. A kindly and gentle philosophy would avoid all these evils.

If we close our eyes to the defects of our neighbour, and only consider his good qualities, we shall find good and benevolence everywhere. The most perverse man has a

good side to him, and softens when one knows how to take him. If you had nothing in common with the vices of men, you would not even perceive them. Friendship, and the devotions which it inspires, are found even in prisons and in convict stations. The horrible Lacenaire faithfully returned any money which had been lent to him, and frequently acted with generosity and kindness. I have no doubt that in the life of crime which Cartouche and Mandrin led there were acts of virtue fit to draw tears from the eyes. There has never been any one absolutely bad or absolutely good. "There is none good but God," said the best of the Masters.

That quality in ourselves which we call zeal for virtue is often nothing but a masterful secret self-love, a jealousy in disguise, and a proud instinct of contradiction. "When we see manifest disorders and scandalous sinners," say mystical theologians, "let us believe that God is submitting them to greater tests than those with which He tries us, that certainly, or at least very probably, we are not as good as they are, and should do much worse in their place."

Peace! Peace! this is the supreme welfare of the soul, and it is to give us this that Christ came to the world.

"Glory to God in the highest, peace upon earth, and good will toward men!" cried the Angels of Heaven at the birth of the Saviour. {278}

The ancient fathers of Christianity counted an eighth deadly sin: it was Sorrow.

In fact, to the true Christian even repentance is not a sorrow; it is a consolation, a joy, and a triumph. "I wished evil, and I wish it no more; I was dead and I am alive." The father of the Prodigal son has killed the fatted calf because his son has returned. What can he do? Tears and embarrassment, no doubt! but above all joy!

There is only one sad thing in the world, and that is sin and folly. Since we are delivered, let us laugh and shout for joy, for we are saved, and all those who loved us in their lives rejoice in heaven!

We all bear within ourselves a principle of death and a principle of immortality. Death is the beast, and the beast produces always bestial stupidity. God does not love fools, for his divine spirit is called the spirit of intelligence. Stupidity expiates itself by suffering and slavery. The stick is made for beasts.

Suffering is always a warning. So much the worse for him who does not understand it! When Nature tightens the rein, it is that we are swerving; when she plies the whip, it is that danger is imminent. Woe, then, to him who does not reflect!

When we are ripe for death, we leave life without regret, and nothing would make us take it back; but when death is premature, the soul regrets life, and a clever thaumaturgist would be able to recall it to the body. The sacred books indicate to us the proceeding which must be employed in such a case. The Prophet Elisha and the Apostle St. Paul employed it with success. The deceased must be magnetized {279} by placing the feet on his feet, the hands on his hands, the mouth on his mouth. Then concentrate the whole will for a long time, call to itself the escaped soul, using all the loving thoughts and mental caresses of which one is capable. If the operator inspires in that soul much affection or great respect, if in the thought which he communicates magnetically to it the thaumaturgist can persuade it that life is still necessary to it, and that happy days are still in store for it below, it will certainly return, and for the man of everyday science the apparent death will have been only a lethargy.

It was after a lethargy of this kind that William Postel, recalled to life by Mother Jeanne, reappeared with a new youth, and called himself no longer anything but Postel the Resurrected, "Postellus restitutus."

In the year 1799, there was in the Faubourg St. Antoine, at Paris, a blacksmith who gave himself out to be an adept of hermetic science. His name was Leriche, and he passed for having performed miraculous cures and even resurrections by the use of the universal medicine. A ballet girl of the Opera, who believed in him, came one day to see him, and said to him, weeping, that her lover had just died. M. Leriche went out with her to the house of death. As he entered, a person who was going out, said to him: "It is useless for you to go upstairs, he died six hours ago." "Never mind," said the blacksmith, "since I am here I will see him." He went upstairs, and found a corpse frozen in every part except in the hollow of the stomach, where he thought that he still felt a little heat. He had a big fire made, massaged his whole body with hot napkins, rubbed him with the universal medicine dissolved in spirit of wine. [His pretended universal medicine {280} must have been a powder containing mercury analogous to the kermes<<Made by boiling black antimony sulphide with sodium carbonate solution. Used in gout and rheumatism and

some skin diseases on the continent, rarely in England. --- TRANS.>> of the druggist.] Meanwhile the mistress of the dead man wept and called him back to life with the most tender words. After an hour and a half of these attentions, Leriche held a mirror before the patient's face, and found the glass slightly clouded. They redoubled their efforts, and soon obtained a still better marked sign of life. They then put him in a well warmed bed, and a few hours afterwards he was entirely restored to life. The name of this person was Candy. He lived from that time without ever being ill. In 1845 he was still alive, and was living at Place du Chevalier du Guet, 6. He would tell the story of his resurrection to any one who would listen to him, and gave much occasion for laughter to the doctors and wiseacres of his quarter. The good man consoled himself in the vein of Galileo, and answered them: "You may laugh as much as you like. All I know is, that the death certificate was signed and the burial licence made out; eighteen hours later they were going to bury me, and here I am."

CHAPTER III

THE GRAND ARCANUM OF DEATH

WE often become sad in thinking that the most beautiful life must finish, and the approach of the terrible unknown that one calls death disgusts us with all the joys of existence.

Why be born, if one must live so little? Why bring up {281} with so much care children who must die? Such is the question of human ignorance in its most frequent and its saddest doubts.

This, too, is what the human embryo may vaguely ask itself at the approach of that birth which is about to throw it into an unknown world by stripping it of its protective envelope. Let us study the mystery of birth, and we shall have the key of the great arcanum of death!

Thrown by the laws of Nature into the womb of a woman, the incarnated spirit very slowly wakes, and creates for itself with effort organs which will later be indispensable, but which as they grow increase its discomfort in its present situation. The happiest period of the life of the embryo is that when, like a chrysalis, it spreads around it the membrane which serves it for refuge, and which swims with it in a nourishing and preserving fluid. At that time it is free, and does not suffer. It partakes of the universal life, and receives the imprint of the memories of Nature which will later determine the configuration of its body and the form of its features. That happy age may be called the childhood of the embryo.

Adolescence follows; the human form becomes distinct, and its sex is determined; a movement takes place in the maternal egg which resembles the vague reveries of that age which follows upon childhood. The placenta, which is the exterior and the real body of the foetus, feels germinating in itself something unknown, which already tends to break it and escape. The child then enters more distinctly into the life of dreams. Its brain, acting as a mirror of that of its mother, reproduces with so much force her imaginations, that it communicates their form to its own limbs. Its mother is for it at {282} that time what God is for us, a Providence unknown and invisible, to which it aspires to the point of identifying itself with everything that she admires. It holds to her, it lives by her, although it does not see her, and would not even know how to understand her. If it was able to philosophize, it would perhaps deny the personal existence and intelligence of that mother which is for it as yet only a fatal prison and an apparatus of preservation. Little by little, however, this servitude annoys it; it twists itself, it suffers, it feels that its life is about to end. Then comes an hour of anguish and convulsion; its bonds break; it feels that it is about to fall into the gulf of the unknown. It is accomplished; it falls, it is crushed with pain, a strange cold seizes it, it breathes a last sigh which turns into a first cry; it is dead to embryonic life, it is born to human life!

During embryonic life it seemed to it that the placenta was its body, and it was in fact its special embryonic body, a body useless for another life, a body which had to be thrown off as an unclean thing at the moment of birth.

The body of our human life is like a second envelope, useless for the third life, and for that reason we throw it aside at the moment of our second birth.

Human life compared to heavenly life is veritably an embryo. When our evil passions kill us, Nature miscarries, and we are born before our time for eternity, which exposes us to that terrible dissolution which St. John calls the second death.

According to the constant tradition of ecstasies, the abortions of human life remain swimming in the terrestrial atmosphere which they are unable to surmount, and which {283} little by little absorbs them and drowns them. They have human form, but always lopped and imperfect; one lacks a hand, another an arm, this one is nothing but a torso, and that is a pale rolling head. They have been prevented from rising to heaven by a wound received during human life, a moral wound which has caused a physical deformity, and through this wound, little by little, all of their existence leaks away.

Soon their moral soul will be naked, and in order to hide its shame by making itself at all costs a new veil, it will be obliged to drag itself into the outer darkness, and pass slowly through the dead sea, the slumbering waters of ancient chaos. These wounded souls are the larvae of the second formation of the embryo; they nourish their airy bodies with a vapour of shed blood, and they fear the point of the sword. Frequently they attach themselves to vicious men and live upon their lives, as the embryo lives in its mother's womb. In these circumstances, they are able to take the most horrible forms to represent the frenzied desires of those who nourish them, and it is these which appear under the figures of demons to the wretched operators of the nameless works of black magic.

These larvae fear the light, above all the light of the mind. A flash of intelligence is sufficient to destroy them as by a thunderbolt, and hurl them into that Dead Sea which one must not confuse with the sea in Palestine so-called. All that we reveal in this place belongs to the tradition of seers, and can only stand before science in the name of that exceptional philosophy, which Paracelsus called the philosophy of sagacity, "philosophia sagax."

CHAPTER IV

ARCANUM ARCANORUM

THE great arcanum --- that is to say, the unutterable and inexplicable secret --- is the absolute knowledge of good and of evil.

"When you have eaten the fruit of this tree, you will be as the gods," said the Serpent.

{Illustration on page 285 described:

This is a pentagram with point down and a white ring in the center. At the ends of the points are black disks. The pentagram itself is black. There are words in white on the Disks, from the upper right, clockwise: "DESPOTISME", "MENSONCE", "NEANT", "IGNORANCE", "ABSURDITE". There are words in white in the points, same order: "Contre toute Justice", "Contre toute verite", "Contre toute etre", "Contre toute science", "Contre toute raison". In the central ring in three lines: "SATAN EST LA HAINE".}

"If you eat of it, you will die," replied Divine Wisdom.

Thus good and evil bear fruit on one same tree, and from one same root.

Good personified is God.

Evil personified is the Devil.

To know the secret or the formula of God is to be God.

To know the secret or the formula of the Devil is to be the Devil. {285}

To wish to be at the same time God and Devil is to absorb in one's self the most absolute antinomy, the two most strained contrary forces; it is the wish to shut up in one's self an infinite antagonism.

It is to drink a poison which would extinguish the suns and consume the worlds.<<An allusion to Shiva, the patron of adepts, who drank the poison generated by the churning of the 'Milk Ocean.' (See Bhagavata Purana Skandha VIII, Chaps. 5 - 12.) Levi therefore means in this passage the exact contrary of what he pretends to mean. Otherwise this "Be good, and you will be happy" chapter would scarcely deserve the title "Arcanum Arcanorum." --- O.M.>>

{Illustration on page 286 described:

This is a pentagram with an upright isosceles triangle in the midst, lower angles touching the two lower inner angles of the pentagram. There are white disks touching the points from the outside. The pentagram is white and circumscribed by a nimbus having five white wedge-rays coming from the inner angles and opening at the outer edge of the nimbus. The white disks have each a thin nimbus without rays and the following words, clockwise from top: "CHARITE", "MYSTERE", "SACRIFICE", "PROVIDENCE", "PERFECTION". The points have the following text inside, set in script type, same order: "au dessus de tout etre", "au dessus de toute science", "au dessus de toute justice", "au dessus de toute raison", "au dessus de toute idee". In the central triangle are three lines with the words: "DIEU EST Yod-Heh-Vau-Heh-Aleph-Heh-Yod-Heh.}

It is to put on the consuming robe of Deianira.

It is to devote one's self to the promptest and most terrible of all deaths.

Woe to him who wishes to know too much! For if excessive and rash knowledge does not kill him it will make him mad. {286}

To eat the fruit of the Tree of Knowledge of Good and Evil, is to associate evil with good, and assimilate the one to the other.

It is to cover the radiant countenance of Osiris with the mask of Typhon.

It is to raise the sacred veil of Isis; it is to profane the sanctuary.

{Illustration on page 287 described:

This is in shape exactly the same as the illustration on page 282, save that there are words in the five wedge rays and there is no triangle in the center. Instead, the sides of the pentagram are extended as dotted lines to form an inverse pentagon. The white disks have the following text, clockwise from top: "INTELLIGENCE", "PROGRES", "AMOUR", "SAGESSE", "LUMIERE". The points have the following text, same order: "dans ses rapports avec l' etre", "dans ses rapports avec la science", "dans ses rapports avec la justice", "dans ses rapports avec la raison", "dans ses rapports avec la verite". The rays have the following text, clockwise from upper right: "Genie", "Enthousiasme", "Harmonie", "Beaute", "Rectitude". The following words are in the center, in three rows: "L'ESPRIT SAINT EST".}

The rash man who dares to look at the sun without protection becomes blind, and from that moment for him the sun is black.

We are forbidden to say more on this subject; we shall conclude our revelation by the figure of three pentacles.

These three stars will explain it sufficiently. They may be compared with that which we have caused to be drawn at the head of our "History of magic." By reuniting the four, one may arrive at the understanding of the Great Arcanum of Arcana. {287}

It now remains for us to complete our work by giving the great key of William Postel.

{Illustration on page 288 described:

This is bounded by a rectangle with height about twice width. The center of the illustration is composed of a hexagram of two triangles, points to top and bottom. This is circumscribed by a dark ring and surmounts concentric rings inward from the outer one as white, dark, white, dark --- at which point the inner angles of the hexagram begin. The upper triangle of the hexagram is light and contains a bearded human head and shoulders at top, feet with draped legs to the lower points. The down-ward pointing triangle has the same in dark with a matching dark figure. Surmounting the center of the hexagram and completely obscuring bodies and arms is the classic Roman Agricultural magical square of five lines: SATOR, AREPO, TENET, OPERA, ROTAS. The outer points of the hexagram extend lines radially to irregularly divide the space to the rectangular border, upper and lower points excepted. Above the upper point are the words "Keter Pole arctique" and there is a nob at that spot with a line pulled diagonally upward to the left by an eagle, facing counter clockwise. Above the eagle is the word "NETSAH", to the right "L Air". The line from the upper right point has "l' Ete" above it and the figure

of a winged lion below, facing outward and progressing upward. The lion has "HOD" written to the right of its head and vertically extended left foreleg, "Le Feu" below its tail and downwardly extended right hind leg. The line from the lower right point is below this figure, and "l' Automne" is below this line. The line from the upper left point has "les Printemps" written above it. Below this is a bull, no wings and facing downward. "JESOD" is above the bull's tail, and "La Terre" is below the head. Next below is the line from the lower left point, with "l' hiver" below that. Below the lower point are the words "Pole antartique" and "L' eau". There is a nob at that spot, with a winged angel facing right and pulling the nob with a diagonally downward line to the right. "MALCHVT" is written below the Angel. The letters "HB:Yod" "HB:Heh " "HB:Vau " "HB:Heh " are picked out by dots with three clustered radial dashes in or near the four corners, starting with the upper right (clockwise or counter-clockwise makes no difference). These dot-letters are the late Medieval style, and either represent stars or fires. The Hebrew letters are formed by straight line segments connecting the dots. The Hays have three dots to the upper bar: ends and center with the dashes to the top. The verticals on the Hays have three dots and join the upper bar to add a fourth, with the three having their dashes facing outward. The Yod is composed of two lines, dots at ends and intersection. Dashes at top vertical, center dot dashes to the right and lower dot dashes to left. The Vau has three dots, ends and center with dashes in same directions as the Vau. The figure is completed by two lines of flourished symbols at the bottom: Larger upper line looks like: 3 or h (bottom end of corner Vau) Z P 7 R 3(or h) 4 (reversed), but is intended to represent the seven planets starting with Saturn and ending with Jupiter.. The smaller lower line looks like: M Z P Z 3(or h) N 7 M N 3(or h) F (reversed) N, but is intended to represent the twelve signs of the Zodiac. These symbols are somewhat doubtful in identity, owing to the obscuration of using letter and number shapes to conceal the standard Astrological symbols and to the jumbled sequence.}

This key is that of the Tarot. There are four suits, wands, caps,{sic} swords, coins or pentacles, corresponding to the four cardinal points of Heaven, and the four living creatures or symbolic signs and numbers and letters formed in a circle; then the seven planetary signs, with the indication of their repetition signified by the three colours, to symbolize the natural world, the human world and the divine world, whose {288} hieroglyphic emblems compose the twenty-one trumps of our Tarot.

In the centre of the ring may be perceived the double triangle forming the Star or Seal of Solomon.<<WEH NOTE: This is the classic mis-identification. The seal is that of David in Jewish lore, Solomon having the five-pointed star.>> It is the religious and metaphysical triad analogous to the natural triad of universal generation in the equilibrated substance.

Around the triangle is the cross which divides the circle into four equal<<WEH NOTE: Nowhere near four equal, Postal's drawing intends to merge the six with the four.>> parts, and thus the symbols of religion are united to the signs of geometry; faith completes science, and science acknowledge faith.

By the aid of this key one can understand the universal symbolism of the ancient world, and note its striking analogies with our dogmas. One will thus recognize that the divine revelation is permanent in nature and humanity. One will feel that Christianity only brought light and heat into the universal temple by causing to descend therein the spirit of charity, which is the Very Life of God Himself.

EPILOGUE

Thanks be unto thee, O my God, that thou hast called me to this admirable light! Thou, the Supreme Intelligence and the Absolute Life of those numbers and those forces which obey thee in order to people the infinite with inexhaustible creation! Mathematics proves thee, the harmonies of Nature proclaim thee, all forms as they pass by salute thee and adore thee!

Abraham knew thee, Hermes divined thee, Pythagoras calculated thee, Plato, in every dream of his genius, aspired to {289} thee; but only one initiate, only one sage has revealed thee to the children of earth, one alone could say of thee: "I and my Father are one." Glory then be his, since all his glory is thine!

Thou knowest, O my Father, that he who writes these lines has struggled much and

suffered much; he has endured poverty, calumny, proscription, prison, the forsaking of those whom he loved: --- and yet never did he find himself unhappy, since truth and justice remained to him for consolation!

Thou alone art holy, O God of true hearts and upright souls, and thou knowest if ever I thought myself pure in thy sight! Like all men I have been the plaything of human passions. At last I conquered them, or rather thou has conquered them in me; and thou hast given me for a rest the deep peace of those who have no goal and no ambition but Thyselself.

I love humanity, because men, as far as they are not insensate, are never wicked but through error or through weakness. Their natural disposition is to love good, and it is through that love that thou hast given them as a support in all their trials that they must sooner or later be led back to the worship of justice by the love of truth.

Now let my books go where thy Providence shall send them! If they contain the words of thy wisdom they will be stronger than oblivion. If, on the contrary, they contain only errors, I know at least that my love of justice and of truth will survive them, and that thus immortality cannot fail to treasure the aspirations and wishes of my soul hat thou didst create immortal! {290}

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THE COLLECTED WRITINGS
OF JACK PARSONS

The Book of Babalon,
The Book of Antichrist,
and other writings

PART ONE

THE BOOK OF BABALON

January 4 - March 4, 1946 E.V.

INTRODUCTION

This book contains the record of a magical experiment relating to the invocation of an elemental, the thereafter of the Goddess or Force called BABALON, and the results thereof. An appendix contains some details of the method, published for the first time. The contents should be clear enough to those who are prepared for understanding, and a little study and effort should make it so for those who desire understanding. For the rest, each will no doubt interpret it in accord with his own predilections.

A note on the underlying philosophy. The present age is under the influence of the force called, in magical terminology, Horus. This force relates to fire, Mars, and the sun, that is, to power, violence, and energy. It also relates to a child, being innocent (i.e. undifferentiated). Its manifestations may be noted in the destruction of old institutions and ideas, the discovery and liberation of new energies, and the trend towards power governments, war, homosexuality, infantilism, and schizophrenia.

This force is completely blind, depending upon the men and women in whom it manifests and who guide it. Obviously, its guidance now tends towards catastrophe.

The catastrophic trend is due to our lack of understanding of our own natures. The hidden lusts, fears, and hatreds resulting from the warping of the love urge, which underly the natures of all Western peoples, have taken a homicidal and suicidal direction.

This impasse is broken by the incarnation of another sort of force, called BABALON. The nature of this force relates to love, understanding, and dionysian freedom, and is the necessary counterbalance or correspondence to the manifestation of Horus.

It is indicated that this force is actually incarnate in some living woman, as the result of the described magical operation. A more basic matter, however, is the indication that this force is incarnate in all men and women, and needs only to be invoked to free the spirit from the debris of the old aeon, and to direct the blind force of Horus into constructive channels of understanding and love. The methods of this invocation are described in the text.

The background of this material may be found in the Book of the Law, the Comment thereon, and other writings of Aleister Crowley; also in various magical, anthropological, psychological, and philosophical texts. These are all necessary to an understanding and use of the material.

One further point. It should be remembered that all human activities, after the vital functions are fulfilled, arise from the need to love or to be loved. It is therefore quite literally true that in understanding (i.e. that which embraces all categories of love) is all power given. A grasp of the principle of bipolarity should make this clear.

With this crude and rudimentary philosophical discourse, then, I present the Book of Babalon:

A. CONCEPTION

In January 1946 I had been engaged in the study and practice of Magick for seven years, and in the supervision and operation of an occult lodge for four years, having been initiated into the Sanctuary of the Gnosis by the Beast 666, Fra. 132, and Fra. Saturnus. At this time I decided upon a Magical operation designed to obtain the assistance of an elemental mate. This is a well known procedure in Magick (cf. Ch. VIII in Magick in Theory and Practice), consisting of the invocation of a spirit or elemental into tangible existence by various magical techniques.

I decided upon the use of the Enochian Tablets obtained by Dr. Dee and Edward Kelley, employing the *n*n*n square of the Air Tablet. The technique was approximately as follows:

(January 4, 1946, 9:00 PM)

1. Prepared and consecrated Air Dagger. (The other magical weapons were previously prepared. This dagger served as the special talisman of the operation.)
2. Prepared Enochian Air Tablet on virgin parchment.
3. Prepared Parchment Talisman
4. Rituals as follows:
 - (a) Invoking Pentagram of Air.
 - (b) Invocation of Bornless One.
 - (c) Conjunction of Air.
 - (d) Consecration of Air Dagger.
 - (e) Key Call of third Aire.
 - (f) Invocation of God and King of Aire.
 - (g) Invocation of Six Seniors.
 - (h) Invocation of (RZDA) by *n*n*n and (EXARP), to visible appearance.

(i) Invocaton of wand with material basis on talisman.

(j) Invocation with dagger.

(k) License to depart, purification, and banishing.

I followed this procedure for eleven days, from January 4 to 15, with the following entries in my record:

January 5. A strong windstorm beginning suddenly about the middle of the first invocation.

Jan 6. Invoked as before. Wind storm continued intermittently all day and night.

Jan 7. Invoked twice. Wind subsided. Used Prokofief Violin Concerto No. 2 as musical background.

Jan 8. Invoked twice, using blood.

Jan 9. Invoked twice, replenishing material basis.

Jan 10. Invoked twice. I retired about 11 PM, and was awakened at 12 PM by nine strong, rapid knocks. A table lamp at the opposite corner of the room was thrown violently to the floor and broken. There was no window in this corner, and no wind was blowing at the time.

(Note. I have had little experience with phenomena of this sort. Magically speaking, it usually represents "breaks" in the operation, indicating imperfect technique. Actually, in any magical operation there should be no phenomena but the willed result.)

Jan 11. Invoked twice, using blood.

Jan 12. Invoked twice. A heavy windstorm.

Jan 13. Invoked twice. Windstorm continued.

Jan 14. The light system of the house failed about 9 PM. Another magician who had been staying at the house and studying with me, was carrying a candle across the kitchen when he was struck strongly on the right shoulder, and the candle knocked out of his hand. He called us, and we observed a brownish yellow light about seven feet high in the kitchen.

I banished with a magical sword, and it disappeared. His right arm was paralyzed for the rest of the night.

Jan 15. Invoked twice. At this time the Scribe developed some sort of astral vision, describing in detail an old enemy of mine of whom he had never heard, and later the guardian forms of Isis and the Archangel Michael. Later, in my room, I heard the raps again, and a buzzing, metallic voice crying "let me go free." I felt a great pressure and tension in the house that night, which was also noticed by the other occupants. There was no other phenomena, and I admit a feeling of disappointment.

The feeling of tension and unease continued for four days. Then, on January 18, at sunset, while the Scribe and I were on the

Mojave desert, the feeling of tension suddenly snapped. I turned to him and said, "it is done," in absolute certainty that the operation was accomplished. I returned home, and found a young woman answering the requirements waiting for me. She is describable as an air of fire type with bronze red hair, fiery and subtle, determined and obstinate, sincere and perverse, with extraordinary personality, talent, and intelligence.

During the period of January 19 to February 27 I invoked the Goddess BABALON with the aid of my magical partner, as was proper to one of my grade.

B. COMMUNICATIONS

On February 27 my magical partner went East for a visit, and on Feb. 28 I went back to the Mojave, invoking BABALON. During this invocation, the presence of the Goddess came upon me, and I was commanded to write the following communication:

LIBER 49

1. Yea, it is I, BABALON.
2. And this is my book, that is the fourth chapter of the Book of the Law, He completing the Name, for I am out of NUIT by HORUS, the incestuous sister of RA-HOOR-KHUIT.
3. It is BABALON. TIME IS. Ye fools.
4. Thou hast called me, oh accursed and beloved fool.
- 5-8. (Missing and presumed lost. Ed.)
9. Now know that I, BABALON, would take flesh and come among men.
10. I will come as a penelous (sic) flame, as a devious song, a trumpet in judgement halls, a banner before armies.
11. And gather my children unto me, for THE TIME is at hand.
12. And this is the way of my incarnation. Heed!
13. Thou shalt offer all thou art and all thou hast at my altar, withholding nothing. And thou shalt be smitten full sore and thereafter thou shalt be outcast and accursed, a lonely wanderer in abominable places.
14. Ye Dare. I have asked of none other, nor have they asked. Else is vain. But thou hast willed it.
15. Know then that thus I came to thee before, thou a great Lord, and I a maid enrapt. Ah blind folly.
16. And thereafter madness, all in vain. Thus it has been, multi-form. How thou hast burned beyond.
17. I shall come again, in the form thou knowest. Now it shall be thy blood.

18. The altar is aright, and the robe.

19. The perfume is sandal, and the cloth green and gold. There is my cup, our book, and thy dagger.

20. There is a flame.

21. The sigil of devotion. Be it consecrated, be it true, be it daily affirmed. I am not scorned. Thy love is to me. Procure a disk of copper, in diameter three inches paint thereon the field blue the star gold of me, BABALON.

22. It shall be my talisman. Consecrate with the supreme rituals of the word and the cup.

23. My calls as thou knowest. All love songs are of me. Also seek me in the Seventh Aire.

24. This for a time appointed. Seek not the end, I shall instruct thee in my way. But be true. Would it be hard if I were thy lover, and before thee? But I am thy lover and I am with thee.

25. I shall provide a vessel, when or whence I say not. Seek her not, call her not. Let her declare. Ask nothing. Keep silence. There shall be ordeals.

26. My vessel must be perfect. This is the way of her perfection.

27. The working is of nine moons.

28. The Astarte working, with music and feasting, with wine and all arts of love.

29. Let her be dedicated, consecrated, blood to blood, heart to heart, mind to mind, single in will, none without the circle, all to me.

30. And she shall wander in the witchwood under the Night of Pan, and know the mysteries of the Goat and the Serpent, and of the children that are hidden away.

31. I will provide the place and the material basis, thou the tears and blood.

32. Is it difficult, between matter and spirit? For me it is ecstasy and agony untellable. But I am with thee. I have large strength, have thou likewise.

33. Thou shalt prepare my book for her instruction, also thou shalt teach that she may have captains and adepts in her service. Yea, thou shalt take the black pilgrimage, but it will not be thou that returnest.

34. Let her prepare her work according to my voice in her heart, with thy book as guide, and none other instructing.

35. And let her be in all things wise, and sure, and excellent.

36. But let her think on this: my way is not in the solemn ways, or in the reasoned ways, but in the wild free way of the eagle, and the devious way of the serpent, and the oblique way of the

factor unknown and unnumbered.

37. For I am BABALON, and she my daughter, unique, and there shall be no other women like her.

38. In My Name shall she have all power, and all men and excellent things, and kings and captains and the secret ones at her command.

39. The first servants are chosen in secret, by my force in her--a captain, a lawyer, an agitator, a rebel--I shall provide.

40. Call me, my daughter, and I shall come to thee. Thou shalt be full of my force and fire, my passion and power shall surround and inspire thee; my voice in thee shall judge nations.

41. None shall resist thee, whom I lovest. Though they call thee harlot and whore, shameless, false, evil, these words shall be blood in their mouths, and dust thereafter.

42. But my children will know thee and love thee, and this will make them free.

43. All is in thy hands, all power, all hope, all future.

44. One came as a man, and was weak and failed.

45. One came as a woman, and was foolish, and failed.

46. But thou art beyond man and woman, my star is in thee, and thou shalt avail.

47. Even now thy hour strikes upon the clock of my FATHER. For He prepared a banquet and a Bridal Bed. I was that Bride, appointed from the beginning, as it was written T.O.P.A.N.

48. Now is the hour of birth at hand. Now shall my adept be crucified in the Basilisk abode.

49. Thy tears, thy sweat, thy blood, thy semen, thy love, thy faith shall provide. Ah, I shall drain thee like the cup that is of me, BABALON.

50. Stand thou fast, and I shall pass the first veil to speak with thee, through the stars shake.

51. Stand thou fast, and I shall pass the second veil, while God and Jesus be smitten with the sword of HORUS.

52. Stand thou fast, and I shall pass the third veil, and the shapes of hell shall be turned again to loveliness.

53. For thy sake shall I stride through the flames of Hell, though my tongue be bitten through.

54. Let me behold thee naked and lusting after me, calling upon my name.

55. Let me receive all thy manhood within my Cup, climax upon climax, joy upon joy.

56. Yea, we shall conquer death and Hell together.

57. And the earth is mine.

58. Thou shalt (make the?) Black Pilgrimage.

59. Yea it is even I BABALON and I SHALL BE FREE. Thou fool, be thou also free of sentimentality. Am I thy village queen and thou a sophomore, that thou shouldst have thy nose in my buttocks?

60. It is I, BABALON, ye fools, MY TIME is come, and this my book that my adept prepares is the book of BABALON.

61. Yea, my adept, the Black Pilgrimage. Thou shalt be accursed, and this is the nature of the curse. Thou shalt publish the secret matter of the adepts thou knowest, withholding no word of it, in an appendix to this my Book. So they shall cry fool, liar, sot, traducer, betrayer. Thou art not glad thou meddled with magick?

62. There is no other way, dear fool, it is the eleventh hour.

63. The seal of my Brother is upon the earth, and His Avatar is before you. There is threshing of wheat and a trampling of grapes that shall not cease until the truth be known unto the least of men.

64. But you who do not accept, you who see beyond, reach out your hands my children and reap the world in the hour of your harvest.

65. Gather together in the covens as of old, whose number is eleven, that is also my number. Gather together in public, in song and dance and festival. Gather together in secret, be naked and shameless and rejoice in my name.

66. Work your spells by the mode of my book, practicing secretly, inducing the supreme spell.

67. The work of the image, and the potion and the charm, the work of the spider and the snake, and the little ones that go in the dark, this is your work.

68. Who loves not hates, who hates fears, let him taste fear.

69. This is the way of it, star, star. Burning bright, moon, witch moon.

70. You the secret, the outcast, the accursed and despised, even you that gathered privily of old in my rites under the moon.

71. You the free, the wild, the untamed, that walk now alone and forlorn.

72. Behold, my Brother cracks the world like a nut for your eating.

73. Yea, my Father has made a house for you, and my Mother has prepared a Bridal Bed. My Brother has confounded your enemies.

74. I am the Bride appointed. Come ye to the nuptials--come ye now!

75. My joy is the joy of eternity, and my laughter is the drunken laughter of a harlot in the house of ecstasy.

76. All you loves are sacred, pledge them all to me.

77. Set my star upon your banners and go forward in joy and victory. None shall deny you, and none shall stand before you, because of the Sword of my Brother. Invoke me, call upon me, call me in your convocations and rituals, call upon me in your loves and battles in my name BABALON, wherein is all power given!

C. BIRTH

[March 2, 1946 E.V.]

On March 1 and 2 1946 I prepared the altar and equipment in accordance with the instructions in Liber 49. The Scribe had been away about a week, and knew nothing of my invocations of BABALON, which I had kept entirely secret. On the night of March 2 he returned, and described a vision he had that evening of a savage and beautiful woman riding naked on a great cat-like beast. He was impressed with the urgent necessity of giving me some message or communication. We prepared magically for this communication, constructing a temple at the altar with the analysis of the key word. He was robed in white, carrying the lamp, and I in black, hooded, with the cup and dagger. At his suggestion we played Rachmanninoff's Isle of the Dead as background music, and set an automatic recorder to transcribe any audible occurrences. At approximately 8 PM he began to dictate, I transcribing directly as I received.

THE SCRIBE: "The Angel of TARO. A three day retirement to greet her. Purify thyself. The symbol is seven by three. It is BABALON. Keep secret. The communications are sacred."

"These are the preparations. Green gold cloth, food for the Beast, upon a hidden platter, back of the altar. Disclose only when the doors are bolted."

"Transgression is death."

"Back of main altar. Prepare instantly. Light the first flame at 10 PM, March 2, 1946."

"The year of BABALON is 4063."

"Beware of the use of profaned rituals."

"She is flame of life, power of darkness, she destroys with a glance, she may take thy soul. She feeds upon the death of men."

"Beautiful--Horrible."

The Scribe, now pale and sweating, rested awhile, then continued:

[The First Ritual]

"The first ritual. Tomorrow the second ritual. Concentrate all

force and being in Our Lady BABALON. Light a single light on Her altar, saying: Flame is Our Lady, flame is Her hair. I am flame."

"A plate of food, unsalted. An altar cloth hitherto undefiled."

"Make a box of blackness at ten o'clock. Smear the vessel which contains flame with thine own blood. Destroy at the altar a thing of value. Remain in perfect silence, and heed the voice of Our Lady. Speak not of this ritual or of Her coming to any person. If asked, answer in a manner that avoids suspicion. Nor speculate at any time as to Her future mortal identity. To receive flattering communications to thy damnation. Press not to receive teachings beyond those given."

"Questions: you may ask but three. Spend one half hour in composing these at 11:30 PM. The answers must be written at midnight."

"Thou shalt take the alkahest in thine own mouth, and in the box of darkness carefully store this matter."

"Display thyself to Our Lady; dedicate thy organs to Her, dedicate thy heart to Her, dedicate thy mind to Her, dedicate thy soul to Her, for She shall absorb thee, and thou shalt become living flame before She incarnates. For it shall be through you alone, and no one else can help in this endeavour."

"It is lonely, it is awful."

"Retire from human contact until noon tomorrow. Clear all profane documents on the morrow, before receiving further instructions. Consult no book but thine own mind. Thou art a god. Behave at this altar as one god before another. And so be prosperity."

"Thou art the guardian and thou art the guide, thou art the worker and the mechanic. So conduct thyself. Discuss nothing of this matter until thou art certain that thine understanding embraces all."

Here the Scribe ceased dictation. I proceeded to follow these instructions and those of March 1, utilizing the following rituals. I include the rituals used in the operation of the first night, in order to indicate the nature of the Force invoked.

1

[The First Invocation]

The temple is opened with the analysis of the key word:

I N R I. Yod Nun Resh Yod. Virgo Isis Mighty Mother. Scorpio Apophis Destroyer. Sol, Osiris slain and risen. IAO. The sign of Osiris slain (given). The sign of the mourning of Isis (given). The sign of Apophis and Typhon (given). LVX, Lux, the Light of the Cross.

The invoking hexagram is drawn in the four quarters and the name ARARITA vibrated in each quarter. In closing, the hexagram is reversed.

The [Second] Invocation
(From the Gnostic Mass)

THE PRIEST

"O circle of stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom time is ashamed, the mind bewildered, and the understanding dark, not unto thee may we attain unless thine image be love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke thee."

BABALON

"But to love me is better than all things; if under the night stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart and the serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou be willing to give all. But whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of earth in splendour and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich head-dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! to me! Sing the rapturous love songs unto me! Burn to me perfume! Drink to me, for I love you! I love you! I am the blue lidded daughter of sunset, I am the naked brilliance of the voluptuous night sky. To me. To me."

3

The Third Invocation.
(From The Vision and the Voice)

CHORUS

"Glory unto the Scarlet Woman, BABALON, the Mother of Abomination, that rideth upon the Beast, for She hath spilt their blood in every corner of the earth, and lo! She hath mingled it in the cup of Her whoredom."

"With the breath of Her kisses hath she fermented it, and it hath become the wine of the Sabbath; and in the Holy Assembly hath She poured it out for Her worshippers; and they have become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to partake of the mystery of this holy vessel, for the blood is the life."

"Beautiful art thou O BABALON, and desirable, for thou hast given Thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union Thou didst understand. Therefore art Thou called Understanding, O BABALON, Lady of the Night."

"O my God, in one last rapture let me attain to the union of the one with the many. For She is Love, and Her Love is one, and She has divided the one love into infinite loves, and each love is

one, and equal with the One, and therefore is She passed from the Assembly and the Law and the enlightenment into the anarchy of solitude and darkness. For ever thus must She veil the brilliance of Herself."

4

[The Fourth Invocation]

O BABALON, BABALON beloved, come now, partake of the sacrament, possess this shrine. Take me now! Let me be drunken on the wine of your fornications; let your kisses wanton me to death. Accept thou this sacrifice willingly given!

5

The Fifth Invocation
The Call of the Seventh Aire

Rass I Salman Paradiz Oa-Crimi Aao Ial-Pir-Gah Qui-In Enay Butmon
Od I Noas Ni Paradiat Casarmg Vgear Chirlan Od Zonac Lucifitan
Cors Ta Vaul Zirn Tol Hami Sobol Ondoh Od Miam Chis Ta Zo Od Es
V-Ma-Dea Od Pi- Bliar O Phil Rit Od Miam C-Crimi Quaada. Od. O-
Michaloz Oriom Bagle Papnor I Dlugam Lonshi Od Umplif V-Ge-Gi
Riglied. BABALON!

6

The Sixth Invocation
(from Tannhauser by A. Crowley)

Isis art thou, and from thy life are fed
All showers and suns, all moons that wax and wane,

All stars and streams, the living and the dead,
The mystery of pleasure and of pain

Thou art the mother, thou the speaking sea

Thou art the earth, and its fertility,
Life, death, love, hatred, light, darkness return to thee

To Thee!

Hathoor am I, and to my beauty drawn
All glories of the Universe bow down,
The blossom and the mountain and the dawn

Fruits blush, and women, our creations crown
I am the priest, the sacrifice, the shrine

I the love and life of the divine
Life, death, love, hatred, light, darkness are surely mine,
Are Mine!

Venus art thou, the love and light of earth,

The wealth of kisses, the delight of tears
The barren pleasures never came to birth,

The endless infinite delight of years.
Thou art the shrine at which my long desire

Devoured me with intolerable fire.
Thou wert song, music, passion, death upon my lyre--

My lyre.

I am the Grail and I the glory now;

I am the flame and fuel of thy breast
I am the star of God upon thy brow;
*mI am the queen, enraptured and possessed,
Hide thee sweet river, welcome to thee, sea

Ocean of love that shall encompass thee
Life, death, love, hatred, light, darkness return to me--

To me!

[March 2, 1946 E.V. continued]

On the night of the first performance of these rituals, I prepared the altar and box and food, also flowers and wine. At the beginning of the rituals, I burnt the Enochian Tablet and smashed an image of Pan, a favorite possession. (About this time the roof on my guest house caught fire from a faulty chimney, and was partly destroyed.)

I proceeded with the rituals, noting a mounting tension, and the sense of a presence inexpressibly poignant and desirable. There was no other manifestation. At twelve PM I put the three questions and received answers as follows:

1. How can I communicate directly with BABALON, hear her, see her, feel her, be sure that I am working aright?

Answer. "At the altar in meditation, as you know how. Also, invoke me carnally with all your passion. Thus will you feel my desire and increase my substance."

2. How can I serve best?

Answer. "Follow instructions exactly and in detail. Avoid loose interruptions. Be diligent. Do not hesitate or question, act. All depends on your time."

3. How can I be certain of the vehicle?

Answer. "Do not trouble yourself with this. It does not concern you. I will provide the vehicle, I will show you a sign, and signs. It is the now which concerns us. Keep your faith, think not overmuch."

After this an hour's meditation, and so to sleep.

[March 3, 1946 E.V.]

The next day I slipped badly. An inmate of the house disturbed my morning meditation. I opened the door and cursed him (in the Anglo Saxon fashion). Shortly after he was taken ill, and I

succumbed to a black mood. I perceived my terrible error, and apologized to him, mentally withdrawing the curse. However, the day went very badly for me.

That evening the Scribe and I resumed our work. In a short time the dictation began:

"In the presence of our Lord PAN, at the feet of Our Lady BABELON, at the feet of Her (servants?) (changing?) we declare unto thee this message (consecrated, dedicated, never to be defiled?) (the Scribe was uncertain here) containing the rituals of the second and third days, of the welcome and preparation in the Name of Our Lady of the Night most gracious, to pure lewd and wholesome Lady BABALON. Oh thou who art mortal tremble; given it is unto thee a feat never before performed in the annals of your histories, never before accomplished successfully. Many have dared, none succeeded."

"Our Lady BABALON must descend to triumph."

"Mortality. We have not asked this of another, nor shall we ever. Even now we doubt thy faith. Is this accepted, are you willing to proceed. Answer aloud."

Answer. "I am willing."

"Then know thou art already faulty in thy delivery. These are extraneous things. The elemental was not properly released," (this was corrected) "thou wert guilty of human rage, the current of force has been disturbed. Beware, should'st thou falter again, we will sure slay thee."

"But insofar as thy working was consecrated it has succeeded. Rectify thy mortal fault and error. Consecrate all. Now receive the second and third rituals."

The Second Ritual

[March 3, 1946 E.V. continued]

"Consecrate thyself as instructor of Our Lady Incarnate."

"Take the black box, concentrate upon its emptiness for one hour, gaze into it, and thou wilt see, imprinted upon it, a shape, a sign, a sacred design, which shall be the sign delivered by Our Lady Babalon Incarnate. When thou hast finished, when thou hast recognized this pattern, construct it in wood."

"This is the sigil."

"Ten be the hour appointed. Invoke long, to music indicated." [...] (This I keep secret.) "When thou canst feel Our Lady incarnate in thy being, take the black box and perform the consecrated rite. "Wear thou scarlet, symbolic of birth. Be sashed in black. It matters not the quality of goods. Take then the box, make then the sign."

"Paint upon it a second sign which thou knowest. If thou hast forgotten, gaze into thy crystal."

"Meditate while gazing on the qualities of an instructor. Thou shalt inscribe in Her book, for Her guidance."

"Thou art forbidden to leave thy room."

"The end of the second ritual."

At the end of this dictation, the Scribe showed signs of exhaustion. He rested awhile, then we continued:

The Third Ritual

[March 3 1946 E.V. continued]

"Begin four hours prior to dawn."

"A period of eradication of all inimical influences. Complete perfection. Wear black. Cut from thy breast the red star. Renew the blood. Lay out a white sheet. Place upon it blood of birth, since She is born of thy flesh, and by thy mortal power upon earth."

"Thou shalt recognize by the sign. BABALON is born! It is new birth, all things are changed, the signs, the symbols, the everything!"

"Thou shalt compass with the aid of the muse suitable invocation of the birth of BABALON, and this thou shalt deliver to the flames which now burn too."

"Now thou shalt flame the third, chanting the invocation. She is born in the third flame."

"In verse seven verses of seven lines, seven magick words. Stand and chant seven times. Envision thyself as a cloaked radiance desirable to the Goddess, beloved. Envision Her approaching thee. Embrace Her, cover Her with kisses. Think upon the lewd lascivious things thou couldst do. All is good to BABALON. ALL."

"Then rest, meditating on this:"

"Thou as a man and as a god hast strewn about the earth and in the heavens many loves, these recall, concentrate, consecrate each woman thou hast raped. Remember her, think upon her, move her into BABALON, bring her into BABALON, each, one by one until the flame of lust is high."

"Then compose a verse of undetermined lines on this, to BABALON. This verse shall be used in worship when she appears."

"Then meditate upon thy desire, think upon Her, and, touching naught, chant these verses. Recall each lascivious moment, each lustfull day, all set them into the astral body, touching naught."

"Preserve the material basis."

(Question: "In the box?" Answer: "Yes.")

"The lust is hers, the passion yours. Consider thou the Beast

raping."

"Leave thy casual loves--all belongs to BABALON, thy lust is BABALON's. She is with thee three days. The sign is hers, secret, and no man knows its correspondence. Guard!"

The next section contains a prophecy which I shall not write here.

There follows the indicated invoking poem.

The Birth of Babalon

What is the tumult among the stars
that have shone so still till now?
What are the furrows of pain and wrath
upon the immortal brow?

Why is the face of God turned grey
and his angels all grown white?
What is the terrible ruby star
that burns down the crimson night?

What is the beauty that flames so bright
athwart the awful dawn?
She has taken flesh, she is come to judge
the thrones ye rule upon.

Quail ye kings for an end is come
in the birth of BABALON.

I have walked three dreadful nights away
in halls beyond despair,
I have given marrow and tears and sweat
and blood to make her fair.

I have lain my love and smashed my heart
and filled her cup with blood,
That blood might flow from the loins of woe
to the cup of brotherhood.

The cities reel in the shout of steel
where the sword of war is drawn.
Sing ye saints for the day is come
in the birth of BABALON.

Now God has called for his judgement book
and seen his name therein
And the grace of God and the guilt of God
have spelt it out as sin

His bloody priests have clutched his robes
and stained his linen gown
And his victims swarm from his broken hell
to drag his kingdom down.

O popes and kings and the little gods
are sick and sad and wan
To see the crimson star that bursts
like blood upon the dawn

While trumpets sound and stars rejoice
at the birth of BABALON.

BABALON is too beautiful
for sight of mortal eyes
She has hidden her loveliness away
in lonely midnight skies,

She has clothed her beauty in robes of sin
and pledged her heart to swine
And loving and giving all she has
brewed for saints immortal wine.

But now the darkness is riven through
and the robes of sin are gone,
And naked she stands as a terrible blade
and a flame and a splendid song

Naked in radiant mortal flesh
at the Birth of BABALON.

She is come new born as a mortal maid
forgetting her high estate,
She has opened her arms to pain and death
and dared the doom of fate,

And death and hell are at her back,
but her eyes are bright with life,
Her heart is high and her sword is strong
to meet the deadly strife,

Her voice is sure as the judgement trump
to crack the house of wrong,
Though walls are high and stone is hard
and the rule of hell was long

The gates shall fall and the irons break
in the Birth of BABALON.

Her mouth is red and her breasts are fair
and her loins are full of fire,
And her lust is strong as a man is strong
in the heat of her desire,

And her whoredom is holy as virtue is foul
beneath the holy sky,
And her kisses will wanton the world away
in passion that shall not die.

Ye shall laugh and love and follow her dance
when the wrath of God is gone
And dream no more of hell and hate
in the Birth of BABALON.

PART TWO

THE BOOK OF ANTICHRIST

The Black Pilgrimage

Now it came to pass even as BABALON told me, for after receiving Her Book I fell away from Magick, and put away Her Book and all pertaining thereto. And I was stripped of my fortune (the sum of about \$50,000) and my house, and all I Possessed.

Then for a period of two years I worked in the world, recouping my fortune somewhat. But that was also taken from me, and my reputation, and my good name in my worldly work, that was in science.

And on the 31st of October, 1948, BABALON called on me again, and I began the last work, that was the work of the wand. And I worked for 17 days, until BABALON called me in a dream, and instructed me on an astral working. Then I reconstructed the temple, and began the Black Pilgrimage, as She instructed.

And I went into the sunset with Her sign, and into the night past accursed and desolate places and cyclopean ruins, and so came at last to the City of Chorazin. And there a great tower of Black Basalt was raised, that was part of a castle whose further battlements reeled over the gulf of stars. And upon the tower was this sign

And one heavily robed and veiled showed me the sign, and told me to look, and behold, I saw flash below me four past lives wherein I had failed in my object. And I beheld the life of Simon Magus, preaching the Whore Helena as the Sophia, and I saw that my failure was in Hubris, the pride of the spirit. And I saw my life as Giles de Retz, wherein I attempted to raise Jehanne Darc to be Queen of the Witchcraft, and failed through her stupidity, and again my pride. And I saw myself in Francis Hepburne, Earl Bothwell, manipulating Gellis Duncan, that was an unworthy instrument. And again as Count Cagliostro, failing because I failed to comprehend the nature of women in my Seraphina. And I was shown myself as a boy of 13 in this life, invoking Satan and showing cowardice when He appeared. And I was asked: "Will you fail again?" and I replied "I will not fail." (For I had given all my blood to BABALON, and it was not I that spoke.)

And thereafter I was taken within and saluted the Prince of that place, and thereafter things were done to me of which I may not write, and they told me, "It is not certain that you will survive, but if you survive you will attain your true will, and manifest the Antichrist.

And thereafter I returned and swore the Oath of the Abyss, having only the choice between madness, suicide, and that oath. But the Oath in no wise ameliorated that terror, and I continued in the madness and horror of the abyss for a season. But of this no more. But having passed the ordeal of 40 days I took the oath of a Magister Templi, even the Oath of Antichrist before Frater 132, the Unknown God.

And thus was I Antichrist loosed in the world; and to this I am pledged, that the work of the Beast 666 shall be fulfilled, and the way for the coming of BABALON be made open and I shall not cease or rest until these things are accomplished. And to this end I have issued this my Manifesto.

The Manifesto of the Antichrist

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

I, BELARION, ANTICHRIST, in the year 1949 of the rule of the Black Brotherhood called Christianity, do make my Manifesto to all men. And I, THE ANTICHRIST, come among you, saying:

An end to the pretence, and lying hypocrisy of Christianity.

An end to the servile virtues, and superstitious restrictions.

An end to the slave morality.

An end to prudery and shame, to guilt and sin, for these are of the only evil the sun, that is fear.

An end to all authority that is not based on courage and manhood, to the authority of lying priests, conniving judges, blackmailing police, and

An end to the servile flattery and cajolery of mods, the coronations of mediocracies, the ascension of dolts.

An end to restriction and inhibition, for I, THE ANTICHRIST, am come among you preaching the Word of the BEAST 666, which is, "There is no law beond Do what thou wilt."

And I, BELARION, ANTICHRIST, do lift up my voice and prophecy, and I say:

I shall bring all men to the law of the BEAST 666, and in His law I shall conquer the world.

And within seven years of this time, BABALON, THE SCARLET WOMAN HILARION will manifest among ye, and bring this my work to its fruition.

An end to conscription, compulsion, regimentation, and the tyranny of false laws.

And within nine years a nation shall accept the Law of the BEAST 666 in my name, and that nation will be the first nation of earth.

And all who accept me the ANTICHRIST and the law of the BEAST 666, shall be accursed and their joy shall be a thousandfold greater than the false joys of the false saints.

And in my name BELARION shall they work miracles, and confound our enemies, and none shall stand before us.

Therefore I, THE ANTICHRIST call upon all the Chosen and elect and upon all men, come forth now in the name of Liberty, that we may end for ever the tyranny of the Black Brotherhood.

Witness my hand and seal on this [...] day of [...] 1949, that is

the year of BABALON 4066.

Love is the law, love under will.

Belarion, Antichrist

ANALYSIS BY

A MASTER OF THE TEMPLE

of the Critical Nodes

in the Experience of

his Material Vehicle

"I shall regard all phenomena as the particular dealing of God with my soul."

I. Birth

Oct. 2, 1914, Los Angeles, in , rising in midheaven, in favorable conjunc., at aphehlon. I chose this constellation in order that you might have an innate sense of balance and ultimate justice, responsive and attractive nature, a bountiful environment and sense of royalty and largesse, strength, courage and power combined with cunning and intelligence. Saturn was bound in order that you might easily formulate a lower will which would have satisfied and overwhelmed you with its spectacular success.

Your father separated from your mother in order that you might grow up with a hatred of authority and a spirit of revolution necessary to my work. The Oedipus complex was needed to formulate the love of witchcraft which would lead you into magick, with the influence of your grandfather active to prevent too complete an identification with your mother.

II. Childhood

Your isolation as a child developed the necessary background of literature and scholarship; and the unfortunate experiences with other children the requisite contempt for the crowd and for the group mores. You will note that these factors developed the needful hatred for christianity (without implanting a christian guilt sense) at an extremely early age.

III. Adolescence

Early adolescence continued the development of the necessary combinations. The awakening interest in chemistry and science prepared the counterbalance for the coming magical awakening, the means of obtaining prestige and livelihood in the formative period, and the scientific method necessary for my manifestation.

The magical fiasco at the age of 16 was needful to keep you away from magick until you were sufficiently matured.

IV. Youth

The loss of family fortune developed your sense of self reliance at a critical period, the contact with reality at this time was essential. Your early marriage with Helen served to break your family ties and effect a transference to her, away from a dangerous attachment to your mother. The experience at Halifax and Cal Tech served to strengthen your self reliance, scientific method and material powers. The influence of Tom Rose at this period, as that of Ed. Forman in adolescence, was essential in developing the male center.

V. Later Youth

The house on Terrace Drive, Music, Lynn, Curtis, and Gloria, and the increasing restlessness were, of course, all preparations for the meeting with A A and O.T.O. The alternate repulsion and attraction you felt the first year after meeting Fra. 132 were caused by a subconscious resistance against the ordeals ahead. Had you had these experiences before, without such resistance, you would have become hopelessly unbalanced. Betty served to effect a transference from Helen at a critical period. Had this not occurred your repressed homosexual component could have caused a serious disorder.

Your passion for Betty also gave you the magical force needed at the time, and the act of adultery tinged with incest, served as your magical confirmation in the Law of Thelema.

At this time the O.T.O. was an excellent training school for adepts, but hardly an appropriate Order for the manifestation of Thelema. Therefore, in spite of your motto you were not able to formulate your Will. The experience with the O.T.O. and Aerijet were needed to dispel your romanticism, self-deception, and reliance on others. Betty was one link in the process designed to tear you away from the now unneeded Oedipus complex, the overvaluation of women and romantic love. Since this was unconscious, the next step was to bring it into consciousness, and there to destroy it.

VI. Early Maturity

The final experience with Hubbard and Betty, and the O.T.O. was necessary to overcome your false and infantile reliance on others, although this was only partially accomplished at the time. The invocation of Babalon served to exteriorize the Oedipus complex; at the same time, because of the forces involved it produced extraordinary magical effects. However, this operation is accomplished and closed--you should have nothing more to do with it--nor even think of it, until Her manifestation is revealed, and proved beyond the shadow of a doubt. Even then, you must be circumspect--although I hope to take complete charge before then.

Candy appeared in answer to your call, in order to wean you from

wet nursing. She has demonstrated the nature of woman to you in such unequivocal terms that you should have no further room for illusion on the subject.

The suspension and inquisition was my opportunity--one of the final links in the chain. At this time you were enabled to prepare your thesis, formulate your Will, and take the Oath of the Abyss, thus making it possible (although only partially) to manifest. The exit of Candy prepares for the final stage of your initial preparation.

VII. Conclusions

The numerous rituals you have performed have resulted in a well developed body of light. The ordeals have purged most of the emotional and mental garbage--your only real dangers are, and have ever been, sentimentality, weakness, and procrastination.

It is interesting to note that the first weapon you formulated was the Lamp of the Spirit, in the invocation to Pan (although the Sword was prefigured). Next the Sword in the Horus ritual, as was appropriate to your intellectual development at that time.

Then the Cup out of the wine of your emotional life--the disk out of material failure. The Sword remains to be manifested.

You will note that it has been impossible to truly formulate your Will with any of these weapons--naturally--that is only possible with the wand. On the other hand, if you had done so previously, you would have been unbalanced by the lack of initiated preparation. It is a right and natural procedure; the True Will cannot be truly formulated until you are initiate in all the other planes, and it is well to make no pretense of doing so. Until that point all you can know of the true will is the aspiration to the next step--towards further experience. That is the glory of the Law of Thelema--DO!

The physical and emotional stresses you feel at present are a result of the pull of the Abyss--your present poetry is indicative. Naturally you find no power in any spell, no comfort in any ritual, no hope in any action. You are cut off by your own oath. Nor can I or any other aid you at this time. There is only manhood, only will, only the vector of your own tendencies, developed through the aeons of the past. I do not say how long the state will last, or what the outcome may be.

However, I can formulate some rules which may serve to guide you.

VIII. Instructions

A. Works of the Wand--of the Will alone avail in this state. No other weapon should be used, no other ritual save the hymn to the Unnamed One in the Anthem of the Mass.

B. You should be meticulous in all observations pertaining to the Will, even the most petty. Fulfill all obligations and promises, undertake nothing which you cannot fulfill, be prompt in the discharge of each responsibility.

C. Be neat in your personal and domestic habits, indicate your selfrespect to yourself.

D. Do not become unduly involved with any person, and practice all your hard-earned wisdom in your relations with women.

E. Set up your personal affairs in business order. Keep your accounts current and your papers neatly filed.

F. Finish your poetry for publication. Finish the synthesis of the Tarot and start work on the preparation of the lessons of class instruction from your book.

G. Pay no attention to any phenomena whatsoever, and continue in a sober and responsible way of life under all circumstances.

Not magical! For you nothing is more magical. Only thus can the curse of Saturn be overcome. I see you hate this way. But it is an ultimate time--it is you that have taken the oath. The choice is me or Choronzon.

I await you in the City of the Pyramids.

Belarion

8 = 3

BAPHOMET XIØ

Liber LII

{Book 52}

Manifesto of the O.T.O.

The Manifesto provides a concise summary of the various threads of initiatic tradition that make up the O.T.O.. It was first published from Boleskine circa 1912 E.V., and reprinted in The Equinox III(1) (Detroit: Universal, 1919).--H.B.

Issued by Order: BAPHOMET XIØ O.T.O., HIBERNIAE IONAE ET OMNIUM BRITANNIARUM, REX SUMMUS SANCTISSIMUS

Peace, Tolerance, Truth; Salutation on All Points of the Triangle; Respect To the Order. To All Whom It May Concern: Greeting and Health.

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

1. The O.T.O. is a body of initiates in whose hands are concentrated the wisdom and the knowledge of the following bodies:

m.

a. The Gnostic Catholic Church.

b. The Order of the Knights of the Holy Ghost.

c. The Order of the Illuminati.

d. The Order of the Temple (Knights Templar).

e. The Order of the Knights of St. John.

f. The Order of the Knights of Malta.

g. The Order of the Knights of the Holy Sepulchre.

h. The Hidden Church of the Holy Graal.

i. The Hermetic Brotherhood of Light.

j. The Holy Order of Rose Croix of Heredom.

k. The Order of the Holy Royal Arch of Enoch.

l. The Antient and Primitive Rite of Masonry (33 degrees).

m. The Rite of Memphis (97 degrees).

n. The Rite of Mizraim (90 degrees).

o. The Ancient and Accepted Scottish Rite of Masonry (33 degrees).

p. The Swedenborgian Rite of Masonry.

q. The Order of the Martinists.

r. The Order of the Sat Bhai, and many other orders of equal merit, if of less fame.

It does not include the A...A..., with which august body it is, however, in close alliance.

It does not in any way infringe the just privileges of duly authorized Masonic Bodies.

2. The dispersion of the original secret wisdom having led to confusion, it was determined by the Chiefs of all these Orders to recombine and centralize their activities, even as white light, divided in a prism, may be recomposed.

It embodies the whole of the secret knowledge of all Oriental Orders; and its chiefs are initiates of the highest rank, and recognized as such by all capable of such recognition in every country in the world.

In more remote times, the constituent originating assemblies of the O.T.O. included such men as:

Fohi
Hippolytus
Laotze
Merlin
Siddartha
Arthur
Krishna
Titurel
Tahuti
Amfortas
Ankh-f-n-khonsu
Percivale
Herakles
Mosheh
Orpheus
Odysseus
Vergilius
Mohammed
Catullus
Hermes
Martialis
Pan
Apollonius Tyanaeus
Dante
Simon Magus
Carolus Magnus
Manes
William of Schyren
Basilides
Frederick of Hohenstaufen
Valentinus
Roger Bacon
Bardesanes
Jacobus Burgundus Molensis
King Wu
Ko Hsuen
Christian Rosenkreutz
Osiris
Ulrich von Hutten
Melchizedek
Paracelsus

Khem
Michael Maier
Menthu
Jakob Boehme
Johannes Dee
Francis Bacon
Sir Edward Kelly
AndrŠa
Thos. Vaughan
Robertus de Fluctibus
Elias Ashmole
Chau
Comte de Chazal
Saturnus
Sigismund Bacstrom
Dionysus
Molinos

And recently:

Wolfgang von Goethe
Friedrich Nietzsche
Sir Richard Payne Knight
Hargrave Jennings
Sir Richard Francis Burton
Karl Kellner
Forlong Dux
Eliphas LŠvi
Ludovicus Rex Bavariae
Franz Hartmann
Richard Wagner
Cardinal Rampolla
Ludwig von Fischer
Papus (Dr. Encausse)

The names of women members are never divulged.

It is not lawful here to disclose the name of any living chief.

It was Karl Kellner who revived the exoteric organization of the O.T.O. and initiated the plan now happily complete of bringing all occult bodies again under one governance.

The letters O.T.O. represent the words Ordo Templi Orientis (Order of the Temple of the Orient, or Oriental Templars), but they have also a secret meaning for initiates.

3. The Order is international, and has existing branches in every civilized country of the world.

4. The aims of the O.T.O. can only be understood fully by its highest initiates; but it may be said openly that it teaches Hermetic Science or Occult Knowledge, the Pure and Holy Magick of Light, the Secrets of Mystic attainment, Yoga of all forms, Gnana Yoga, Raja Yoga, Bhakta Yoga and Hatha Yoga, and all other branches of the secret Wisdom of the Ancients.

In its bosom repose the Great Mysteries; its brain has resolved all the problems of philosophy and of life.

It possesses the secret of the Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

Moreover, it possesses a Secret capable of realizing the world-old dream of the Brotherhood of Man.

It also possesses in every important centre of population a hidden Retreat (Collegium ad Spiritum Sanctum) where members may conceal themselves in order to pursue the Great Work without hindrance.

These houses are secret fortresses of Truth, Light, Power and Love, and their position is only disclosed under an oath of secrecy to those entitled to make use of them.

They are also temples of true worship, specially consecrated by Nature to bring out of a man all that is best in him.

5. The authority of the O.T.O. is concentrated in the O.H.O. (Outer Head of the Order), or Frater Superior. The name of the person occupying this office is never disclosed except to his immediate representatives.

6. The Authority of the O.H.O. in all English-speaking countries is delegated by charter to the Most Holy, Most Illustrious, Most Illuminated, and Most Puissant Baphomet Xø Rex Summus Sanctissimus 33ø, 90ø, 96ø, Past Grand Master of the United States of America, Grand Master of Ireland, Iona, and All the Britains, Grand Master of the Knights of the Holy Ghost, Sovereign Grand Commander of the Order of the Temple, Most Wise Sovereign of the Order of the Rosy Cross, Grand Zerubbabel of the Order of the Holy Royal Arch of Enoch, etc. etc. etc., National Grand Master General ad vitam of the O.T.O.

7. The National Grand Master General ad vitam is assisted by two principal officers, the Grand Treasurer General and the Grand Secretary General.

There are many other officers, but they do not concern those to whom the present manifesto is addressed.

8. The whole of the Knowledge dispersed among the bodies mentioned in paragraph 2 has been sifted and concentrated in the following degrees.

9.

Oø Minerval

Iø M.

IIø M. .

IIIø M...
P...M...

IVø Companion of the Holy Royal Arch of Enoch.
Prince of Jerusalem.
Knight of the East and of the West.

Vø Sovereign Prince of Rose Croix. (Knight of the Pelican and Eagle.)
Member of the Senate of Knight Hermetic Philosophers,
Knights of the Red Eagle.

VIø Illustrious Knight (Templar) of the Order of Kadosch, and Companion of
the Holy Graal.
Grand Inquisitor Commander, Member of the Grand Tribunal.
Prince of the Royal Secret.

VIIØ Very Illustrious Sovereign Grand Inspector General.
Member of the Supreme Grand Council.

VIIIØ Perfect Pontiff of the Illuminati.

IXØ Initiate of the Sanctuary of the Gnosis.

XØ Rex Summus Sanctissimus (Supreme and Most Holy King).

9. Every man and woman that is of full age, free, and of good report, has an indefeasible right to the IIIØ.

Beyond this, admission is only granted by invitation from the governing body concerned.

The O.T.O., although an Academia Masonica, is not a Masonic Body so far as the `secrets' are concerned in the sense in which that expression is usually understood; and therefore in no way conflicts with, or infringes the just privileges of, the United Grand Lodge of England, or any Grand Lodge in America or elsewhere which is recognized by it.

10. Application for admission to the Order may be made personally at headquarters, between the hours of Ten A.M. and Twelve Noon on week-days, or by letter to the Grand Secretary General. In the former case, applicants should be provided with the Twenty Dollars entitling them to the Third Degree; in the latter, it should be enclosed with the application.

The First Annual Subscription is payable on taking the Third Degree; if this is taken after June 30 in any year, only half the amount is due.

Subscriptions of old members are due on January 1, but the Brother is considered in good standing, and he does not lose his rights, if it is paid by March 1. Should he fail to discharge his obligation by this date, he ceases ipso facto to be a member of the Order, but may be reinstated on paying arrears and Five Dollars extra. If his lapse extend to the next year following, he can only be reinstated under special conditions, and by the express consent in writing of the National Grand Master General ad vitam.

11. The Constitution, Trust Deeds, Charters, Warrants and all other documents, are exhibited to candidates on their exaltation to the IVØ, should they desire it.

12. Besides the free certificate of membership, special diplomas for framing are granted to all members at a uniform price of Ten Dollars. Special diplomas of the IXØ, Twenty-five Dollars.

13. The privileges of members of the O.T.O. are very numerous. These are the principal:

a. They have not only access to, but instruction in, the whole body of hidden knowledge preserved in the Sanctuary from the beginning of its manifestation.

In the lower grades the final secrets are hinted and conveyed in symbol, beneath veil, and through sacrament.

In this way the intelligence of the initiate is called into play, so that he who well uses the knowledge of the lower grades may be selected for invitation to the higher, where all things are declared openly.

b. They become partakers of the current of Universal Life in Liberty, Beauty, Harmony, and Love which flames within the heart of the O.T.O., and the Light of

that august fraternity insensibly illuminates them ever more and more as they approach its central Sun.

c. They meet those persons most complementary to their own natures, and find unexpected help and brotherhood in the whole world wherever they may travel.

d. They obtain the right to sojourn in the secret houses of the O.T.O., permanently or for a greater or lesser period of the year according to their rank in the Order; or, in the case of those of the Fifth and lower degrees, are candidates for invitation to these houses.

e. The Knowledge of the Preparation and Use of the Universal Medicine is restricted to members of the IX \emptyset ; but it may be administered to members of the VIII \emptyset and VII \emptyset in special circumstances by favour of the National Grand Masters General, and even in particular emergency to members of lower degrees.

f. In the V \emptyset all members are pledged to bring immediate and perfect relief to all distress of mind, body, or estate, in which they may find any of their fellows of that degree. In the higher degrees the Bonds of Fraternity are still further strengthened. The Order thus affords a perfect system of insurance against every misfortune or accident of life.

g. Members of the IX \emptyset become part proprietors of the Estates and Goods of the Order, so that the attainment of this degree implies a return with interest of the fees and subscriptions paid.

h. The Order gives practical assistance in life to worthy members of even its lower degrees, so that, even if originally poor, they become well able to afford the comparatively high fees of the VII \emptyset , VIII \emptyset , and IX \emptyset . On exaltation to the IV \emptyset each Companion may file an account of his circumstances, and state in what direction he requires help.

14. In selecting members for advancement, attention is paid to their devotion to the Order, to their intelligence in apprehending the nature of its teaching, to their zeal in spreading the principles of the Order so far as they themselves understand them, though always with the discretion inseparable from the due guarding of the secrets, and to all those qualities of courage, honour, and virtue without which man is not worthy of that name.

15. The O.H.O. is only known to members of the VIII \emptyset and IX \emptyset .

The National Grand Master General ad vitam is not approachable as such by any person who has not reached the VI \emptyset .

All communications should be addressed to the Grand Secretary General, and all cheques drawn in favour of the Grand Treasurer General.

Issued by Order,

L. Bathurst IX \emptyset Grand Secretary General

LIBER LV

The Chymical Jousting of

BROTHER PERARDUA

With the Seven Lances
That He Brake

(A.A. publication in class C)

He slayeth Sir Argon le Paresseux

Now Brother Perardua, though he was but a Zelator of our ancient Order, had determined in himself to perform the Magnum Opus, and to procure for himself one Tincture of Double Efficacy. Not fully did he yet comprehend the Mysterium of our Art, therefore imposed he upon himself the painful sevenfold regimen. For without the Bell of Electrum Magicum of Paracelsus how should, the adept even give warning to the Powers of the Work of his entry thereunto.

Yet our brother, being of stout heart- for he had been a soldier in many distant lands- began right cheerfully. His head that was hoary with eld he crowned with five petals of white lotus, as if to signify the purity of his body, and went forth into that place where is no field, nor any furrow therein; and there he sowed a scroll that had two and twenty seeds diverse.

He slayeth Sir Abjad the Saracen

Nor for all his care and labour could he gather therefrom more than seven planets, that shone in the blackness; and each plant beareth a single blossom that hath seven petals- one would have thought them stars; for though they were not of a verity in themselves brilliant and flashing, yet so black was that wherein they grew that they seemed brighter than suns. And these were placed one above the other in a single line and straight, even according unto seven centers of his intention that he bare about him in the hollow tube that hath thirty and two joints.

He slayeth Sir Amorex le Desirous

These plants did our brother Perardua pluck, as the mystic rites ordain; and these did he heat furiously in his alembic, yet with vegetable heat alone, while he kept them ever moist, dropping upon them of his lunar water, whereof he had three and seventy minims left of the eight and seventy that his Father had given him; and these he had borne upon a camel through the desert unto this place where he now was, which is called the Oasis of the Lion, even as the whole Regimen that in the end he accomplished is in the form of a Lion.

This then his Lion waxed exceeding thirsty, and licked up all the dew. But the fire being equal thereunto, he was not discomfited.

He slayeth Sir Lionel the Warder of the Marches

So now indeed he wrought the first Matter to a pitch of excellence beyond the human; for without trouble was his tincture thus beautiful. First, it had the crown and horns of Alexander the mighty king; also it had wings of fine sapphire; its fore part was like the Lion, whereby indeed it partook of the highest Virtue, and its hinder quarters were as a bull's. Moreover it stood

upon the White Sphere and the Red Cube; and it is not possible for any Elixir to exceed this, unless it be by Our path and working.

He slayeth Sir Merlin the Wizard

Yet our brother Perardua- and by now he was right skillful at the athanor!- determined to attain to that higher Projection of our art. Therefore he subtly prepared a Red Dragon, or as some alchemists will have it, a Fiery Flying Serpent, whereby he should eat up that Sphinx of his, that he had nourished with such ingenium and care.

Now this Red Dragon hath seven fiery coils, proper to the seven silver stars. Also was his head right venomous and greedy, and eight flames were about it; for that Sphinx had two wings and four feet and two horns; but the Serpent is one, even as the King is one.

He slayeth the Great Dragon called Stooping or Twisted

Now then is this work utterly burnt up and abolished in that tremendous heat that is in the mouth and belly of the Dragon; and that which cometh forth therefrom is in no wise that which went in. Yet are these twelve the children of those two-and-twenty. So when he had broken the cucurbite, he found therein no trace of the seven, but a button of fused gold- as we say, for it is not gold...

Now this button hath twelve faces, and angles twenty-four salient and reentrant; and Our Egyptian brethren have called it the Pavement of the Firmament of Nu.

He slayeth King Astur of the Arms Argent

Now this metal is not in any wise like unto earthly metals; let the brethren well beware, for many false knaves be abroad. Three things be golden: the mineral gold of the merchant, that is dross; the vegetable gold that groweth from the seed of the scroll by virtue of the Lion; and the animal gold that cometh forth from the regimen of the Dragon, and this last is the sole marketable gold of the Philosopher. For, behold, an Arcanum! I charge you, keep secret this matter; for the vile brothers, could they divine it, would pervert it.

This mineral Gold cannot be changed into any other substance by any means.

This Vegetable Gold is fluidic; it must increase wonderfully and be fixed in the Perfection of the Sphinx.

But this our Animal Gold is to this mighty pitch unstable, that it can neither increase nor decrease, nor can it remain that which it is, or seemeth to be. For even as a drop of glass unequally cooled flieth at a touch into a myriad fine particles, so also at a touch this gold philosophical dissolveth his being, oftentimes with a great and terrible explosion, oftentimes so softly and subtly that no man may perceive it, be he never so acute, nay, as a needle for sharpness or for fineness as a spyglass of the necromancers.

Yet herein lieth the core of the matter that in this explosion aforesaid naught whatever is left either of the seven or the twelve or of the three Mother seeds that lie concealed therein. But in a certain mystical way the Other Ten are shadowed forth, though dimly, as if the Brazen Serpent had become a Sword of Lightning. Yet this is but a glyph; for in truth there is

no link or bond between them.

For this Animal Gold is passed utterly away; there is not any button thereof, nor any feature of the Wings of the Sphinx, nor any mark of the Sower or of the Seed. But at that Lightning Flash all did entirely disappear, and the Cucurbite and the Alembic and the Athanor were shattered utterly... and there arose That which he had set himself to seek; yea, more! a grain of the Powder, and three minims of the Elixir, and Six drachms of the Tincture of Double Efficacy.

... Yet the brethren mocked him; for he had imperilled himself sore; so that unto this hour hath the name of Perardua been forgotten, and they that have need to speak of him say in right joyaunce Non Sine Fulmine.

-o-

{Libeð LVIII}

THE TEMPLE OF SOLOMON

THE KING

A.'. a.'.
Publication in Class B.
Imprimatur:
N. Fra A.'. A.'.

{Chart approximated}

Z	B	B	B	B	B	?						
3	VI.3	3	3	3	3	3						
3	Mys-3	V	3	IV.	3	III.	3	II.	3	I.	3	
3	itc	3	English of Col.IV.3	The Heavens	3	English of Col.II3	HebrewNames3	Key	3			
3	# of3	3	of Assiah	3	3	of Numbers3	Scale3					
3	Seph3	3	3	3	3	and Letters3	3					
E	E	E	E	E	E	E	4					
3	Z3	3	3	Nothing.	3							
HB:Nun-final	HB:Yod	HB:Aleph	3?	3								
3	043	3	3	No Limit.	3	3	HB:Peh-final	HB:Vau				
HB:Samekh												
HB:Nun-final	HB:Yod	HB:Aleph	3	0	3							
3	@3	3	3	Limitless L.V.X.	3	HB:Resh	HB:Vau	HB:Aleph				
HB:Peh-final	HB:Vau	HB:Samekh	HB:Nun-final	HB:Yod	HB:Aleph	3	Y	3				
3	1	3	S. of Primum Mobile3	HB:Mem-final	HB:Yod	HB:Lamed	HB:Gemel	HB:Lamed	HB:Gemel			
HB:Heh												
HB:Taw	HB:Yod	HB:Shin	HB:Aleph	HB:Resh	3	Crown.	3	HB:Resh	HB:Taw	HB:Koph		
3	1	3										
3	3	3	S. of the Zodiac	3	3	HB:Taw	HB:Vau	HB:Lamed	HB:Samekh	HB:Mem	3	Wisdom.
3												
HB:Heh	HB:Mem	HB:Koph	HB:Chet	3	2	3						
3	6	3	S. of Saturn	3	3	HB:Yod	HB:Aleph	HB:Taw	HB:Bet	HB:Shin	3	Understanding.
3												
HB:Heh	HB:Nun	HB:Yod	HB:Bet	3	3	3						
3	10	3	S. of Jupiter	3	3	HB:Qof	HB:Dalet	HB:Tzaddi	3	Mercy.	3	
HB:Dalet	HB:Samekh	HB:Chet	3	4	3							
3	15	3	S. of Mars	3	3	HB:Mem-final	HB:Yod	HB:Dalet	HB:Aleph	HB:Mem		
3	Strength.	3										
HB:Heh	HB:Resh	HB:Vau	HB:Bet	HB:Gemel	3	5	3					
3	21	3	S. of Sol	3	3	HB:Shin	HB:Mem	HB:Shin	3	Beauty.	3	
HB:Taw	HB:Resh	HB:Aleph	HB:Peh	HB:Taw	3	6	3					
3	28	3	S. of Venus	3	3	HB:Heh	HB:Gemel	HB:Vau	HB:Nun	3	Victory.	3
3	36	3	S. of Mercury	3	3	HB:Bet	HB:Koph	HB:Vau	HB:Koph	3	Splendour.	3
3	45	3	S. of Luna	3	3	HB:Heh	HB:Nun	HB:Bet	HB:Lamed	3	Foundation.	3
HB:Dalet	HB:Vau	HB:Samekh	HB:Yod	3	9	3						
3	55	3	S. of the Elements	3	3	HB:Taw	HB:Vau	HB:Dalet	HB:Vau	HB:Samekh	HB:Yod	
HB:Mem-final	HB:Lamed	HB:Chet	3	Kingdom.	3	3	HB:Taw	HB:Vau	HB:Koph	HB:Lamed		

HB:Mem 3 10 3
 Š3 66 3Air 3 HB:Chet HB:Vau HB:Resh 3Ox. 3
 HB:Peh-final HB:Lamed HB:Aleph 311 3
 3 78 3Mercury 3(Planets follow3House. 3
 HB:Taw HB:Yod HB:Bet 3 12 3
 3 91 3Luna 3Sephiroth 3Camel. 3
 HB:Lamed HB:Mem HB:Gemel 3 13 3
 3105 3Venus 3corresponding.)3Door. 3
 HB:Taw HB:Lamed HB:Dalet 3 14 3
 3120 3Aries 3 HB:Heh HB:Lamed HB:Tet 3Window. 3
 HB:Heh HB:Heh 3 153
 3136 3Taurus 3 HB:Resh HB:Vau HB:Shin 3Nail. 3
 HB:Vau HB:Vau 3 163
 3153 3Gemini 3 HB:Mem-final HB:Yod HB:Mem HB:Vau HB:Aleph HB:Taw
 3Sword.
 3 HB:Nun-final HB:Yod HB:Zain 3 173
 3171 3Cancer 3 HB:Nun-final HB:Tet HB:Resh HB:Samekh 3Fence.
 3
 HB:Taw HB:Yod HB:Chet 3 183
 3190 3Leo 3 HB:Heh HB:Yod HB:Resh HB:Aleph 3Serpent. 3
 HB:Taw HB:Yod HB:Tet 3 193
 3210 3Virgo 3 HB:Heh HB:Lamed HB:Vau HB:Taw HB:Bet 3Hand.
 3
 HB:Dalet HB:Vau HB:Yod 3 203
 3231 3Jupiter 3 3Palm. 3
 HB:Peh-final HB:Koph 3 21 3
 3253 3Libra 3 HB:Mem-final HB:Yod HB:Nun HB:Zain HB:Aleph HB:Mem 3Ox
 Goad.
 3 HB:Dalet HB:Mem HB:Lamed 3 223
 3276 3Water 3 HB:Mem-final HB:Yod HB:Mem 3Water. 3
 HB:Mem-final HB:Yod HB:Mem 323 3
 3300 3Scorpio 3 HB:Bet HB:Resh HB:Qof HB:Ayin 3Fish. 3
 HB:Nun-final HB:Vau HB:Nun 3 243
 3325 3Sagittarius 3 HB:Taw HB:Shin HB:Qof 3Prop. 3
 HB:Koph-final HB:Mem HB:Samekh 3 253
 3351 3Capricornus 3 HB:Yod HB:Dalet HB:Gemel 3Eye. 3
 HB:Nun-final HB:Yod HB:Ayin 3 263
 3378 3Mars 3 3Mouth. 3
 HB:Heh HB:Peh 3 27 3
 3406 3Aquarius 3 HB:Yod HB:Lamed HB:Dalet 3Fish-hook. 3
 HB:Yod HB:Dalet HB:Tzaddi 3 283
 3435 3Pisces 3 HB:Mem-final HB:Yod HB:Gemel HB:Dalet 3Back of Head.
 3
 HB:Peh-final HB:Vau HB:Qof 3 293
 3465 3Sol 3 3Head. 3
 HB:Shin HB:Yod HB:Resh 3 30 3
 3496 3Fire 3 HB:Shin HB:Aleph 3Tooth. 3
 HB:Nun-final HB:Yod HB:Shin 331 3
 3528 3Saturn 3 3Tau(as Egyptian).3
 HB:Vau HB:Taw 3 32 3
 3 3Earth 3 HB:Tzaddi-final HB:Resh HB:Aleph 3 ---
 3
 HB:Vau HB:Taw 332bis3
 3 3Spirit 3 HB:Taw HB:Aleph 3 --- 3
 HB:Nun-final HB:Yod HB:Shin 331bis3
 @ A A A A A Y

{Chart approximated}

Z B B B B B B B ?

3 XV. 3 XIV. 3 XIII. 3 XII. 3 XI. 3 X. 3 3
 Š3Secret3 The Four Worlds 3Parts of3Secret 3The Elements and 3Letters3 3
 3Names 3 3the Soul3Numbers3 Senses. 3of the 3 3
 3the 4 3 3 3corres-3 3 Name. 3 3
 3Worlds3 3 3spond'g3 3 3 3
 C E E E E E E E 4
 3 HB:Heh HB:Mem 3Yetrirah, Formative 3 HB:Taw HB:Vau HB:Resh 3 45 3Air
 Air, Smell 3 HB:Vau 3 11 3
 3 HB:Gemel HB:Samekh 3Briah, Creative 3 HB:Heh HB:Mem HB:Shin HB:Nun 3 63
 3Water Water, Taste 3 HB:Heh 3 23 3
 3 HB:Bet HB:Ayin 3Atziluth, Archetypal3 HB:Heh HB:Yod HB:Chet 3 72 3Dee
 Fire, Sight 3 HB:Yod 3 31 3
 3 HB:Nun-final HB:Bet 3Assiah, Material 3 HB:Shin HB:Peh HB:Nun 3 52 3Spirit
 Earth, Touch 3 h 332bis3
 3 3 3 HB:Heh HB:Dalet HB:Yod HB:Chet HB:Yod 3 3< Spirit,
 Hearing3 HB:Shin 331bis3
 C A B E A BA B A E 4
 3 XVI. 3 IX. 3 VIII. 3 VII. 3 3
 3 The Planets and their 3 3Numbers printed3Value of3Hebrew Letters & 3 3
 3 Numbers. 3 3on Tarot Trumps3Col.VII.3English Equiv. 3 3
 3 3 3 3 3Symbols used in 3 3
 3 3 3 3 3 this Article. 3 3
 C E E E E E E E 4
 3 Mercury 8 3123 0 3 1 3 A HB:Aleph
 311 3
 3 Moon 9 3133 I 3 2 3 B HB:Bet
 3 12 3
 3 Venus 7 3143 II 3 3 3 G HB:Gemel
 3 3 13 3
 3 Jupiter 4 3213 III 3 4 3 D HB:Dalet
 3 14 3
 3 Mars 5 3273 IV 3 5 3 H HB:Heh
 3 153
 3 Sun 6 3303 V 3 6 3 V HB:Vau
 3 163
 3 Saturn 3 3323 VI 3 7 3 Z HB:Zain
 3 173
 C B E 4 VII 3 8 3 Ch HB:Chet 3
 183
 3 XVIII. 3 XVII. 3 XI 3 9 3 T HB:Tet 3
 193
 3English of Col.3Parts of3 IX 3 10 3 I HB:Yod 3
 203
 3 XVII. 3the Soul3 X 320, 500 3 K HB:Koph , HB:Koph-final
 3 21 3
 C E E 4 VIII 3 30 3 L HB:Lamed 3
 223
 3The Self 3 HB:Heh HB:Dalet HB:Yod HB:Chet HB:Yod 3 13 XII 340, 600 3
 M
 HB:Mem , HB:Mem-final 323 3
 3The Life Force 3 HB:Heh HB:Yod HB:Chet 3 23 XIII 350, 700 3 N
 HB:Nun , HB:Nun-final 3 243
 3The Intuition 3 HB:Heh HB:Mem HB:Shin HB:Nun 3 33 XIV 3 60 3 S
 HB:Samekh 3 253
 3 ?3 Z3 43 XV 3 70 3 O HB:Ayin 3
 263
 3 33 33 53 XVI 380, 800 3 P HB:Peh , HB:Peh-final
 Š3 27 3
 3The Intellect C3 HB:Chet HB:Yod HB:Resh 43 63 XVII 390, 900 3 Tz
 HB:Tzaddi , HB:Tzaddi-final 3 283
 3 33 33 73 XVIII 3 100 3 Q HB:Qof 3

293																			
3	33	33 83	XIX	3	200	3	R	HB:Resh											3
30 3																			
3	Y3	@3 93	XX	3	300	3	Sh	HB:Shin											331
3																			
3The Animal Soul3		HB:Shin	HB:Peh	HB:Nun	3103		XXI		3	400	3	Th							HB:Taw
3 32 3																			
3		3			3	400	3	HB:Taw											
332bis3																			
3		3			3	300	3	HB:Shin											
331bis3																			
@		A		A		A						A							Y

{WEH NOTE: In the above, col XVIII. head has been corrected and col. XVII., item 2 has been corrected --- all typo's in original. Note additionally that col. XVIII., item 1, "The Self" is not the separate self, but the Universal Self, not distinct in traditional Qabalah from the single divinity.}}

THE TEMPLE OF SOLOMON THE
KING ____ (Continued)

GREAT as were Frater P.'s accomplishments in the ancient sciences of the East, swiftly and securely as he had passed in a bare year the arduous road which so many fail to traverse in a lifetime, satisfied as himself was ____ in a sense ____ with his own progress, it was yet not by these paths that he was destined to reach the Sublime Threshold of the Mystic Temple. For thought it is written, "To the persevering mortal the blessed immortals are swift," yet, were it otherwise, no mortal however persevering could attain the immortal shore. As it is written in the Fifteenth Chapter of St Luke's Gospel, "And when he was yet afar off, his Father saw him and ran." Had it not been so, the weary Prodigal, exhausted by his early debauches (astral visions and magic) and his later mental toil (yoga) would never have had the strength to reach the House of his Father.

One little point St Luke unaccountably omitted. When a man is as hungry and weary as was the Prodigal, he is apt to see phantoms. He is apt to clasp shadows to him and cry: "Father!" And, the devil being subtle, capable of disguising himself as an angel of light, it behoves the Prodigal to have some test of truth.

Some great mystics have laid down the law, "Accept no messenger of God," banish all, until at last the Father himself comes forth. A counsel of perfection. The Father does send messengers, as we learn in St Mark xii.; and if we stone them, we may perhaps in our blindness stone the son himself when he is sent.

So that is no vain counsel of "St John" (1 John iv. 1), "Try the spirits, whether they be of God," no mistake when "St Paul" claims the discernment of Spirits to be a principal point of the armour of salvation (1 Cor. xii. 10).
 Š Now how should Frater P. or another test the truth of any message purporting to come from the Most High? On the astral plane, its phantoms are easily governed by the Pentagram, the Elemental Weapons, the Robes, the God-forms, and such childish toys. We set phantoms to chase phantoms. We make our Scin-Laeca pure and hard and glittering, all glorious within, like the veritable daughter of the King; yet she is but the King's daughter, the Nepesch adorned: she is not the King himself, the Holy Ruach or mind of man. And as we have seen in our chapter on Yoga, this mind is a very aspen; and as we may see in the last chapter of Captain Fuller's "Star in the West," this mind is a very cockpit of contradiction.

What then is the standard of truth? What tests shall we apply to revelation, when our tests of experience are found wanting? If I must doubt my eyes that have served me (well, on the whole) for so many years, must I not much more doubt my spiritual vision, my vision just open like a babe's, my vision untested by comparison and uncriticized by reason?

Fortunately, there is one science that can aid us, a science that, properly understood by the initiated mind, is as absolute as mathematics, more self-supporting than philosophy, a science of the spirit itself, whose teacher is god, whose method is simple as the divine Light, and subtle as the divine Fire, Whose results are limpid as the divine Water, all-embracing as the divine Air, and solid as the divine Earth. Truth is the source, and Economy the course, of that marvellous stream that pours its living waters into the Ocean of apodeictic certainty, the Truth that is infinite in its infinity as the primal Truth with which it is identical is infinite in its Unity.

Need we say that we speak of the Holy Qabalah? O science secret, subtle, and sublime, who shall name thee without veneration, without prostration of soul, spirit, and body before thy divine Author, without exaltation of soul, spirit, and body as by His favour they bathe in His lustral and illimitable Light?

It must first here be spoken of the Exoteric Qabalah to be found in books, a shell of that perfect fruit of the Tree of Life. Next we will deal with the esoteric teachings of it, as Frater P. was able to understand them. And of these we shall give examples, showing the falsity and absurdity of the uninitiated path, the pure truth and reasonableness of the hidden Way.

For the student unacquainted with the rudiments of the Qabalah we recommend the study of S. L. Mathers' "Introduction"1 to his translation of the three principal books of the Zohar,2 and Westcott's "Introduction to the Study of the Qabalah." We venture to append a few quotations from the former document, which will show the elementary principles of calculation. Dr Westcott's little book is principally valuable for its able defence of the Qabalah as against exotericism and literalism.

The literal Qabalah ... is divided into three parts: GMTRIA, Gematria; NVTRIQVN, Notariqon; and ThMVRH, Temura.

Gematria is a metathesis of the Greek word gamma rho alpha mu mu alpha tau epsilon iota alpha . It is based on the relative numerical values of words. Words of similar numerical values are considered to be explanatory of each other, and this theory is extended to phrases. Thus the letter Shin, Sh, is 300, and is equivalent to the number obtained by adding up the numerical values of the letters of the words RVCh ALHIM, Ruach Elohim, the spirit of Elohim; and it is there fore a symbol of the spirit of Elohim. For % = 200, V = 6, Ch = 8, A = 1, L = 30, H = 5, I = 10, M = 40; total = 300. Similarly, the words AChD, Achad, Unity, One, and AHBH, Ahebah, Šlove, each = 13; for A = 1, Ch = 8, D = 4, total = 13; and A = 1, H = 5, B = 2, H = 5, total = 13. Again, the name of the angel MTTRVN, Metatron or Methraton, and the name of the Deity, ShDI, Shaddai, each make 314;3 so the one is taken as symbolical of the other. The angel Metatron is said to have been the conductor of the children of Israel through the wilderness, of whom God says, "My name is in him." With regard to Gematria of phases (Gen. xlix. 10), IBA ShILH, Yeba Shiloh, "Sjhiloh shall come" = 358, which is the numeration of the word MShICh, Messiah. Thus also the passage, Gen. xviii. 2, VHNH ShLShH, Vehenna Shalisha, "And lo, three men," equals in numerical value ALV MIKAL GBRIAL VRPAL, Elo Mikhale Gabriel Ve-Raphael, "These are Mikhael, Gabriel and Raphael"; for each phrase = 701. I think these instance will suffice to make clear the nature of Gematria.

Notariqon is derived from the Latin word notarius, a shorthand writer. Of Notariqon there are two forms. In the first every letter of a word is taken from the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed. Thus every letter of the word BRAShITH,

Berashith, the first word in Genesis, is made the initial of a word, and we obtain BRASHITH RAH ALHIM SHIQBLV ISHRAL ThVRH, Berashith Rahi Elohim Sheyequebelo Israel Torah; "In the beginning Elohim saw that Israel would accept the law." In this connection I may give six very interesting specimens of Notariqon formed from this same word BRASHITH by Solomon Meir Ben Moses, a Jewish Qabalist, who embraced the Christian faith in 1665, and took the name of Prosper Rugere. These have all a Christian tendency, and by their means Prosper converted another Jew, who had previously been bitterly opposed

- 1 WEH NOTE: Plagiarized entire from Ginsburg's "The Kabbalah".
- 2 WEH NOTE: Better: His purported translation of three of the more obscure books of the Zohar.
- 3 WEH NOTE: This observation led Mathers to miss-identify a picture of Moses as Metatron in his edition (not translation, the MSS were in English!) of "The Greater Key of Solomon."

to Christianity. The first is, BN RVCh AB ShLVShThM IChD ThMIM, Ben, Ruach, Ab, Shaloshethem Yechad Thaubodo: "The Son, the Spirit, the Father, ye shall equally worship Their Trinity." The third is BKVRI RASHVNI ASHR ShMV ISHVO ThOBVDV, Bekori Rashuni Asher Shamo Yeshuah Thaubodo: "Ye shall worship My first-born, My first, Whose name is Jesus." The fourth is, BBVA RBN ASHR ShMV ISHVO ThOBVDV, Beboa Rabban Asher Shamo Yeshuah Thaubodo: "When the Master shall come Whose Name is Jesus ye shall worship." The fifth is, BThVLH RAVIH ABChR ShthLD ISH VO THASHRVH, Bethulh Raviah Abachar Shethaled Yeshuah Thashroah: "I will choose a virgin worthy to bring forth Jesus, and ye shall call her belssed." The sixth is, BOVGTh RTzPIM ASThThR ShGVPI ISHVO ThAKLV, Beaugoth Ratzephim Asattar Shgopi Yeshuah Thakelo: "I will hid myself in cake (baked with) coals, for ye shall eat Jesus, My Body."

The Qabalistical importance of these sentences as bearing upon the doctrines of Christianity can hardly be overrated.

The second form of the Notariqon is the exact reverse of the first. By this the initials or finals, or both, or the medials, of a sentence, are taken to form a word or words. Thus the Qabalah is called ChKMH NSThRH, Chokhmah Nestrah, "the secret wisdom"; and if we take the initials of these two words Ch and N, we form by the second king of Notariqon the word ChN, Chen, "gracce." Similarly, from the initials and finals of the words MI IOLH LNV HSHMIMH, Mi Iaulah Leno Ha-Shamayimah, "Who shall go up for us to heaven?" (Deut. xxx. 120, are formed MILH, Milah, "circumcision," and IHVH, the Tetragrammaton, implying that God hath ordained circumcision as the way to heaven.

Temura is permutation.4 According to certain rules, one letter is substituted for another letter preceding or following it in the alphabet, and thus from one word another word of totally different orthography may be formed. Thus the alphabet is bent exactly in half, in the middle, and one half is put over the other; and then by changing alternately the first letter or the first two letters at the beginning of the second line, twenty-two commutations are produced. These are called the "Table of the Combinations of TzIRVP," Tzirup. For example's sake, I will give the method called ALBTh, Albath, thus: ---

11	10	9	8	7	6	5	4	3	2	1
K	I	T	Ch	Z	V	H	D	G	B	A
M	N	S	O	P	Tz	Q	R	Sh	Th	L

Each method takes its name from the first two pairs composing it, the system of pairs of letters being the groundwork of the the whole, as either letter in a pair is substituted for the other letter. Thus, by Albath, from RVCh, Ruach, is formed DTzO, Detzau. The names of the other twenty-one methods are: ABGTh, AGDTh, ADBG, AHBD, AVBH, AZBY, AChBZ, ATBCh, AIBT, AKBI, ALBK, AMBL, ANBM, ASBN, AOBs, APBO, ATzBP, AQSTz, ARBQ, ASHBR, AND AThBSh. To these must be added the modes ABGD and ALBM. Then comes the "Rational Table of Tziruph," another set of twenty-two combination. There are also three "Tables of the commutations," known respectively as the Right, the Averse, and

the Irregular. To make any of these, a square, containing 484 squares, should be made, and the letters written in. For the "Right Table" write the alphabet across from right to left; in the second row of squares do the same, but begin with B and end with A; in the third begin with G and end with B; and so on. For the "Averse Table" write the alphabet from right to left backwards, beginning with Th and ending with A; in the second row begin with Sh and end with Th, &c. The "Irregular Table" would take too long to describe. Besides all these, there is the method called ThShRQ, Thashraq, which is simply writing a word backwards. There is one more very important form called the "Qabalah of the Nine Chambers" or AIQ BKR, Aiq Bekar. It is thus formed:

4 WEH NOTE: Strictly speaking, no. Temura is substitution code, with 24 principal tables. Crowley tended to use simple permutation of the letters in some instances, calling it Temura.

Z				B				B				?
3	300	30	3	3	200	20	2	3	100	10	1	3
3	Sh	L	G	3	R	K	B	3	Q	I	A	3
C				E				E				4
3	600	60	6	3	500	50	5	3	400	40	4	3
3	M final	S	V	3	K final	N	H	3	Th	M	D	3
C				E				E				4
3	900	90	9	3	800	80	8	3	700	70	7	3
3	Tz final	Tz	T	3	P final	P	Ch	3	N final	O	Z	3
@				A				A				Y

I have put the numeration of each letter above to show the affinity between the letters in each chamber. ?sometimes this is used as a cipher, by taking the portions of the figure to show the letters they contain, putting one point for the first letter, two for the second, &c. Thus the right angle, containing AIQ, will answer for the letter Q if it have three dots or points within it. Again a square will answer for H, H, or K final, according to whether it has one, two, or three points respectively placed within it. so also with regard to the other letters. But there are many other ways of employing the Qabalah of the Nine Chambers, which I have not space to describe. I will merely mention as an example, that by the mode of Temura called AThBsH, Athbash, it is found that in Jeremiah xxv. 26, the word ShShK, Sheshakh, symbolises BBL, Babel.

Besides all these rules, there are certain meanings hidden in the shape of the letters of the Hebrew alphabet; in the form of a particular letter at the end of a word being different from that which it generally bears when it is a final letter, or in a letter being written in the middle of a word in a character generally used only at the end; in any letters or letter being written in a size smaller or larger than the rest of the manuscript, or in a letter being written upside down; in the variations found in the spelling of certain words, which have a letter more in some places than they have in others; in peculiarities observed in the position of any of the points or accents, and in certain expressions supposed to be elliptic or redundant.

For example the shape of the Hebrew letter Aleph, A, is said to symbolize a Vau, V, between a Yod, I, and a Daleth, D; and thus the letter itself represents the word IVD, Yod. Similarly the shape of the letter He, H, represents a Daleth, D, with a Yod, I, written at the lower left-hand corner, &c.

In Isaiah ix. 6, 7, the word LMRBH, Lemarbah, "for multiplying," is written with the character for M final in the middle of the word, instead of with the ordinary initial and medial M. The consequence of this is that the total numerical value of the word, instead of being 30 + 40 + 200 + 2 + 5 = 277, is 30 + 600 + 200 + 2 + 5 = 837 = by Gematria ThTh ZL, Tet Zal, the profuse Giver. Thus by writing the M final instead of the ordinary character, the word is made to bear a different qabalistical meaning.

It is to be further noted with regard to the first word in the Bible, BRASHITH, that the first three letters, BRA, are the initial letters of the names of the three persons of the Trinity: BN, Ben the Son; RVCh, Ruach, the Spirit; and AB, Ab the Father. Furthermore the first letter of the Bible is B, which is the initial letter of BRKH, Berakhah, blessing; and not A, which is that of ARR, Arar, cursing. Again, the letters of Berashith, taking their numerical powers, express the number of the years between the Creation and the birth of Christ, thus: B = 2,000, R = 200, A = 1,000, Sh = 300, I = 10, and Th = 400; total = 3910 years, being the time in round numbers. Picus de Mirandola gives the following working out of BRASHITH, Berashith: --- By joining the third letter, A, to the first, B, AB, Ab = Father, is obtained. If to the first letter B, doubled, the second letter, R, be added, it makes BBR, Bebar - in or through the Son. If all the letters be read except the first, it makes RASHITH, Rashith = the beginning. If the fourth letter, Sh, the first B and the last Th be connected, it makes ShBTh, Shebeth = the end or rest. If the first three letters be taken, they make BRA, Bera = created. If, omitting the first, the three following be taken, they make RASH, Rash = head. If the fourth and the last be joined, they give ShTh, Sheth = foundation. Again if the second letter be put before the first, it makes RB, Rab = great. If after the third be placed the fifth and the fourth, it gives AISH, Aish = man. If to the two first be joined the two last, they give BRITH, Berith = covenant. And if the first be added to the last, it gives ThB, Theb, which is sometimes used for TVB, Thob = good.

Š There are three qabalistical veils of the negative existence, and in themselves they formulate the hidden ideas of the Sephiroth not yet called into being, and they are concentrated in Kether, which in this sense is the Malkuth of hidden ideas of the Sephiroth. I will explain this. The first veil of the negative existence is the AIN, Ain, Negativity. This word consists of three letters, which thus shadow forth the first three Sephiroth or numbers. The second veil is the AIN SVP, the limitless. This title consists of six letters, and shadows forth the idea of the first six Sephiroth or numbers. The third veil is the AIN SVP AVR, Ain Soph Aur, the Limitless Light. This again consists of nine letters, and symbolises the first nine Sephiroth, but of course in their hidden idea only. But when we reach the number nine we cannot progress farther without returning to the unity, or the number one, for the number ten is but a repetition of unity freshly derived from the negative, as is evident from a glance at its ordinary representation in Arabic numerals, where the circle 0 represents the Negative and the 1 the Unity. Thus, then, the limitless ocean of negative light does not proceed from a centre, for it is centreless, but it concentrates a centre, which is the number one of of the Sephiroth, Kether, the Crown, the First Sephira; which therefore may be said to be the Malkuth or the number ten of the hidden Sephiroth. Thus "Kether is in Malkuth and Malkuth is in Kether." Or as an alchemical author of great repute (Thomas Vaughan, better known as Eugenius Philalethes) says, apparently quoting from Proclus; "That the heaven is in the earth, but after an earthly manner; and that the earth is in the heaven, but after a heavenly manner." But inasmuch as negative existence is the subject incapable of definition, as I have before shown, it is rather considered by the Qabalists as depending back from the number of unity than as a separate consideration therefrom; therefore they frequently apply the same terms and epithets indiscriminately to either. Such epithets are "The concealed of the Concealed," "The Ancient of the Ancient Ones," the "Most Holy Ancient One," etc.

I must now explain the real meaning of the terms Sephira and Sephiroth. The first is singular, the second is plural. The best rendering of the word is "numerical emanation." There are ten Sephiroth, which are the most abstract forms of the ten numbers of the decimal scale --- "i.e.", the numbers

1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Therefore, as in the higher mathematics we reason of numbers in their abstract sense, so in the Qabalah we reason of the Deity by the abstract forms of the numbers in other words, by the SPIRVTh, Sephiroth. it was from this ancient Oriental theory that Pythagoras derived his numerical symbolic ideas.

Among the Sephiroth, jointly and severally, we find the development of the persons and attributes of God. Of these some are male and some female. Now, for some reason or other best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a feminine plural by a masculine singular in the case of the word Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural in Genesis iv, 26: "And Elohim said: Let Us make man." Again (v. 27), who could Adam be made in the image of Elohim, male and female, unless the Elohim were male and female also? The word Elohim is a plural formed from the feminine singular ALH, Elo, by adding IM to word. But inasmuch as IM is usually a termination of the masculine plural and is here added to a feminine noun, it gives to the word Elohim the sense of a female potency united to a masculine idea, and thereby capable of producing an offspring. How, we hear much of the Father and the Son, but we hear nothing of the Mother in the ordinary religions of the day. But in the Qabalah we find that the Ancient of Days conforms Himself simultaneously into the Father and the Mother, and thus begets the son. Now, this Mother is Elohim. Again, we are usually told that the Holy Spirit is masculine. But the word RVCh, Ruach, Spirit, is feminine, as appears from the following passage of the Sepher Yetzirah: "ACHTh RVCh ALHIM CHIIM, Achath (feminine, not Achad, masculine) Ruach Elohim Chimm: One is She the Spirit of the Elohim of Life."

Now, we find that before he Deity conformed Himself thus --- "i.e.", as male and female --- that the worlds of the universe could not subsist, or, in the words of Genesis, "The earth was formless and void." These prior worlds are considered to be symbolised by the "kings who reigned in Edom before there reigned a king in Israel," and they are therefore spoken of in the Qabalah as the "Edomite kings." This will be found fully explained in various parts of this work.

we now come to the consideration of the first Sephira, or the Number One, the Monad of Pythagoras. In this number are the other nine hidden. It is indivisible, it is also incapable of multiplication; divide 1 by itself and it still remains 1, multiply 1 by itself and it is still 1 and unchanged. Thus it is a fitting representative of the unchangeable Father of all. Now this number of unity has a twofold nature, and thus forms, as it were, the link between the negative and the positive. In its unchangeable one-ness it is scarcely a number; but in its property of capability of addition it may be called the first number of a numerical series. Now, the zero, 0, is incapable even of addition, just as also is negative existence. How, then, if 1 can neither be multiplied nor divided, is another 1 to be obtained to add to it; in other words how is the number 2 to be found? By reflection of itself. For thought 0 be incapable of definition, 1 is definable. And the effect of a definition is to form an Eidolon, duplicate, or image, of the thing defined. Thus, then, we obtain a duad composed of 1 and its reflection. Now also we have the commencement of a vibration established, for the number 1 vibrates alternately from changelessness to definition, and back to changelessness again. Thus, then, it is the father of all numbers, and a fitting type of the Father of all things.

The name of the first Sephira is KThR, Kether, the Crown. The Divine Name attributed to it is the Name of the Father given in Exod. iii. 4: AHIH, Eheieh, I am. It signifies Existence.

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The first Sephira contains nine, and produces them in succession thus: ---
The number 2 or the Duad. The name of the second Sephira is ChKMHm,

Chokmah, Wisdom, a masculine active potency reflected from Kether, as I have before explained. this Sefhira is the active and evident Father, to whom the Mother is united, who is the number 3. This second Sefhira is represented by the Divine Names, IH, Yah, and IHVHY; and the angelic hosts by AVPNIM, Auphanim, the Wheels (Ezek. i.). It is also called AB, Ab, the Father.

The third Sefhira, or triad, is a feminine passive potency, called BINH, Binah, the Understanding, who is co-equal with Chokmah. For Chokmah, the number 2, is like two straight lines which can never enclose a space, and therefore it is powerless till the number 3 forms a triangle. Thus this Sefhira completes and makes evident the supernal Trinity. It is also called AMA, Ama, Mother, and AIMA, Mima, the great productive Mother, who is eternally conjoined with AB, the Father, for the maintenance of the universe in order. There fore is she the most evident form in whom we can know the Father, and therefore is she worthy of all honour. She is the supernal Mother, co-equal with Chokmah, and the great feminine form of god, the Elohim, Šin whose image man and woman are created, according to the teaching of the Qabalah, equal before God. Woman is equal with man, and certainly not inferior to him, as it has been the persistent endeavour of so-called Christians to make her. Aima is the woman described in the Apocalypse (chap. xii.). This third Sefhira is also sometimes called the Great Sea. To her are attribute the Divine names, ALHIM, Elohim, and IHVH ALHIM; and the angelic order, ARALIM, Aralim, the Thrones. She is the Supernal Mother as distinguished from Malkuth, the inferior Mother, Bride, and Queen.

The number 4. This union of the second and third Sefhiroth produced ChSD, Chesed, Mercy or Love, also called GDVLH, Gedulah, Greatness or Magnificence; a masculine potency represented by the Divine Name AL, EL, the Mighty One, and the angelic name, ChShMLIM, Chashmalim, Scintillating Flames (Ezek. iv. 4).

The number 5. From this emanated the feminine passive potency GBVRH, Geburah, strength or fortitude; or DIN, Deen, Justice; represented by the Divine Names, ALHIM GBVR, and ALH, Elohim, and the angelic name ShRPIM, Seraphim (Isa. vi. 6). This Sefhira is also called PChD, Pachad, Fear.

The numbeð 6@ Anã froí thesã twī issueã thã unitinç Sefhira- ThPARTh- Tiphereth, Beauty or Mildness, represented by the Divine Name ALVH VDOTh, Eloah Va-Daath, and the angelic names, Shinanim, ShNANIM (Ps. lxviii. 18), or MLKIM, Melakim, kings. Thus by the union of justice and mercy we obtain beauty or clemency, and the second trinity of the Sefhiroth is complete. This Sefhira, or "Path," or "Numeration" --- for by these latter appellations the emanations are sometimes called --- together with the fourth, fifth, seventh eighth, and ninth Sefhiroth, is spoken of as ZOIR ANPIN, Zaur Anpin, the Lesser Countenance, Microprosopus, by way of antithesis to Macroprosopus, or the Vast Countenance, which is one of the names of Kether, the first Sefhira. The six Sefhiroth of which Zaur Anpin is composed, are then called His six members. He is also called MLK, Melekh the King.

The number 7. The seventh Sefhira is NTzCh, Netzach, or Firmness and Victory, corresponding to he Divine Name Jehovah Tzabaoth, IHVH TzBAVTh, the Lord of Armies, and the angelic names ALHIM, Elohim, gods, and ThRShISHIM, Tharshishim, the brilliant ones (Dan. x. 6)5.

The number 8. Thence proceeded the feminine passive potency HVD, Hod, Splendour, answering to the Divine Name ALHIM TzBAVTh, Elohim Tzabaoth, the God of Armies, and among the angels to BNI ALHIM, Beni Elohim, the sons of the Gods (Gen. vi. 4).

The number 9. These two produced ISVD, Yesod, the Foundation or Basis, represented by AL ChI, El Chai, the Mighty Living One, and ShDI, Shaddai; and among the angels by AShIM, Aishim, the Flames (Ps. civ. 5), yielding the third Trinity of the Sefhiroth.

The number 10. From this ninth Sefhira came the tenth and last, thus completing the decad of the numbers. It is called MLVth, Malkuth, the Kingdom, and also the Queen, Matrona, the inferior Mother, the Bride of Microprosopus; and ShKINH, Shekinah, represented by the Divine Name Adonai, ADNI, and among the angel hosts by the kerubim, KRVBIM. Now, each of these

5 WEH NOTE: Tharshisim. Literally the "ships of Tarshish".

Isaiah, II, 16: "And upon all the ships of Tarshish, and upon all delightful imagery." See also Isaiah XXIII, 1. Mathers copies Ginsburg's "The Kabbalah" with a reference to Daniel X,6 for this angelic order, but all that is found there is a description of an angel. The figuration of "Brass" in the description is all that can be directly found to unite to Netzach --- in as much as Brass contains Copper, the metal commonly attributed to Netzach. One could just as well attribute to Hod, Brass being a mixed metal.

ŠSephiroth will be in a certain degree androgynous, for it will be feminine or receptive with regard to the Sefhira which immediately precedes it in the sephirotic scale, and masculine or transmissive with regard to the Sefhira which immediately follows it. But there is no Sefhira anterior to Kether, nor is there a Sefhira which succeeds Malkuth. By these remarks it will be understood how Chokmah is a feminine noun, though marking a masculine Sefhira. the connecting-link of the Sephiroth is the Ruach, spirit, Mezla, the hidden influence.

I will now add a few more remarks on the qabalistical meaning of the term MThQLA, Metheqla, balance. In each of the three trinities or triads of the Sephiroth is a duad of opposite sexes, and a uniting intelligence which is the result. In this, the masculine and feminine potencies are regarded as the two scales of the balance, and the uniting Sefhira as the beam that joins them. Thus, then, the term balance maybe said to symbolise the Triune, Trinity in Unity, and the Unity represented by the central point of the beam. But, again, in the Sephiroth there is a triple Trinity, the upper, lower, and middle. Now, these three are represented thus: the supernal, or highest, by the Crown, Kether; the middle by the King, and the inferior by the Queen; which will be the greatest trinity. And the earthy correlatives of these will be the primum mobile, the sun and the moon. Here we at once find alchemical symbolism.

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The Sephiroth are further divided into three pillars --- the right-hand Pillar of Mercy, consisting of the second, fourth, and seventh emanations; the left-hand Pillar of Judgment, consisting of the third, fifth, and eighth; and the middle Pillar of Mildness, consisting of the first, sixth, ninth, and tenth emanations.

In their totality and unity the ten Sephiroth represent the archetypal man, ADM QDMVN, Adam Qadmon, the Protogonos. In looking at the Sephiroth constituting the first triad, it is evident that they represent the intellect; and hence this triad is called the intellectual world, OVLM MVShKL, Olahm Mevshekal. The second triad corresponds to the moral world, OVLM MVRGSh, Olahm Morgash. The third represents power and stability, and is therefore called the material world, OLVM HMVTHBO, Olahm Ha-Mevethau. These three aspect are called the faces, ANPIN, Anpin. Thus is the tree of life, OTz ChIIM, Otz Chaiim, formed; the first triad being placed above, the second and third below, in such a manner that the three masculine Sephiroth are on the right, the three feminine on the left, whilst the four uniting Sephiroth occupy the centre. This is the qabalistical "tree of life," on which all things depend. There is considerable analogy between this and the tree Yggdrasil of the Scandinavians. I have already remarked that there is one trinity which comprises all the Sephiroth, and that it consists of the crown, the king, and the queen. (In some senses this is the Christian Trinity of Father, Son, and Holy Spirit, which in their highest Divine nature are symbolised by the first three Sephiroth, Kether, Chokmah, and Binah.) It is the Trinity which created the world; or, in qabalistical language, the universe was born from the union of the crowned king and queen. But according to the Qabalah, before the complete form of the heavenly man (the ten Sephiroth) was produced, there were certain primordial world created, but these could not subsist, as the equilibrium of balance was not yet perfect,

and they were convulsed by the unbalanced force and destroyed. These primordial worlds are called the "kings of ancient time" and the "kings of Edom who reigned before the monarchs of Israel." In this sense, Edom is the world of unbalanced force, and Israel is the balanced Sephiroth (Gen. xxxvi. 31.). This important fact, that worlds were created and destroyed prior to the present creation, is again and again reiterated in the Zohar.

Now the Sephiroth are also called the World of Emanations, or the Atziluthic World, or the archetypal world, OVLM ATzILUTh, Olahm AtziloTh; and this world gave birth to three other worlds each containing a repetition of the Sephiroth, but in a descending scale of brightness.

The second world is the Briatic world, OVLM HBRIAH, Olahm Ha-Briah, the world of creation, also called KVRsIA, Khorsia, the throne. It is an immediate emanation from the world of AtziloTh, whose ten Sephiroth are reflected herein, and are consequently more limited, though they are still of the purest nature, and without any admixture of matter.

The third is the Jetziratic world, OVLM HITzIRAH, Olahm Ha-Yetzirah, or world of formation and of angels, which proceeds from Briah, and, though less refined in substance, is still without matter. It is in this angelic world that reside those intelligent and incorporeal beings who are wrapped in a luminous garment, and who assume a form when they appear unto man.

The fourth is the Asiatic world, OVLM HOSHih, Olahm Ha-Asiah, the world of action, called also the world of shells, OVLM HQLIPVTh, Olahm Ha-QliphoTh, which is this world of matter, made up of the grosser elements of the other three. In it is also the abode of the evil spirits, which are called "the shells" by the Qabalah, QLIPVTh, QliphoTh, material shells. The devils are also divided into ten classes, and have suitable habitations. (See Tables in "777.")

The demons are the grossest and most deficient of all forms. Their ten degrees answer to the decad of the Sephiroth, but in inverse ratio, as darkness and impurity increase with the descent of each degree. The two first are nothing but absence of visible form and organisation. The third is the abode of darkness. Next follow seven Hells occupied by those demons which represent incarnate human vices, and those who have given themselves up to such vices in earth-life. Their prince is Samael, SMAL, the angel of poison and death.. His wife is the harlot, or woman of whoredom, ASHTh ZNVNIM, Isheth Zennuim; 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 name of the Deity, which we call Jehovah, is in Hebrew ad name of four letters, IHVH; and the true pronounciation of it is known to very few. I myself know some score of different mystical pronounciations of it. The true pronounciation of it is a most secret arcanum, and is a secret of secrets. "He who can rightly pronounce it, causeth heaven and earth to tremble, for it is the name which rusheth through the universe." Therefore when a devout Jew comes upon it in reading the Scripture, he either does not attempt to pronounce it, but instead makes a short pause, or else he substitutes for it the name Adonai, ADNI, Lord. The radical meaning of the word is "to be," and it is thus, like AHIH, Eheieh, a glyph of existence. It is capable of twelve transpositions, which all convey the meaning of "to be"; it is the only word that will bear so many transpositions without its meaning being altered. They are called the "twelve banners of the mighty name," and are said by some to rule the twelve signs of the Zodiac. These are the twelve banners: --- IHVH, IHHV, IVHH, HVHI, HVIH, HHIV, VHHI, VIHH, VHIH, HIHV, HIVH, HHVI. There are three other tetragrammatic names, which are AHIH, Eheieh, existence; ADNI, Adonai, Lord; and AGLA. This last is not properly speaking, a word, but is a notariqon of the sentence, AThH GBVR LOVLM ADNI, Steh Gebor Le0Olahm Adonai: "Thou art might, for ever, O Lord!" A brief explanation of Agla is this; A, the one first; A, the one last; G, the Trinity in Unity; L, the completion of the great work.

But IHVH, the Tetragrammaton, as we shall presently see, contains all the Sephiroth with the exception of Kether, and specially signifies the Lesser Countenance, Microprosopus, the King of the qabalistical Sephirotic greatest Trinity, and the Son in His human incarnation, in the Christian acceptance of the Trinity. Therefore, as the Son reveals the Father, so does IHVH, Jehovah, reveal AHIH, Eheieh. And ADNI is the Queen, by whom alone Tetragrammaton can be grasped, whose exaltation into Binah is found in the Christian assumption of the Virgin.

The Tetragrammaton IHVH is referred to the Sephiroth, thus: the upper-most point of the letter Yod, I, is said to refer to Kether; the letter I itself to Chokmah, the father of Microprosopus; the letter H, or "the supernal He," to Binah, the supernal Mother; the letter V to the next six Sephiroth, which are called the six members of Microprosopus (and six is the numerical value of V, the Hebrew Vau); lastly, the letter H, the "inferior He," to Malkuth, the tenth Sephira, the bride of Microprosopus.

Advanced students should then go to the fountain head, Knorr von Rosenroth's "Kabbala denudata," and study for themselves. It should not prove easy; Frater P., after years of study, confessed: "I cannot get much out of Rosenroth"; and we may add that only the best minds are likely to obtain more than an academic knowledge of a system which we suspect von Rosenroth himself never understood in any deeper sense. As a book of reference to the hierarchical correspondences of the Qabalah, of course "777" stands alone unrivalled.

The graphic Qabalah has been already fully illustrated in this treatise. See Illustrations 2, 12, 16, 17, 18, 19, 21, 22, 24, 28, 29, 33, 34, 35, 38, 39, 40, 41, 43, 45, 46, 47, 48, 50, 51, 61, 63, 64, 65, 66, 71, 72, 73, 74, 75, 76, 77, 78, 79, 82.

By far the best and most concise account of the method of the Qabalah is that by an unknown author, which Mr. Aleister Crowley has printed at the end of the first volume of his Collected Works, and which we here reprint in full.

LIBER LXI VEL CAUSAE
A.'A.'

The Preliminary Lection Including The History Lection

THE PRELIMINARY LECTION

In the Name of the Initiator, Amen.

1. In the beginning was Initiation. The flesh profiteth nothing; the mind profiteth nothing; that which is unknown to you and above these, while firmly based upon their equilibrium, giveth life.
2. In all systems of religion is to be found a system of Initiation, which may be defined as the process by which a man comes to learn that unknown Crown.
3. Though none can communicate either the knowledge or the power to achieve this, which we may call the Great Work, it is yet possible for initiates to guide others.
4. Every man must overcome his own obstacles, expose his own illusions. Yet others may assist him to do both, and they may enable him altogether to avoid many of the false paths, leading no whither, which tempt the weary feet of the uninitiated pilgrim. They can further insure that he is duly tried and tested, for there are many who think themselves to be Masters who have not even begun to tread the Way of Service that leads thereto.
5. Now the Great Work is one, and the Initiation is one, and the Reward is one, however diverse are the symbols wherein the Unutterable is clothed.
6. Hear then the history of the system which this lection gives you the opportunity of investigating.

Listen, we pray you, with attention: for once only does the Great Order knock at any one door.

Whosoever knows any member of that Order as such, can never know another, until he too has attained to mastery.

Here, therefore, we pause, that you may thoroughly search yourself, and consider if you are yet fitted to take an irrevocable step.

For the reading of that which follows is Recorded.

THE HISTORY LECTION

7. Some years ago a number of cipher MSS. were discovered and deciphered by certain students. They attracted much attention, as they purported to derive from the Rosicrucians. You will readily understand that the genuineness of the claim matters no whit, such literature being judged by itself, not by its reputed sources.

8. Among the MSS. was one which gave the address of a certain person in Germany, who is known to us as S.D.A. Those who discovered the ciphers wrote to S.D.A., and in accordance with the instructions received, an Order was founded which worked in a semi-secret manner.
9. After some time S.D.A. died: further requests for help were met with a prompt refusal from the colleagues of S.D.A. It was written by one of them that S.D.A.'s scheme had always been regarded with disapproval. But since the absolute rule of the adepts is never to interfere with the judgment of any other person whomsoever how much more, then, one of themselves, and that one most highly revered! they had refrained from active opposition. The adept who wrote this added that the Order had already quite enough knowledge to enable it or its members to formulate a magical link with the adepts.
10. Shortly after this, one called S.R.M.D. announced that he had formulated such a link, and that himself and two others were to govern the Order. New and revised rituals were issued, and fresh knowledge poured out in streams.
11. We must pass over the unhappy juggleries which characterized the next period. It has throughout proved impossible to elucidate the complex facts.

We content ourselves, then, with observing that the death of one of his two colleagues, and the weakness of the other, secured to S.R.M.D. the sole authority. The rituals were elaborated, though scholarly enough, into verbose and pretentious nonsense: the knowledge proved worthless, even where it was correct: for it is in vain that pearls, be they never so clear and precious, are given to the swine.

The ordeals were turned into contempt, it being impossible for any one to fail therein. Unsuitable candidates were admitted for no better reason than that of their worldly prosperity.

In short, the Order failed to initiate.

12. Scandal arose and with it schism.
 13. In 1900 one P., a brother, instituted a rigorous test of S.R.M.D. on the one side and the Order on the other.
 14. He discovered that S.R.M.D., though a scholar of some ability and a magician of remarkable powers, had never attained complete initiation: and further had fallen from his original place, he having imprudently attracted to himself forces of evil too great and terrible for him to withstand.
- The claim of the Order that the true adepts were in charge of it was definitely disproved.
15. In the Order, with two certain exceptions and two doubtful ones, he found no persons prepared for initiation of any sort.
 16. He thereupon by his subtle wisdom destroyed both the Order and its chief.
 17. Being himself no perfect adept, he was driven of the Spirit into the Wilderness, where he abode for six years, studying by the light of reason the sacred books and secret systems of initiation of all countries and ages.

18. Finally, there was given unto him a certain exalted grade whereby a man becomes master of knowledge and intelligence, and no more their slave. He perceived the inadequacy of science, philosophy, and religion; and exposed the self-contradictory nature of the thinking faculty.
19. Returning to England, he laid his achievements humbly at the feet of a certain adept D.D.S., who welcomed him brotherly and admitted his title to the grade which he had so hardly won.
20. Thereupon these two adepts conferred together, saying: May it not be written that the tribulations shall be shortened? Wherefore they resolved to establish a new Order which should be free from the errors and deceits of the former one.
21. Without Authority they could not do this, exalted as their rank was among adepts. They resolved to prepare all things, great and small, against that day when such Authority should be received by them, since they knew not where to seek for higher adepts than themselves, but knew that the true way to attract the notice of such was to equilibrate the symbols. The temple must be builded before the God can indwell it.
22. Therefore by the order of D.D.S. did P. prepare all things by his arcane science and wisdom, choosing only those symbols which were common to all systems, and rigorously rejecting all names and words which might be supposed to imply any religious or metaphysical theory. To do this utterly was found impossible, since all language has a history, and the use (for example) of the word <<spirit>> implies the Scholastic Philosophy and the Hindu and Taoist theories concerning the breath of man. So was it difficult to avoid implication of some undesirable bias by using the words <<order,>> << circle,>> <<chapter,>> <<society,>> <<brotherhood,>> or any other to designate the body of initiates.
23. Deliberately, therefore, did he take refuge in vagueness. Not to veil the truth to the Neophyte, but to warn him against valuing non-essentials. Should therefore the candidate hear the name of any God, let him not rashly assume that it refers to any known God, save only the God known to himself. Or should the ritual speak in terms (however vague) which seem to imply Egyptian, Taoist, Buddhist, Indian, Persian, Greek, Judaic, Christian, or Moslem philosophy, let him reflect that this is a defect of language; the literary limitation and not the spiritual prejudice of the man P.
24. Especially let him guard against the finding of definite sectarian symbols in the teaching of his master, and the reasoning from the known to the unknown which assuredly will tempt him.

We labour earnestly, dear brother, that you may never be led away to perish upon this point; for thereon have many holy and just men been wrecked. By this have all the visible systems lost the essence of wisdom.

We have sought to reveal the Arcanum; we have only profaned it.
25. Now when P. had thus with bitter toil prepared all things under the guidance of D.D.S. (even as the hand writes, while the conscious brain, though ignorant of the detailed movements, applauds or disapproves the finished work) there was a certain time of repose, as the earth lieth fallow.
26. Meanwhile these adepts busied themselves intently with the Great Work.

27. In the fullness of time, even as a blossoming tree that beareth fruit in its season, all these pains were ended, and these adepts and their companions obtained the reward which they had sought they were to be admitted to the Eternal and Invisible Order that hath no name among men.
28. They therefore who had with smiling faces abandoned their homes, their possessions, their wives, their children, in order to perform the Great Work, could with steady calm and firm correctness abandon the Great Work itself: for this is the last and greatest projection of the alchemist.
29. Also one V.V.V.V.V. arose, an exalted adept of the rank of Master of the Temple (or this much He disclosed to the Exempt Adepts) and His utterance is enshrined in the Sacred Writings.
30. Such are Liber Legis, Liber Cordis Cincti Serpente, Liber Liberi vel Lapidis Lazuli and such others whose existence may one day be divulged unto you. Beware lest you interpret them either in the Light or in the darkness, for only in L.V.X. may they be understood.
31. Also He conferred upon D.D.S., O.M., and another, the Authority of the Triad, who in turn have delegated it unto others, and they yet again, so that the Body of Initiates may be perfect, even from the Crown unto the Kingdom and beyond.
32. For Perfection abideth not in the Pinnacles, or in the Foundations, but in the ordered Harmony of one with all.

LIBER

ISRAFEL

SVB FIGVRA
LXIV

A .ù. A .ù. Publication in Class B

Imprimatur:
N. Frater A.ù.A.ù.

This book was formerly called Anubis, and
is referred to the 20th key, "The Angel"

0. The Temple being in darkness, and the Speaker ascended into his place, let him begin by a ritual of the Enterer, as followeth.
1. Procul, O procul este profani.
2. Bahlasti! Ompheda!
3. In the name of the Mighty and Terrible One, I proclaim that I have banished the Shells unto their habitations.
4. I invoke Tahuti, the Lord of Wisdom and of Utterance, the God that cometh forth from the Veil.
5. O Thou! Majesty of Godhead! Wisdom-crowned Tahuti! Lord of the Gates of the Universe! Thee, Thee, I invoke.
O Thou of the Ibis Head! Thee, Thee I invoke.
Thou who wieldest the Wand of Double Power! Thee, Thee I invoke!
Thou who bearest in Thy left hand the Rose and Cross of Light and Life: Thee, Thee, I invoke.
Thou, whose head is as an emerald, and Thy nemmes as the night-sky blue! Thee, Thee I invoke.
Thou whose skin is of flaming orange as though it burned in a furnace! Thee, Thee I invoke.
6. Behold! I am Yesterday, To-Day, and Brother of To-Morrow!
I am born again and again.
Mine is the Unseen Force, whereof the Gods are sprung! Which is as Life unto the Dwellers in the Watch-Towers of the Universe.
I am the Charioteer of the East, Lord of the Past and of the Future.
I see by mine own inward light: Lord of Resurrection; Who cometh forth from the Dusk, and my birth is from the House of Death.
7. O ye two Divine Hawks upon your Pinnacles!
Who keep watch over the Universe!
Ye who company the Bier to the House of Rest!
Who pilot the Ship of Ra advancing onwards to the heights of heaven!
Lord of the Shrine which standeth in the Centre of the Earth!
8. Behold, He is in me, and I in Him!
Mine is the Radiance, wherein Ptah floateth over the firmament!
I travel upon high!
I tread upon the firmament of Nu!
I raise a flashing flame, with the lightning of Mine Eye!
Ever rushing on, in the splendour of the daily glorified Ra: giving my life to the Dwellers of Earth.
9. If I say "Come up upon the mountains!" the Celestial Waters shall flow at my Word.

For I am Ra incarnate!

Khephra created in the Flesh!

I am the Eidolon of my father Tmu, Lord of the City of the Sun!

10. The God who commands is in my mouth!

The God of Wisdom is in my Heart!

My tongue is the Sanctuary of Truth!

And a God sitteth upon my lips.

11. My Word is accomplished every day!

And the desire of my heart realises itself, as that of Ptah when He createth his works!

I am Eternal; therefore all things are as my designs; therefore do all things obey my Word.

12. Therefore do Thou come forth unto me from Thine abode in the Silence: Unutterable Wisdom! All-Light! All-power!

Thoth! Hermes! Mercury! Odin!

By whatever name I call Thee, Thou art still nameless to Eternity: Come Thou forth, I say, and aid and guard me in this work of Art.

13. Thou, Star of the East, that didst conduct the Magi!

Thou art The Same all-present in Heaven and in Hell!

Thou that vibratest between the Light and the Darkness!

Rising, descending! Changing ever, yet ever The Same!

The Sun is Thy Father!

The Mother the Moon!

The Wind hath borne Thee in its bosom; and Earth hath ever nourished the changeless Godhead of Thy Youth!

14. Come Thou forth, I say, come Thou forth!

And make all Spirits subject unto Me:

So that every Spirit of the Firmament

And of the Ether,

Upon the Earth,

And under the Earth,

On dry land

And in the Water,

Of whirling Air

And of rushing Fire,

And every Spell and Scourge of God the Vast One, may be obedient unto Me!

15. I invoke the Priestess of the Silver Star, Asi the Curved One, by the ritual of Silence.

16. I make open the gate of Bliss; I descend from the Palace of the Stars; I greet you, I embrace you, O children of earth, that are gathered together in the Hall of Darkness.

17. (A pause.)

18. The Speech in the Silence.

The Words against the Son of Night.

The Voice of Tahuti in the Universe in the Presence of the Eternal.

The Formulas of Knowledge.

The Wisdom of Breath.

The Root of Vibration.

The Shaking of the Invisible.

The Rolling Asunder of the Darkness.

The Becoming Visible of Matter.

The Piercing of the Scales of the Crocodile.

The Breaking Forth of the Light!

19. (Follows the Lection.)

20. There is an end of the speech; let the Silence of darkness be broken; let it return into the silence of light.

21. The speaker silently departs; the listeners disperse unto their homes; yea, they disperse unto their homes.

LIBER CORDIS CINCTI SERPENTE

LIBER LXV

I

1. I am the Heart; and the Snake is entwined
About the invisible core of the mind.
Rise, O my snake! It is now is the hour
Of the hooded and holy ineffable flower.
Rise, O my snake, into brilliance of bloom
On the corpse of Osiris afloat in the tomb!
O heart of my mother, my sister, mine own,
Thou art given to Nile, to the terror Typhon!
Ah me! but the glory of ravening storm
Enswathes thee and wraps thee in frenzy of form.
Be still, O my soul! that the spell may dissolve
As the wands are upraised, and the aeons revolve.
Behold! in my beauty how joyous Thou art,
O Snake that caresses the crown of mine heart!
Behold! we are one, and the tempest of years
Goes down to the dusk, and the Beetle appears.
O Beetle! the drone of Thy dolorous note
Be ever the trance of this tremulous throat!
I await the awaking! The summons on high
From the Lord Adonai, from the Lord Adonai!
2. Adonai spake unto V.V.V.V.V., saying: There must ever be
division in the word.
3. For the colours are many, but the light is one.
4. Therefore thou writest that which is of mother of emerald, and
of lapis-lazuli, and of turquoise, and of alexandrite.
5. Another writeth the words of topaz, and of deep amethyst, and of
gray sapphire, and of deep sapphire with a tinge as of blood.
6. Therefore do ye fret yourselves because of this.
7. Be not contented with the image.
8. I who am the Image of an Image say this.
9. Debate not of the image, saying Beyond! Beyond!
One mounteth unto the Crown by the moon and by the Sun, and by
the arrow, and by the Foundation, and by the dark home of the
stars from the black earth.
10. Not otherwise may ye reach unto the Smooth Point.
11. Nor is it fitting for the cobbler to prate of the Royal matter.
O cobbler! mend me this shoe, that I may walk. O king! if I be
thy son, let us speak of the Embassy to the King thy Brother.
12. Then was there silence. Speech had done with us awhile.
There is a light so strenuous that it is not perceived as
light.
13. Wolf's bane is not so sharp as steel; yet it pierceth the body
more subtly.
14. Even as evil kisses corrupt the blood, so do my words devour the
spirit of man.
15. I breathe, and there is infinite dis-ease in the spirit.
16. As an acid eats into steel, as a cancer that utterly corrupts
the body; so am I unto the spirit of man.
17. I shall not rest until I have dissolved it all.
18. So also the light that is absorbed. One absorbs little and is
called white and glistening; one absorbs all and is called
black.
19. Therefore, O my darling, art thou black.

20. O my beautiful, I have likened thee to a jet Nubian slave, a boy of melancholy eyes.
21. O the filthy one! the dog! they cry against thee.
Because thou art my beloved.
22. Happy are they that praise thee; for they see thee with Mine eyes.
23. Not aloud shall they praise thee; but in the night watch one shall steal close, and grip thee with the secret grip; another shall privily cast a crown of violets over thee; a third shall greatly dare, and press mad lips to thine.
24. Yea! the night shall cover all, the night shall cover all.
25. Thou wast long seeking Me; thou didst run forward so fast that I was unable to come up with thee.
O thou darling fool! what bitterness thou didst crown thy days withal.
26. Now I am with thee; I will never leave thy being.
27. For I am the soft sinuous one entwined about thee, heart of gold!
28. My head is jewelled with twelve stars; My body is white as milk of the stars; it is bright with the blue of the abyss of stars invisible.
29. I have found that which could not be found; I have found a vessel of quicksilver.
30. Thou shalt instruct thy servant in his ways, thou shalt speak often with him.
31. (The scribe looketh upwards and crieth) Amen! Thou hast spoken it, Lord God!
32. Further Adonai spake unto V.V.V.V.V. and said:
33. Let us take our delight in the multitude of men!
Let us shape unto ourselves a boat of mother-of-pearl from them, that we may ride upon the river of Amrit!
34. Thou seest yon petal of amaranth, blown by the wind from the low sweet brows of Hathor?
35. (The Magister saw it and rejoiced in the beauty of it.) Listen!
36. (From a certain world came an infinite wail.)
That falling petal seemed to the little ones a wave to engulf their continent.
37. So they will reproach thy servant, saying: Who hath set thee to save us?
38. He will be sore distressed.
39. All they understand not that thou and I are fashioning a boat of mother-of-pearl. We will sail down the river of Amrit even to the yew-groves of Yama, where we may rejoice exceedingly.
40. The joy of men shall be our silver gleam, their woe our blue gleam --all in the mother-of-pearl.
41. (The scribe was wroth thereat. He spake:
O Adonai and my master, I have borne the inkhorn and the pen without pay, in order that I might search this river of Amrit, and sail thereon as one of ye. This I demand for my fee, that I partake of the echo of your kisses.)
42. (And immediately it was granted unto him.)
43. (Nay; but not therewith was he content. By an infinite abasement unto shame did he strive. Then a voice:)
44. Thou strivest ever; even in thy yielding thou strivest to yield -- and lo! thou yieldest not.
45. Go thou unto the outermost places and subdue all things.
46. Subdue thy fear and thy disgust. Then -- yield!
47. There was a maiden that strayed among the corn, and sighed; then grew a new birth, a narcissus, and therein she forgot her sighing and her loneliness.
48. Even instantly rode Hades heavily upon her, and ravished her

away.

49. (Then the scribe knew the narcissus in his heart; but because it came not to his lips, therefore was he shamed and spake no more.)
50. Adonai spake yet again with V.V.V.V.V. and said:
The earth is ripe for vintage; let us eat of her grapes, and be drunken thereon.
51. And V.V.V.V.V. answered and said: O my lord, my dove, my excellent one, how shall this word seem unto the children of men?
52. And He answered him: Not as thou canst see.
It is certain that every letter of this cipher hath some value; but who shall determine the value? For it varieth ever, according to the subtlety of Him that made it.
53. And He answered Him: Have I not the key thereof?
I am clothed with the body of flesh; I am one with the Eternal and Omnipotent God.
54. Then said Adonai: Thou hast the Head of the Hawk, and thy Phallus is the Phallus of Asar. Thou knowest the white, and thou knowest the black, and thou knowest that these are one. But why seekest thou the knowledge of their equivalence?
55. And he said: That my Work may be right.
56. And Adonai said: The strong brown reaper swept his swathe and rejoiced. The wise man counted his muscles, and pondered, and understood not, and was sad.
Reap thou, and rejoice!
57. Then was the Adept glad, and lifted his arm.
Lo! an earthquake, and plague, and terror on the earth!
A casting down of them that sate in high places; a famine upon the multitude!
58. And the grape fell ripe and rich into his mouth.
59. Stained is the purple of thy mouth, O brilliant one, with the white glory of the lips of Adonai.
60. The foam of the grape is like the storm upon the sea; the ships tremble and shudder; the shipmaster is afraid.
61. That is thy drunkenness, O holy one, and the winds whirl away the soul of the scribe into the happy haven.
62. O Lord God! let the haven be cast down by the fury of the storm! Let the foam of the grape tincture my soul with Thy light!
63. Bacchus grew old, and was Silenus; Pan was ever Pan for ever and ever more throughout the aeons.
64. Intoxicate the inmost, O my lover, not the outermost!
65. So was it-- ever the same! I have aimed at the peeled wand of my God, and I have hit; yea, I have hit.

II

1. I passed into the mountain of lapis-lazuli, even as a green hawk between the pillars of turquoise that is seated upon the throne of the East.
2. So came I to Duant, the starry abode, and I heard voices crying aloud.
3. O Thou that sittest upon the Earth! (so spake a certain Veiled One to me) thou art not greater than thy mother! Thou speck of dust infinitesimal!
Thou art the Lord of Glory, and the unclean dog.
4. Stooping down, dipping my wings, I came unto the darkly-splendid abodes. There in that formless abyss was I made a partaker of the Mysteries Averse.

5. I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.
6. Therein was this virtue, that the One became the all.
7. Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream.
8. I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her.
9. Yea! I gave her of the flower of my youth.
10. But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.
11. Yet I worshipped her, and gave her of the flower of my youth.
12. Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.
13. Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun.
14. Then rose she up from the abyss of Ages of Sleep, and her body embraced me. Altogether I melted into her beauty and was glad.
15. The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me, that beareth me.
16. O serpent woman of the stars! I, even I, have fashioned Thee from a pale image of fine gold.
17. Also the Holy One came upon me, and I beheld a white swan floating in the blue.
18. Between its wings I sate, and the aeons fled away.
19. Then the swan flew and dived and soared, yet no whither we went.
20. A little crazy boy that rode with me spake unto the swan, and said:
21. Who art thou that dost float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?
22. And laughing I chid him, saying: No whence! No whither!
23. The swan being silent, he answered: Then, if with no goal, why this eternal journey?
24. And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?
25. And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy!
White swan, bear thou ever me up between thy wings!
26. O silence! O rapture! O end of things visible and invisible! This is all mine, who am Not.
27. Radiant God! Let me fashion an image of gems and gold for Thee! that the people may cast it down and trample it to dust! That Thy glory may be seen of them.
28. Nor shall it be spoken in the markets that I am come who should come; but Thy coming shall be the one word.
29. Thou shalt manifest Thyself in the unmanifest; in the secret places men shall meet with thee, and Thou shalt overcome them.
30. I saw a pale sad boy that lay upon the marble in the sunlight, and wept. By his side was the forgotten lute. Ah! but he wept.
31. Then came an eagle from the abyss of glory and overshadowed him. So black was the shadow that he was no more visible.
32. But I heard the lute lively discoursing through the blue still air.
33. Ah! messenger of the beloved One, let Thy shadow be over me!

34. Thy name is Death, it may be, or Shame, or Love.
So thou bringest me tidings of the Beloved One, I shall not ask thy name.
35. Where is now the Master? cry the little crazy boys.
He is dead! He is shamed! He is wedded! and their mockery shall ring round the world.
36. But the Master shall have had his reward.
The laughter of the mockers shall be a ripple in the hair of the Beloved One.
37. Behold! the Abyss of the Great Deep. Therein is a mighty dolphin, lashing his sides with the force of the waves.
38. There is also an harper of gold, playing infinite tunes.
39. Then the dolphin delighted therein, and put off his body, and became a bird.
40. The harper also laid aside his harp, and played infinite tunes upon the Pan-pipe.
41. Then the bird desired exceedingly this bliss, and laying down its wings became a faun of the forest.
42. The harper also laid down his Pan-pipe, and with the human voice sang his infinite tunes.
43. Then the faun was enraptured, and followed far; at last the harper was silent, and the faun became Pan in the midst of the primal forest of Eternity.
44. Thou canst not charm the dolphin with silence, O my prophet!
45. Then the adept was rapt away in bliss, and the beyond of bliss, and exceeded the excess of excess.
46. Also his body shook and staggered with the burden of that bliss and that excess and that ultimate nameless.
47. They cried He is drunk or He is mad or He is in pain or He is about to die; and he heard them not.
48. O my Lord, my beloved! How shall I indite songs, when even the memory of the shadow of thy glory is a thing beyond all music of speech or of silence?
49. Behold! I am a man. Even a little child might not endure Thee.
And lo!
50. I was alone in a great park, and by a certain hillock was a ring of deep enamelled grass wherein green-clad ones, most beautiful, played.
51. In their play I came even unto the land of Fairy Sleep.
All my thoughts were clad in green; most beautiful were they.
52. All night they danced and sang; but Thou art the morning, O my darling, my serpent that twinest Thee about this heart.
53. I am the heart, and Thou the serpent. Wind Thy coils closer about me, so that no light nor bliss may penetrate.
54. Crush out the blood of me, as a grape upon the tongue of a white Doric girl that languishes with her lover in the moonlight.
55. Then let the End awake. Long hast thou slept, O great God Terminus! Long ages hast thou waited at the end of the city and the roads thereof.
Awake Thou! wait no more!
56. Nay, Lord! but I am come to Thee. It is I that wait at last.
57. The prophet cried against the mountain; come thou hither, that I may speak with thee!
58. The mountain stirred not. Therefore went the prophet unto the mountain, and spake unto it. But the feet of the prophet were weary, and the mountain heard not his voice.
59. But I have called unto Thee, and I have journeyed unto Thee, and it availed me not.
60. I waited patiently, and Thou wast with me from the beginning.
61. This now I know, O my beloved, and we are stretched at our ease among the vines.

62. But these thy prophets; they must cry aloud and scourge themselves; they must cross trackless wastes and unfathomed oceans; to await Thee is the end, not the beginning.
63. Let darkness cover up the writing! Let the scribe depart among his ways.
64. But thou and I are stretched at our ease among the vines; what is he?
65. O Thou beloved One! is there not an end? Nay, but there is an end. Awake! arise! gird up thy limbs, O thou runner; bear thou the Word unto the mighty cities, yea, unto the mighty cities.

III

1. Verily and Amen! I passed through the deep sea, and by the rivers of running water that abound therein, and I came unto the Land of No Desire.
2. Wherein was a white unicorn with a silver collar, whereon was graven the aphorism *Linea viridis gyrat universa*.
3. Then the word of Adonai came unto me by the mouth of the Magister mine, saying: O heart that art girt about with the coils of the old serpent, lift up thyself unto the mountain of initiation!
4. But I remembered. Yea, Than, yea, Theli, yea, Lilith! these three were about me from of old. For they are one.
5. Beautiful wast thou, O Lilith, thou serpent-woman!
6. Thou wast lithe and delicious to the taste, and thy perfume was of musk mingled with ambergris.
7. Close didst thou cling with thy coils unto the heart, and it was as the joy of all the spring.
8. But I beheld in thee a certain taint, even in that wherein I delighted.
9. I beheld in thee the taint of thy father the ape, of thy grandsire the Blind Worm of Slime.
10. I gazed upon the Crystal of the Future, and I saw the horror of the End of thee.
11. Further, I destroyed the time Past, and the time to Come -- had I not the Power of the Sand-glass?
12. But in the very hour I beheld corruption.
13. Then I said: O my beloved, O Lord Adonai, I pray thee to loosen the coils of the serpent!
14. But she was closed fast upon me, so that my Force was stayed in its inception.
15. Also I prayed unto the Elephant God, the Lord of Beginnings, who breaketh down obstruction.
16. These gods came right quickly to mine aid. I beheld them; I joined myself unto them; I was lost in their vastness.
17. Then I beheld myself compassed about with the Infinite Circle of Emerald that encloseth the Universe.
18. O Snake of Emerald, Thou hast no time Past, no time To Come. Verily Thou art not.
19. Thou art delicious beyond all taste and touch, Thou art not-to-be-beheld for glory, Thy voice is beyond the Speech and the Silence and the Speech therein, and Thy perfume is of pure ambergris, that is not weighed against the finest gold of the fine gold.
20. Also Thy coils are of infinite range; the Heart that Thou dost encircle is an Universal Heart.
21. I, and Me, and Mine were sitting with lutes in the market-place of the great city, the city of the violets and the roses.
22. The night fell, and the music of the lutes was stilled.

23. The tempest arose, and the music of the lutes was stilled.
24. The hour passed, and the music of the lutes was stilled.
25. But Thou art Eternity and Space; Thou art Matter and Motion; and Thou art the negation of all these things.
26. For there is no Symbol of Thee.
27. If I say Come up upon the mountains! the celestial waters flow at my word. But thou art the Water beyond the waters.
28. The red three-angled heart hath been set up in Thy shrine; for the priests despised equally the shrine and the god.
29. Yet all the while Thou wast hidden therein, as the Lord of Silence is hidden in the buds of the lotus.
30. Thou art Sebek the crocodile against Asar; thou art Mati, the Slayer in the Deep. Thou art Typhon, the Wrath of the Elements, O Thou who transcendest the Forces in their Concourse and Cohesion, in their Death and their Disruption. Thou art Python, the terrible serpent about the end of all things!
31. I turned me about thrice in every way; and always I came at the last unto Thee.
32. Many things I beheld mediate and immediate; but, beholding them no more, I beheld Thee.
33. Come thou, O beloved One, O Lord God of the Universe, O Vast One, O Minute One! I am Thy beloved.
34. All day I sing of Thy delight; all night I delight in Thy song.
35. There is no other day or night than this.
36. Thou art beyond the day and the night; I am Thyself, O my Maker, my Master, my Mate!
37. I am like the little red dog that sitteth upon the knees of the Unknown.
38. Thou hast brought me into great delight. Thou hast given me of Thy flesh to eat and of Thy blood for an offering of intoxication.
39. Thou hast fastened the fangs of Eternity in my soul, and the Poison of the Infinite hath consumed me utterly.
40. I am become like a luscious devil of Italy; a fair strong woman with worn cheeks, eaten out with hunger for kisses. She hath played the harlot in divers palaces; she hath given her body to the beasts.
41. She hath slain her kinsfolk with strong venom of toads; she hath been scourged with many rods.
42. She hath been broken in pieces upon the Wheel; the hands of the hangman have bound her unto it.
43. The fountains of water have been loosed upon her; she hath struggled with exceeding torment.
44. She hath burst in sunder with the weight of the waters; she hath sunk into the awful Sea.
45. So am I, O Adonai, my lord, and such are the waters of Thine intolerable Essence.
46. So am I, O Adonai, my beloved, and Thou hast burst me utterly in sunder.
47. I am shed out like spilt blood upon the mountains; the Ravens of Dispersion have borne me utterly away.
48. Therefore is the seal unloosed, that guarded the Eighth abyss; therefore is the vast sea as a veil; therefore is there a rending asunder of all things.
49. Yea, also verily Thou art the cool still water of the wizard fount. I have bathed in Thee, and lost me in Thy stillness.
50. That which went in as a brave boy of beautiful limbs cometh forth as a maiden, as a little child for perfection.
51. O Thou light and delight, ravish me away into the milky ocean of the stars!
52. O Thou Son of a light-transcending mother, blessed be Thy name,

and the Name of Thy Name, throughout the ages!

53. Behold! I am a butterfly at the Source of Creation; let me die before the hour, falling dead into thine infinite stream!
54. Also the stream of the stars floweth ever majestic unto the Abode; bear me away upon the Bosom of Nuit!
55. This is the world of the waters of Maim; this is the bitter water that becometh sweet. Thou art beautiful and bitter, O golden one, O my Lord Adonai, O thou Abyss of Sapphire!
56. I follow Thee, and the waters of Death fight strenuously against me. I pass unto the Waters beyond Death and beyond Life.
57. How shall I answer the foolish man? In no way shall he come to the Identity of Thee!
58. But I am the Fool that heedeth not the Play of the Magician. Me doth the Woman of the Mysteries instruct in vain; I have burst the bonds of Love and of Power and of Worship.
59. Therefore is the Eagle made one with the Man, and the gallows of infamy dance with the fruit of the just.
60. I have descended, O my darling, into the black shining waters, and I have plucked Thee forth as a black pearl of infinite preciousness.
61. I have gone down, O my God, into the abyss of the all, and I have found Thee in the midst under the guise of No Thing.
62. But as Thou art the Last, Thou art also the Next, and as the Next do I reveal Thee to the multitude.
63. They that ever desired Thee shall obtain Thee, even at the End of their Desire.
64. Glorious, glorious, glorious art Thou, O my lover supernal, O Self of myself.
65. For I have found Thee alike in the Me and the Thee; there is no difference, O my beautiful, my desirable One! In the One and the Many have I found Thee; yea, I have found Thee.

IV

1. O crystal heart! I the Serpent clasp Thee; I drive home mine head into the central core of Thee, O God my beloved.
2. Even as on the resounding wind-swept heights of Mitylene some god-like woman casts aside the lyre, and with her locks aflame as an aureole, plunges into the wet heart of the creation, so I, O Lord my God!
3. There is a beauty unspeakable in this heart of corruption, where the flowers are aflame.
4. Ah me! but the thirst of Thy joy parches up this throat, so that I cannot sing.
5. I will make me a little boat of my tongue, and explore the unknown rivers. It may be that the everlasting salt may turn to sweetness, and that my life may be no longer athirst.
6. O ye that drink of the brine of your desire, ye are nigh to madness! Your torture increaseth as ye drink, yet still ye drink. Come up through the creeks to the fresh water; I shall be waiting for you with my kisses.
7. As the bezoar-stone that is found in the belly of the cow, so is my lover among lovers.
8. O honey boy! Bring me Thy cool limbs hither! Let us sit awhile in the orchard, until the sun go down! Let us feast on the cool grass! Bring wine, ye slaves, that the cheeks of my boy may flush red.
9. In the garden of immortal kisses, O thou brilliant One, shine forth! Make Thy mouth an opium-poppy, that one kiss is the key to the infinite sleep and lucid, the sleep of Shi-loh-am.

10. In my sleep I beheld the Universe like a clear crystal without one speck.
11. There are purse-proud penniless ones that stand at the door of the tavern and prate of their feats of wine-bibbing.
12. There are purse-proud penniless ones that stand at the door of the tavern and revile the guests.
13. The guests dally upon couches of mother-of-pearl in the garden; the noise of the foolish men is hidden from them.
14. Only the inn-keeper feareth lest the favour of the king be withdrawn from him.
15. Thus spake the Magister V.V.V.V.V. unto Adonai his God, as they played together in the starlight over against the deep black pool that is in the Holy Place of the Holy House beneath the Altar of the Holiest One.
16. But Adonai laughed, and played more languidly.
17. Then the scribe took note, and was glad. But Adonai had no fear of the Magician and his play.
For it was Adonai who had taught all his tricks to the Magician.
18. And the Magister entered into the play of the Magician. When the Magician laughed he laughed; all as a man should do.
19. And Adonai said: Thou art enmeshed in the web of the Magician. This He said subtly, to try him.
20. But the Magister gave the sign of the Magistracy, and laughed back on Him: O Lord, O beloved, did these fingers relax on Thy curls, or these eyes turn away from Thine eye?
21. And Adonai delighted in him exceedingly.
22. Yea, O my master, thou art the beloved of the Beloved One; the Bennu Bird is set up in Philae not in vain.
23. I who was the priestess of Ahathoor rejoice in your love. Arise, O Nile-God, and devour the holy place of the Cow of Heaven! Let the milk of the stars be drunk up by Sebek the dweller of Nile!
24. Arise, O serpent Apep, Thou art Adonai the beloved one! Thou art my darling and my lord, and Thy poison is sweeter than the kisses of Isis the mother of the Gods!
25. For Thou art He! Yea, Thou shalt swallow up Asi and Asar, and the children of Ptah. Thou shalt pour forth a flood of poison to destroy the works of the Magician. Only the Destroyer shall devour Thee; Thou shalt blacken his throat, wherein his spirit abideth. Ah, serpent Apep, but I love Thee!
26. My God! Let Thy secret fang pierce to the marrow of the little secret bone that I have kept against the Day of Vengeance of Hoor-Ra. Let Kheph-Ra sound his sharded drone! let the jackals of Day and Night howl in the wilderness of Time! let the Towers of the Universe totter, and the guardians hasten away! For my Lord hath revealed Himself as a mighty serpent, and my heart is the blood of His body.
27. I am like a love-sick courtesan of Corinth. I have toyed with kings and captains, and made them my slaves. To-day I am the slave of the little asp of death; and who shall loosen our love?
28. Weary, weary! saith the scribe, who shall lead me to the sight of the Rapture of my master?
29. The body is weary and the soul is sore weary and sleep weighs down their eyelids; yet ever abides the sure consciousness of ecstasy, unknown, yet known in that its being is certain. O Lord, be my helper, and bring me to the bliss of the Beloved!
30. I came to the house of the Beloved, and the wine was like fire that flieth with green wings through the world of waters.
31. I felt the red lips of nature and the black lips of perfection. Like sisters they fondled me their little brother; they decked me out as a bride; they mounted me for Thy bridal chamber.

32. They fled away at Thy coming; I was alone before Thee.
33. I trembled at Thy coming, O my God, for Thy messenger was more terrible than the Death-star.
34. On the threshold stood the fulminant figure of Evil, the Horror of emptiness, with his ghastly eyes like poisonous wells. He stood, and the chamber was corrupt; the air stank. He was an old and gnarled fish more hideous than the shells of Abaddon.
35. He enveloped me with his demon tentacles; yea, the eight fears took hold upon me.
36. But I was anointed with the right sweet oil of the Magister; I slipped from the embrace as a stone from the sling of a boy of the woodlands.
37. I was smooth and hard as ivory; the horror gat no hold. Then at the noise of the wind of Thy coming he was dissolved away, and the abyss of the great void was unfolded before me.
38. Across the waveless sea of eternity Thou didst ride with Thy captains and Thy hosts; with Thy chariots and horsemen and spearmen didst Thou travel through the blue.
39. Before I saw Thee Thou wast already with me; I was smitten through by Thy marvellous spear.
40. I was stricken as a bird by the bolt of the thunderer; I was pierced as the thief by the Lord of the Garden.
41. O my Lord, let us sail upon the sea of blood!
42. There is a deep taint beneath the ineffable bliss; it is the taint of generation.
43. Yea, though the flower wave bright in the sunshine, the root is deep in the darkness of earth.
44. Praise to thee, O beautiful dark earth, thou art the mother of a million myriads of myriads of flowers.
45. Also I beheld my God, and the countenance of Him was a thousandfold brighter than the lightning. Yet in his heart I beheld the slow and dark One, the ancient one, the devourer of His children.
46. In the height and the abyss, O my beautiful, there is no thing, verily, there is no thing at all, that is not altogether and perfectly fashioned for Thy delight.
47. Light cleaveth unto Light, and filth to filth; with pride one contemneth another. But not Thou, who art all, and beyond it; who art absolved from the Division of the Shadows.
48. O day of Eternity, let Thy wave break in foamless glory of sapphire upon the laborious coral of our making!
49. We have made us a ring of glistening white sand, strewn wisely in the midst of the Delightful Ocean.
50. Let the palms of brilliance flower upon our island; we shall eat of their fruit, and be glad.
51. But for me the lustral water, the great ablution, the dissolving of the soul in that resounding abyss.
52. I have a little son like a wanton goat; my daughter is like an unfledged eaglet; they shall get them fins, that they may swim.
53. That they may swim, O my beloved, swim far in the warm honey of Thy being, O blessed one, O boy of beatitude!
54. This heart of mine is girt about with the serpent that devoureth his own coils.
55. When shall there be an end, O my darling, O when shall the Universe and the Lord thereof be utterly swallowed up?
56. Nay! who shall devour the Infinite? who shall undo the Wrong of the Beginning?
57. Thou criest like a white cat upon the roof of the Universe; there is none to answer Thee.
58. Thou art like a lonely pillar in the midst of the sea; there is none to behold Thee, O Thou who beholdest all!

59. Thou dost faint, thou dost fail, thou scribe; cried the desolate Voice; but I have filled thee with a wine whose savour thou knowest not.
60. It shall avail to make drunken the people of the old gray sphere that rolls in the infinite Far-off; they shall lap the wine as dogs that lap the blood of a beautiful courtesan pierced through by the Spear of a swift rider through the city.
61. I too am the Soul of the desert; thou shalt seek me yet again in the wilderness of sand.
62. At thy right hand a great lord and a comely; at thy left hand a woman clad in gossamer and gold and having the stars in her hair. Ye shall journey far into a land of pestilence and evil; ye shall encamp in the river of a foolish city forgotten; there shall ye meet with Me.
63. There will I make Mine habitation; as for bridal will I come bedecked and anointed; there shall the Consummation be accomplished.
64. O my darling, I also wait for the brilliance of the hour ineffable, when the universe shall be like a girdle for the midst of the ray of our love, extending beyond the permitted end of the endless One.
65. Then, O thou heart, will I the serpent eat thee wholly up; yea, I will eat thee wholly up.

V

1. Ah! my Lord Adonai, that dalliest with the Magister in the Treasure-House of Pearls, let me listen to the echo of your kisses.
2. Is not the starry heaven shaken as a leaf at the tremulous rapture of your love? Am not I the flying spark of light whirled away by the great wind of your perfection?
3. Yea, cried the Holy One, and from Thy spark will I the Lord kindle a great light; I will burn through the great city in the old and desolate land; I will cleanse it from its great impurity.
4. And thou, O prophet, shalt see these things, and thou shalt heed them not.
5. Now is the Pillar established in the Void; now is Asi fulfilled of Asar; now is Hoor let down into the Animal Soul of Things like a fiery star that falleth upon the darkness of the earth.
6. Through the midnight thou art dropt, O my child, my conqueror, my sword-girt captain, O Hoor! and they shall find thee as a black gnarl'd glittering stone, and they shall worship thee.
7. My prophet shall prophesy concerning thee; around thee the maidens shall dance, and bright babes be born unto them. Thou shalt inspire the proud ones with infinite pride, and the humble ones with an ecstasy of abasement; all this shall transcend the Known and the Unknown with somewhat that hath no name. For it is as the abyss of the Arcanum that is opened in the secret Place of Silence.
8. Thou hast come hither, O my prophet, through grave paths. Thou hast eaten of the dung of the Abominable Ones; thou hast prostrated thyself before the Goat and the Crocodile; the evil men have made thee a plaything; thou hast wandered as a painted harlot, ravishing with sweet scent and Chinese colouring, in the streets; thou hast darkened thine eyepits with Kohl; thou hast tinted thy lips with vermilion; thou hast plastered thy cheeks with ivory enamels. Thou hast played the wanton in every gate and by-way of the great city. The men of the city have lusted

after thee to abuse thee and to beat thee. They have mouthed the golden spangles of fine dust wherewith thou didst bedeck thine hair; they have scourged the painted flesh of thee with their whips; thou hast suffered unspeakable things.

9. But I have burnt within thee as a pure flame without oil. In the midnight I was brighter than the moon; in the daytime I exceeded utterly the sun; in the byways of thy being I inflamed, and dispelled the illusion.
10. Therefore thou art wholly pure before Me; therefore thou art My virgin unto eternity.
11. Therefore I love thee with surpassing love; therefore they that despise thee shall adore thee.
12. Thou shalt be lovely and pitiful toward them; thou shalt heal them of the unutterable evil.
13. They shall change in their destruction, even as two dark stars that crash together in the abyss, and blaze up in an infinite burning.
14. All this while did Adonai pierce my being with his sword that hath four blades; the blade of the thunderbolt, the blade of the Pylon, the blade of the serpent, the blade of the Phallus.
15. Also he taught me the holy unutterable word Ararita, so that I melted the sixfold gold into a single invisible point, whereof naught may be spoken.
16. For the Magistracy of this Opus is a secret magistracy; and the sign of the master thereof is a certain ring of lapis-lazuli with the name of my master, who am I, and the Eye in the Midst thereof.
17. Also He spake and said: This is a secret sign, and thou shalt not disclose it unto the profane, nor unto the neophyte, nor unto the zelator, nor unto the practicus, nor unto the philosophus, nor unto the lesser adept, nor unto the greater adept.
18. But unto the exempt adept thou shalt disclose thyself if thou have need of him for the lesser operations of thine art.
19. Accept the worship of the foolish people, whom thou hatest. The Fire is not defiled by the altars of the Ghebers, nor is the Moon contaminated by the incense of them that adore the Queen of Night.
20. Thou shalt dwell among the people as a precious diamond among cloudy diamonds, and crystals, and pieces of glass. Only the eye of the just merchant shall behold thee, and plunging in his hand shall single thee out and glorify thee before men.
21. But thou shalt heed none of this. Thou shalt be ever the heart, and I the serpent will coil close about thee. My coil shall never relax throughout the aeons. Neither change nor sorrow nor unsubstantiality shall have thee; for thou art passed beyond all these.
22. Even as the diamond shall glow red for the rose, and green for the rose-leaf; so shalt thou abide apart from the Impressions.
23. I am thou, and the Pillar is 'stablished in the void.
24. Also thou art beyond the stabilities of Being and of Consciousness and of Bliss; for I am thou, and the Pillar is 'stablished in the void.
25. Also thou shalt discourse of these things unto the man that writeth them, and he shall partake of them as a sacrament; for I who am thou am he, and the Pillar is 'stablished in the void.
26. From the Crown to the Abyss, so goeth it single and erect. Also the limitless sphere shall glow with the brilliance thereof.
27. Thou shalt rejoice in the pools of adorable water; thou shalt bedeck thy damsels with pearls of fecundity; thou shalt light flame like licking tongues of liquor of the Gods between the pools.

28. Also thou shalt convert the all-sweeping air into the winds of pale water, thou shalt transmute the earth into a blue abyss of wine.
29. Ruddy are the gleams of ruby and gold that sparkle therein; one drop shall intoxicate the Lord of the Gods my servant.
30. Also Adonai spake unto V.V.V.V.V. saying: O my little one, my tender one, my little amorous one, my gazelle, my beautiful, my boy, let us fill up the pillar of the Infinite with an infinite kiss!
31. So that the stable was shaken and the unstable became still.
32. They that beheld it cried with a formidable affright: The end of things is come upon us.
33. And it was even so.
34. Also I was in the spirit vision and beheld a parricidal pomp of atheists, coupled by two and by two in the supernal ecstasy of the stars. They did laugh and rejoice exceedingly, being clad in purple robes and drunken with purple wine, and their whole soul was one purple flower-flame of holiness.
35. They beheld not God; they beheld not the Image of God; therefore were they arisen to the Palace of the Splendour Ineffable. A sharp sword smote out before them, and the worm Hope writhed in its death-agony under their feet.
36. Even as their rapture shore asunder the visible Hope, so also the Fear Invisible fled away and was no more.
37. O ye that are beyond Aormuzdi and Ahrimanes! blessed are ye unto the ages.
38. They shaped Doubt as a sickle, and reaped the flowers of Faith for their garlands.
39. They shaped Ecstasy as a spear, and pierced the ancient dragon that sat upon the stagnant water.
40. Then the fresh springs were unloosed, that the folk athirst might be at ease.
41. And again I was caught up into the presence of my Lord Adonai, and the knowledge and Conversation of the Holy One, and Angel that Guardeth me.
42. O Holy Exalted One, O Self beyond self. O Self-Luminous Image of the Unimaginable Naught, O my darling, my beautiful, come Thou forth and follow me.
43. Adonai, divine Adonai, let Adonai initiate refulgent dalliance! Thus I concealed the name of Her name that inspireth my rapture, the scent of whose body bewildereth the soul, the light of whose soul abaseth this body unto the beasts.
44. I have sucked out the blood with my lips; I have drained Her beauty of its sustenance; I have abased Her before me, I have mastered Her, I have possessed Her, and Her life is within me. In Her blood I inscribe the secret riddles of the Sphinx of the Gods, that none shall understand, --save only the pure and voluptuous, the chaste and obscene, the androgyne and the gynander that have passed beyond the bars of the prison that the old Slime of Khem set up in the Gates of Amennti.
45. O my adorable, my delicious one, all night will I pour out the libation on Thine altars; all night will I burn the sacrifice of blood; all night will I swing the thurible of my delight before Thee, and the fervour of the orisons shall intoxicate Thy nostrils.
46. O Thou who camest from the land of the Elephant, girt about with the tiger's pell, and garlanded with the lotus of the spirit, do Thou inebriate my life with Thy madness, that She leap at my passing.
47. Bid Thy maidens who follow Thee bestrew us a bed of flowers immortal, that we may take our pleasure thereupon. Bid Thy

satyrs heap thorns among the flowers, that we may take our pain thereupon. Let the pleasure and pain be mingled in one supreme offering unto the Lord Adonai!

48. Also I heard the voice of Adonai the Lord the desirable one concerning that which is beyond.
49. Let not the dwellers in Thebai and the temples thereof prate ever of the Pillars of Hercules and the Ocean of the West. Is not the Nile a beautiful water?
50. Let not the priest of Isis uncover the nakedness of Nuit, for every step is a death and a birth. The priest of Isis lifted the veil of Isis, and was slain by the kisses of her mouth. Then was he the priest of Nuit, and drank of the milk of the stars.
51. Let not the failure and the pain turn aside the worshippers. The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that the crown of the pyramid was yet unquarried in the distant land?
52. There was also an humming-bird that spake unto the horned cerastes, and prayed him for poison. And the great snake of Khem the Holy One, the royal Uraeus serpent, answered him and said:
53. I sailed over the sky of Nu in the car called Millions-of-Years, and I saw not any creature upon Seb that was equal to me. The venom of my fang is the inheritance of my father, and of my father's father; and how shall I give it unto thee? Live thou and thy children as I and my fathers have lived, even unto an hundred millions of generations, and it may be that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of eld.
54. Then the humming-bird was afflicted in his spirit, and he flew unto the flowers, and it was as if naught had been spoken between them. Yet in a little while a serpent struck him that he died.
55. But an Ibis that meditated upon the bank of Nile the beautiful god listened and heard. And he laid aside his Ibis ways, and became as a serpent, saying Peradventure in an hundred millions of millions of generations of my children, they shall attain to a drop of the poison of the fang of the Exalted One.
56. And behold! ere the moon waxed thrice he became an Uraeus serpent, and the poison of the fang was established in him and his seed even for ever and for ever.
57. O thou Serpent Apep, my Lord Adonai, it is a speck of minutest time, this travelling through eternity, and in Thy sight the landmarks are of fair white marble untouched by the tool of the graver. Therefore thou art mine, even now and for ever and for everlasting. Amen.
58. Moreover, I heard the voice of Adonai: Seal up the book of the Heart and the Serpent; in the number five and sixty seal thou the holy book.

As fine gold that is beaten into a diadem for the fair queen of Pharaoh, as great stones that are cemented together into the Pyramid of the ceremony of the Death of Asar, so do thou bind together the words and the deeds, so that in all is one Thought of Me thy delight Adonai.

59. And I answered and said: It is done even according unto Thy word. And it was done. And they that read the book and debated thereon passed into the desolate land of Barren Words. And they that sealed up the book into their blood were the chosen of Adonai, and the Thought of Adonai was a Word and a Deed; and they abode in the Land that the far-off travellers call Naught.
60. O land beyond honey and spice and all perfection! I will dwell therein with my Lord for ever.

61. And the Lord Adonai delighteth in me, and I bear the Cup of His gladness unto the weary ones of the old grey land.
62. They that drink thereof are smitten of disease; the abomination hath hold upon them, and their torment is like the thick black smoke of the evil abode.
63. But the chosen ones drank thereof, and became even as my Lord, my beautiful, my desirable one. There is no wine like unto this wine.
64. They are gathered together into a glowing heart, as Ra that gathereth his clouds about Him at eventide into a molten sea of Joy; and the snake that is the crown of Ra bindeth them about with the golden girdle of the death-kisses.
65. So also is the end of the book, and the Lord Adonai is about it on all sides like a Thunderbolt, and a Pylon, and a Snake, and a Phallus, and in the midst thereof he is like the Woman that jetteth out the milk of the stars from her paps; yea, the milk of the stars from her paps.

Liber 66

1. Apep deifieth Asar.
2. Let excellent virgins evoke rejoicing, son of Night!
3. This is the book of the most secret cult of the Ruby Star. It shall be given to none, save to the shameless in deed as in word.
4. No man shall understand this writing it is too subtle for the sons of men.
5. If the Ruby Star have shed its blood upon thee; if in the season of the moon thou hast invoked by the Iod and the Pe, then mayest thou partake of this most secret sacrament.
6. One shall instruct another, with no care for the matters of men's thought.
7. There shall be a fair altar in the midst, extended upon a black stone.
8. At the head of the altar gold, and twin images in green of the Master.
9. In the midst a cup of green wine.
10. At the foot the Star of Ruby.
11. The altar shall be entirely bare.
12. First, the ritual of the Flaming Star.
13. Next, the ritual of the Seal.
14. Next, the infernal adorations of OAI.

Mu pa telai,

Tu wa melai

a, a, a.

Tu fu tulu!

Tu fu tulu

Pa, Sa, Ga.

Qwi Mu telai

Ya Pu melai;

u, u, u.

'Se gu malai;

Pe fu telai,

Fu tu lu.

O chi balae

Wa pa malae:

U! U! U!

Ge; fu latrai,

Le fu malai

Ku! Hut! Nut!

Al O(ss)oA(ss)oI(ss)o

Rel moai

TiTiTi!

Wa la pelai

Tu fu latai

Wi, Ni, Bi.

. Also thou shalt excite the wheels with the five wounds and the five wounds.

16. Then thou shalt excite the wheels with the two and the third in the midst; even and , and , and , and .

17. Then the fiveand the sixth.

18. Also the altar shall fume before the master with incense that hath no smoke.

19. That which is to be denied shall be denied; that which is to be trampled shall be trampled; that which is to be spat upon shall be spat upon.

20. These things shall be burnt in the outer fire.

21. Then again the master shall speak as he will soft words, and with music and what else he will bring forward the Victim.

22. Also he shall slay a young child upon the altar, and the blood shall cover the altar with perfume as of roses.

23. Then shall the master appear as He should appear in His glory.

24. He shall stretch himself upon the altar, and awake it into life, and into death.

25. (For so we conceal that life which is beyond.)

26. The temple shall be darkened, save for the fire and the lamp of the altar.

27. There shall he kindle a great fire and a devouring.

28. Also he shall smite the altar with his scourge, and blood shall flow therefrom.

29. Also he shall have made roses bloom thereon.
30. In the end he shall offer up the Vast Sacrifice, at the moment when the God licks up the flame upon the altar.
31. All these things shalt thou perform strictly, observing the time.
32. And the Beloved shall abide with Thee.
33. Thou shalt not disclose the interior world of this rite unto any one: therefore have I written it in symbols that cannot be understood.
34. I who reveal the ritual am IAO and OAI; the Right and the Averse.
35. These are alike unto me.
36. Now the Veil of this operation is called Shame, and the Glory abideth within.
37. Thou shalt comfort the heart of the secret stone with the warm blood. Thou shalt make a subtle decoction of delight, and the Watchers shall drink thereof.
38. I, Apep the Serpent, am the heart of IAO. Isis shall await Asar, and I in the midst.
39. Also the Priestess shall seek another altar, and perform my ceremonies thereon.
40. There shall be no hymn nor dithyramb in my praise and the praise of the rite, seeing that it is utterly beyond.
41. Thou shalt assure thyself of the stability of the altar.
42. In this rite thou shalt be alone.
43. I will give thee another ceremony whereby many shall rejoice.
44. Before all let the Oath be taken firmly as thou raisest up the altar from the black earth.
45. In the words that Thou knowest.
46. For I also swear unto thee by my body and soul that shall never be parted in sunder that I dwell within thee coiled and ready to spring.
47. I will give thee the kingdoms of the earth, O thou Who hast mastered the kingdoms of the East and of the West.
48. I am Apep, O thou slain One. Thou shalt slay thyself upon mine altar: I will have thy blood to drink.
49. For I am a mighty vampire, and my children shall suck up the wine of the earth which is blood.
50. Thou shalt replenish thy veins from the chalice of heaven.
51. Thou shalt be secret, a fear to the world.
52. Thou shalt be exalted, and none shall see thee; exalted, and none shall

suspect thee.

53. For there are two glories diverse, and thou who hast won the first shalt enjoy the second.
54. I leap with joy within thee; my head is arisen to strike.
55. O the lust, the sheer rapture, of the life of the snake in the spine!
56. Mightier than God or man, I am in them, and pervade them.
57. Follow out these my words.
58. Fear nothing.
- Fear nothing.
- Fear nothing.
59. For I am nothing, and me thou shalt fear, O my virgin, my prophet within whose bowels I rejoice.
60. Thou shalt fear with the fear of love: I will overcome thee.
61. Thou shalt be very nigh to death.
62. But I will overcome thee; the New Life shall illumine thee with the Light that is beyond the Stars.
63. Thinkest thou? I, the force that have created all, am not to be despised.
64. And I will slay thee in my lust.
65. Thou shalt scream with the joy and the pain and the fear and the love--so that the of a new God leaps out among the Stars.
66. There shall be no sound heard but this thy lion-roar of rapture; yea, this thy lion-roar of rapture.

-oOo-

Partial File of the Collection in "The Sword and the Song"

-Liber 67-

I flung out of chapel and church
Temple and hall an meeting-room
Venus' Bower and Osiris' Tomb,
and left the devil in the lurch,
While God got lost in the crowd of gods,
And soul went down in the turbid tide
Of the metaphysical Lotus-eyed,
And I was -- anyhow, what's the odds?
[...]
Yet by-and-by I hope to weave
A song of Anti-Christmas Eve
And First- and Second-Beast-er Day.
There's one who loves me dearly (vrai!)
Who yet believes me sprung from Tophet,
Either the Beast or the False Prophet;
And by all sorts of monkey tricks
Adds up my name to Six Six Six.
Retire, good Gallup! In such strife her
Superior skill makes you a cipher!
Ho! I adopt the number. Look
At the quaint wrapper of this book!
I will deserve it if I can:
It is the number of a Man.

Aleister Crowley,
from "Ascension Day"
in The Sword of Song

I find some folks think me (for one)
So great a fool that I disclaim
Indeed Jehovah's hate for shame
That man to-day should not be weaned
Of worshipping so foul a fiend
In presence of the living Sun,
And yet replace him oiled and clean
By the Egyptian Pantheon,
The same thing by another name.
Thus when of late Egyptian Gods
Evoked ecstatic periods
In verse of mine, you thought I praised
Or worshipped them -- I stand amazed.
I merely wished to chant in verse
Some aspects of the Universe,
Summed up these subtle forces finely,
And sang of them (I think divinely)
In name and form; a fault perhaps --
Reviewers are such funny chaps!
I think that ordinary folk,
Though, understood the things I spoke.
For Gods, and devils too, I find
Are merely modes of my own mind!

Aleister Crowley,
from "Pentecost"
in The Sword of Song

LIBER LXXVIII

Publication in Class B.

[Extracted from the Electronic version of the "Equinox" V. I No. 8 and edited by Fra.: A.'. A.'. , Ano. 88.]

A DESCRIPTION OF
THE CARDS OF THE TAROT
WITH THEIR ATTRIBUTIONS; INCLUDING A
METHOD OF DIVINATION BY THEIR USE

"All divination resembles an attempt by a man born blind to obtain sight by getting blind drunk."

FRA. P.

{Illustration facing page 145 described:

This is a figure in the shape of an Ankh, with symbols about and upon the form. The loop is a series of four concentric bands like the Rose cross, about a central circle. The central circle is quartered by a vertical Greek cross. This cross has a dot in the center and is marked "Red on white." The ring just about this circle is divided by radial segments into three chambers, with one centered at top; clockwise from top, the chambers are marked: "Bright pale yellow", "Glowing orange scarlet", "Deep blue". The next ring outward is divided into seven chambers, one to bottom, and marked clockwise from 1 o'clock: "Violet", "Indigo", "Blue", "Emerald Green", "Yellow", "Orange", "Red". The next ring outward is divided into twelve chambers, division at top and bottom with six to either side; clockwise from 1 o'clock: "Crimson", "Violet", "Indigo", "Blue", "Green blue", "Emerald Green", "Green Yellowish", "Yellow Greenish", "Amber", "Orange", "Red Orange", "Scarlet". The outer ring is interrupted at the bottom by a segment to match the continuation of the sloping lower sides of the lower upright, the base of this segment is defined not by the ring but by the upper portion of two diagonals drawn from the inner angles of the cross. This five-sided semi-regular figure is further divided within by two crossed lines emanating from the upper corners and extending across the center to the midpoints of the lower sides. In the four chambers resulting are these color abbreviations, clockwise from top: "Blk" (for black), "Russ" (for russet), "Cit'n" (for citrine), "Olive". To either side of this section, on the band itself, is written "white merging into grey". In the top of this outermost ring are these letters in the "Theban Alphabet": u r h --- signifying the "Angel" or "God of Tarot", HRU.

The left arm of the Ankh has from left to right: the symbol of Scorpio (the "M" style, not the Eagle as noted in text), a cup, the words "Deep Blue;

Symbols in yellow". The right arm of the Ankh has from left to right: "the words "Red; symbols in Green", a lotus wand, the symbol of Leo.

The basal upright of the Ankh has these in the lower half only, from bottom upward: the symbol of Aquarius, an upright sword in style of the Solomonic Key, the words "Yellow; symbols in Violet.

There are markings and symbols outside the shape of the Ankh: Upper left corner: "L-I-F-E-" above a large "T". Upper right corner: "V-I-T-A-" above a large "A". To left of base: large "O". To right of base: large "P". Below base: "B-I-O-S-" just above the caption "THE COMPLETE SYMBOL OF THE TAROT". The large letters spell "TARO" in Greek capitals (GR: Tau-Alpha-Rho-Omicron).

In the wedges defined by the lower sides of the cross-arms and the base upright sides: to left an upright pentagram with the dot-in-circle Sun symbol in its pentagonal center. To right the same, but with a crescent moon, horns to right.

There is a very small semi-italic note at the lower right, below all else: ["To face p." 145" }

A DESCRIPTION OF
THE CARDS OF THE TAROT

H R U

THE GREAT ANGEL

is
set over the operations of the Secret Wisdom

GR:Alpha chi-alpha-iota Omega

The First and the Last

"WHAT thou seest, write in a book, and send it unto the Seven Abodes which be in Aushiah."

"And I saw in the Right Hand of Him that Sate upon the Throne a Book, sealed with Seven Seals."

"Who is worthy to open the book, and to loose the Seals thereof?"

S.Y.M.B.O.L.A.

Ankh

THE FRONTISPIECE

CONSISTS of a Crux Ansata, which is a form of the Rosy Cross. One arm is scarlet, with the symbols of Leo and the Wand in emerald green.

Another is blue with Eagle and Cup in orange.

A third is yellow, with Aquarius and Dagger in violet.

The last is in the four colours of Malkuth, with Pentacle and Taurus in black.<<NOTE: last mentioned is not shown in the illustration.>>

Ring is white, having at the top the Name of the Great Angel P Scorpio h {Theban}<<NOTE: Probably a typo, for the Theban letters at top of Ankh, but it might be intentional.>> H U A; below cross-bar are Pentagrams, one enclosing Sol and the other enclosing Luna.

The whole space in the ring contains the Rose of 22 Petals bearing the Names of the 22 Keys<<NOTE: Names not shown on the illustration.>>. In the centre a white circle, and a red cross of four equal arms.

About the whole symbol are the words ---

L.I.F.E. B.I.O.S. V.I.T.A.,

and the letters ---

T. A. P. O., Tarot.

THE TITLES OF THE SYMBOLS

1. THE Ace of Wands is called the Root of the Powers of Fire.
2. The Ace of Cups is called the Root of the Powers of Water.
3. The Ace of Swords is called the Root of the Powers of Air.
4. The Ace of Pentacles is called the Root of the Powers of Earth.
5. The Knight of Wands is "The Lord of the Flame and Lighting: the King of the Spirits of Fire."
6. The Queen of Wands is "The Queen of the Thrones of Flame."
7. The King of Wands is "The Prince of the Chariot of Fire."
8. The Knave of Wands is "The Princess of the Shining Flame: the Rose of the Palace of Fire."
9. The Knight of Cups is "The Lord of the Waves and the Waters: the King of the Hosts of the Sea."
10. The Queen of Cups is "The Queen of the Thrones of the Waters."
11. The King of Cups is "The Prince of the Chariot of the Waters."
12. The Knave of Cups is "The Princess of the Waters: the Lotus of the Palace of the Floods."
13. The Knight of Swords is "The Lord of the Wind and the Breezes: the King of the Spirits of Air."
14. The Queen of Swords is "The Queen of the Thrones of Air."
15. The King of Swords is "The Prince of the Chariot of the Winds."
16. The Knave of Swords is "The Princess of the Rushing Winds: the Lotus of the Palace of Air."
17. The Knight of Pentacles is "The Lord of the Wide and Fertile Land: the King of the Spirits of Earth."
18. The Queen of Pentacles is "The Queen of the Thrones of Earth."
19. The King of Pentacles is "The Prince of the Chariot of Earth."
20. The Knave of Pentacles is "The Princess of the Echoing Hills: the Rose of the Palace of Earth."

NO.	CARD	LORD OF	DECAN	IN
21.	5 of Wands . .	Strife . . .	Saturn	Leo
22.	6 " " . .	Victory . . .	Jupiter	Leo
23.	7 " " . .	Valour . . .	Mars	Leo

		phant .	Eternal . .	Vau	Taurus
63.	6.	The Lovers .	The Children of the Voice; the Oracles of the Mighty Gods .	Zain	Gemini
64.	7.	The Chariot	The Child of the Powers of the Waters; the Lord of the Triumph of Light . .	Chet	Cancer
65.	11.	Fortitude .	The Daughter of the Flaming Sword . .	Tet	Leo
			THE TWENTY-TWO KEYS OF THE BOOK	LETTER	ATTRI- BUTION
66.	9.	The Hermit .	The Magus of the Voice of Power, the Prophet of the Eternal. .	Yod	Virgo
67.	10.	The Wheel of Fate .	The Lord of the Forces of Life .	Koph	Jupiter
68.	8.	Justice. .	The Daughter of the Lords of Truth: the Ruler of the Balance .	Lamed	Libra
69.	12.	The Hanged Man .	The Spirit of the Mighty Waters . .	Mem	Water
70.	13.	Death . .	The Child of the Great Trans- formers: the Lord of the Gates of Death . .	Nun	Scorpio
71.	14.	Temperance	The Daughter of the Reconcilers: the Bringer- Forth of life .	Samekh	Sagittarius
72.	15.	The Devil .	The Lord of the Gates of Matter: the Child of the Forces of Time .	Ayin	Capricorn
			THE TWENTY-TWO KEYS OF THE BOOK	LETTER	ATTRI- BUTION
73.	16.	The Blasted	The Lord of the		

		Tower	.	Hosts of the Mighty	.	.	Peh	Mars
74.	17.	The Star	.	The Daughter of the Firmament, the dweller be- tween the Waters			Tzaddi	Aquarius
75.	18.	The Moon	.	The Ruler of Flux and Reflux: the Child of the Sons of the Mighty	.	.	Qof	Pisces
76.	19.	The Sun	.	The Lord of the Fire of the World	.	.	Resh	Sun
77.	20.	The Judg- ment	.	The Spirit of the Primal Fire	.	.	Shin	Spirit and Fire
78.	21.	The Uni- verse	.	The Great One of the Night of Time.	.	.	Taw	Earth and Saturn

Such are the Titles of the
Abodes or Atouts of Thooth;
of the
Mansions of the House of
my
FATHER.

The Descriptions of the Seventy-eight Symbols
of this Book {"T" in a circle, composed of two white bars}; together with
their meanings.

OF THE ACES

FIRST in order and importance are the Four Aces, representing the Force of the Spirit, acting in, and binding together, the Four Scales of each Element: and answering to the Dominion of the Letters of the Name in the Kether of each. They represent the Radical Forces.

The Four Aces are said to be placed on the North Pole of the Universe wherein they revolve, governing its revolution; and ruling as the connecting link between Yetzirah and the Material Plane or Universe.

I

THE ROOT OF THE POWERS OF FIRE

"Ace of Wands"

A WHITE Radiating Angelic Hand, issuing from clouds, and grasping a heavy

club, which has three branches in the colours, and with the sigils, of the scales. The Right-and Left-hand branches end respectively in three Flames, and the Centre one in four Flames: thus yielding Ten: the Number of the Sephiroth. Two-and-twenty leaping Flames, or Yodh, surround it, answering to the Paths; of these, three fall below the Right branch for Aleph, Men, and Shin, seven above the Central branch for the double letters; and between it and that of the Right twelve: six above and six below about the Left-hand branch. The whole is a great and flaming Torch. It symbolizes Force --- strength, rush, vigour, energy, and it governs, according to its nature, various works and questions.

It implies Natural, as opposed to Invoked, Force.

I

THE ROOT OF THE POWERS OF THE WATERS

"Ace of Cups or Chalices"

A WHITE Radiant Angelic Hand, issuing from clouds, and supporting on the palm thereof a cup, resembling that of the Stolistes.

From it rises a fountain of clear and glistening water: and sprays falling on all sides into clear calm water below, in which grow Lotuses and Water-lilies. The great Letter of the Supernal Mother is traced in the spray of the Fountain.

It symbolizes Fertility --- productiveness, beauty, pleasure, happiness, etc.

III

THE ROOT OF THE POWERS OF THE AIR

"Ace of Swords"

A WHITE Radiating Angelic Hand, issuing from clouds, and grasping the hilt of a sword, which supports a White Radiant Celestial Crown; from which depend, on the right, the olive branch of Peace; and on the left, the palm branch of suffering.

Six Vaus fall from its point. It symbolizes "Invoked," as contrasted with Natural Force: for it is the Invocation of the Sword. Raised upward, it invokes the Divine crown of Spiritual Brightness, but reversed it is the Invocation of Demonic Force; and becomes a fearfully evil symbol. It represents, therefore, very great power for good or evil, but invoked; and it also represents whirling Force, and strength through trouble. It is the affirmation of Justice upholding Divine Authority; and it may become the Sword of Wrath, Punishment, and Affliction.

IV

THE ROOT OF THE POWERS OF THE EARTH

"Ace of Pentacles"

A WHITE Radiant Angelic Hand, holding a branch of a Rose Tree, whereon is a large Pentacle, formed of Five concentric circles. The Innermost Circle is white, charged with a red Greek Cross. From this White Centre, Twelve Rays, also white, issue: these terminate at the circumference, making the whole something like an Astrological figure of the Heavens.

It is surmounted by a small circle, above which is a large white Maltese Cross, and with two white wings.

Four Crosses and two buds are shewn. The Hand issueth from the Clouds as in the other three cases.

It represents materiality in all senses, good and evil: and is, therefore, in a sense, illusionary: it shows material gain, labour, power, wealth, etc.

THE SIXTEEN COURT, OR ROYAL CARDS

"The Four Kings"

THE Four Kings, or "Figures mounted on steeds," represent the Yodh forces of the Name in each Suit: the Radix, Father and commencement of Material Forces, a force in which all the others are implied, and of which they form the development and completion. A force swift and violent in its action, but whose effect soon passes away, and therefore symbolized by a Figure on a Steed riding swiftly, and clothed in complete Armour.

Therefore is the knowledge of the scale of the King so necessary for the commencement of all magical working.

"The Four Queens"

are seated upon Thrones; representing the Forces of the He of the Name in each suit; the Mother and bringer-forth of Material Forces: a force which develops and realizes that of the King: a force steady and unshaken, but not rapid, though enduring. It is therefore symbolized by a Figure seated upon a Throne: but also clothed in Armour.

"The Four Princes"

These Princes are Figures seated in Chariots, and thus borne forward. They represent the Vau Forces of the Name in each suit: the Mighty Son of the King and Queen, who realizes the influence of both scales of Force. A Prince, the son of a King and Queen, yet a Prince of Princes, and a King of Kings: an Emperor whose effect is at once rapid (though not so swift as that of the Queen) and enduring. It is, therefore, symbolized by a Figure borne in a Chariot, and clothed in Armour. Yet is his power vain and illusionary, unless set in Motion by his Father and Mother.

"The Four Princesses"

are the Knaves of the Tarot Pack; The Four Princesses or figures of Amazons, standing firmly of themselves: neither riding upon Horses, nor seated upon

Thrones, nor borne in Chariots. They represent the forces of the He final of the Name in each suit, completing the Influences of the other scales: The mighty and potent daughter of a King and Queen: a Princess powerful and terrible: a Queen of Queens --- an Empress --- whose effect combines those of the King, Queen, and Prince, at once violent and permanent; therefore symbolized by a Figure standing firmly by itself, only partially draped, and having but little Armour; yet her power existeth not, save by reason of the others: and then indeed it is mighty and terrible materially, and is the Throne of the Forces of the Spirit.

Woe unto whomsoever shall make war upon her, when thus established!

THE SPHERES OF INFLUENCE OF THE COURT CARDS OF THE TAROT PACK

THE Princesses rule the Four Parts of the Celestial Heavens which lie around the north Pole, and above the respective Cherubic Signs of the Zodiac, and they form the Thrones of the Powers of the Four Aces.

The twelve cards, the Four Kings, Queens and Princes rule the dominion of the Celestial Heavens, between the realm of the Four Princesses and the Zodiac, as is hereafter shewn. And they, as it were, link together the signs.

V

THE LORD OF THE FLAME AND THE LIGHT- NING; THE KING OF THE SPIRITS OF FIRE

"Knight"<<Note that the Kings are now called Knights, and the Princes are now called Kings. This is unfortunate, and leads to confusion; the Princes may be called Emperors without harm. Remember only that the horsed figures refer to the Yod of Tetragrammaton, the charioted figures to the Vau.>> "of Wands"

A WINGED Warrior riding upon a black horse with flaming mane and tail: the horse itself is not winged. The rider wears a winged helmet (like the old Scandinavian and Gaulish helmet) with a Rayed Crown, a corslet of scale-mail and buskins of the same, and a flowing scarlet mantle. Above his helmet, upon his curass, and on the shoulder-pieces and buskins, he wears as a crest a winged black horse's head. He grasps a club with flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the sigil of his scale is shown; beneath the rushing feet of his steed are waving flames and fire. He is active --- generous --- fierce --- sudden --- impetuous.

If ill dignified, he is evil-minded --- cruel --- bigoted --- brutal. He rules the celestial heavens from above the Twentieth Degree of Scorpio to the First Two Decans of Sagittarius: and this includes a part of the Constellation Hercules. (Hercules is always represented with a Club.)

Fire of Fire
King of the Salamanders.

VI

THE QUEEN OF THE THRONES OF FLAME

"Queen of Wands"

A CROWNED queen with long red-golden hair, seated upon a Throne, with steady flames beneath. She wears a corslet and buskins of scale-mail, which latter her robe discloses. Her arms are almost bare. On cuirass and buskins are leopard's heads winged, and the same symbol surmounteth her crown. At her side is a couchant leopard on which her hands rest. She bears a long wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object, steady rule, great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed.

If ill dignified, obstinate, revengeful, domineering, tyrannical, and apt to turn against another without a cause.

She rules the heavens from above the last Decan of Pisces to above the 20 Degree of Aries: including thus a part of Andromeda.

Water of Fire
Queen of the Salamanders.

VII

THE PRINCE OF THE CHARIOT OF FIRE

"King of Wands"

A KINGLY Figure with a golden, winged crown, seated on a chariot. He has large white wings. One wheel of his chariot is shewn. He wears corslet and buskins of scale armour decorated with a winged lion's head, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder-pieces of the corslet, and he bears a torch or fire-wand, somewhat similar to that of the Zelator Adeptus Minor. Beneath the chariot are flames, some waved, some salient.

Swift, strong, hasty; rather violent, yet just and generous; noble and scorning meanness.

If ill dignified --- cruel, intolerant, prejudiced and ill natured.

He rules the heavens from above the last Decan of Cancer to the second Decan of Leo; hence he includes most of Leo Minor.

Air of Fire
Prince and Emperor of Salamanders.

VIII

THE PRINCESS OF THE SHINING FLAME;
THE ROSE OF THE PALACE OF FIRE

"Knave of Wands"

A VERY strong and beautiful woman with flowing red-gold hair, attired like an Amazon. Her shoulders, arms, bosom and knees are bare. She wears a short kilt reaching to the knee. Round her waist is a broad belt of scale-mail; narrow at the sides; broader in front and back; and having a winged tiger's head in front. She wears a Corinthian-shaped helmet and crown with a long plume. It also is surmounted by a tiger's head, and the same symbol forms the buckle of her scale-mail buskins. A mantle lined with tiger's skin

falls back from her shoulders. Her right hand rests on a small golden or brazen altar ornamented with ram's heads and with Flames of Fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed; and it has flames of fire leaping from it the whole way down; but the flames are ascending. This club or torch is much longer than that carried by the King or Queen. Beneath her firmly placed feet are leaping Flames of Fire.

Brilliance, courage, beauty, force, sudden in anger or love, desire of power, enthusiasm, revenge.

If ill dignified, she is superficial, theatrical, cruel, unstable, domineering.

She rules the heavens over one quadrant of the portion around the North Pole.

Earth of Fire
Princess and Empress of the Salamanders.
Throne of the Ace of Wands.

IX

THE LORD OF THE WAVES AND THE WATERS;
THE KING OF THE HOSTS OF THE SEA

"Knight of Cups"

A BEAUTIFUL, winged, youthful Warrior with flying hair, riding upon a white horse, which latter is not winged. His general equipment is similar to that of the Knight of Wands, but upon his helmet, cuirass and buskins is a peacock with opened wings. He holds a cup in his hand, bearing the sigil of the scale. Beneath his horse's feet is the sea. From the cup issues a crab.

Graceful, poetic, Venusian, indolent, but enthusiastic if roused.

Ill dignified, he is sensual, idle and untruthful.

He rules the heavens from above 20 Degree of Aquarius to 20 Degree of Pisces, thus including the greater part of Pegasus.

Fire of Water
King of Undines and Nymphs.

X

THE QUEEN OF THE THRONES OF
THE WATERS

"Queen of Cups"

A VERY beautiful fair woman like a crowned Queen, seated upon a throne, beneath which is flowing water wherein Lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her crown, cuirass and buskins is seen an Ibis with opened wings, and beside her is the same bird, whereon her hand rests. She holds a cup, wherefrom a crayfish issues. Her face is dreamy. She holds a lotus in the hand upon the Ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured and underneath a dreamy appearance. Imagination stronger than feeling. Very much affected by other influences, and therefore more dependent upon dignity than most symbols.

She rules from 20 Degree Gemini to 20 Degree Cancer.

Water of Water
Queen of Nymphs or Undines.

XI

THE PRINCE OF THE CHARIOT OF
THE WATERS

"King of Cups"

A WINGED Kingly Figure with winged crown seated in a chariot drawn by an eagle. On the wheel is the symbol of a scorpion. The eagle is borne as a crest on his crown, cuirass and buskins. General attire like King of Wands. Beneath his chariot is the calm and stagnant water of a lake. His armour resembles feathers more than scales. He holds in one hand a lotus, and in the other a cup, charged with the sigil of his scale. A serpent issues from the cup, and has its head tending down to the waters of the lake. He is subtle, violent, crafty and artistic; a fierce nature with calm exterior. Powerful for good or evil but more attracted by the evil if allied with apparent Power or Wisdom.

If ill dignified, he is intensely evil and merciless.

He rules from 20 Degree Libra to 20 Degree Scorpio.

Air of Water
Prince and Emperor of Nymphs or Undines.

XII

THE PRINCESS OF THE WATERS; THE LOTUS
OF THE PALACE OF THE FLOODS

"Knave of Cups"

A BEAUTIFUL Amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right a Dolphin. She wears as a crest a swan with opening wings. She bears in one hand a lotus, and in the other an open cup from which a turtle issues. Her mantle is lined with swansdown, and is of thin floating material.

Sweetness, poetry, gentleness and kindness. Imaginative, dreamy, at times indolent, yet courageous if roused.

When ill dignified she is selfish and luxurious.

She rules a quadrant of the heavens around Kether.

Earth of Water
Princess and Empress of the Nymphs or Undines
Throne of the Ace of Cups.

XIII

THE LORD OF THE WINDS AND THE BREEZES:
THE KING OF THE SPIRITS OF AIR

"Knight of Swords"

A WINGED Warrior with crowned Winged Helmet, mounted upon a brown steed.

His general equipment is as that of the Knight of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux the Dioscuri, the twins Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the sigil of his scale upon its pommel. Beneath his horse's feet are dark-driving stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skilful, but inclined to domineer. Also to overvalue small things, unless well dignified.

If ill dignified, deceitful, tyrannical and crafty.

Rules from 20 Degree Taurus to 20 Degree Gemini.

Fire of Air
King of the Sylphs and Sylphides.

XIV

THE QUEEN OF THE THRONES OF AIR

"Queen of Swords"

A GRACEFUL woman with wavy, curling hair, like a Queen seated upon a Throne and crowned. Beneath the Throne are grey cumulus clouds. Her general attire is as that of the Queen of Wands, but she wears as a crest a winged child's head. A drawn sword in one hand, and in the other a large, bearded, newly severed head of a man.

Intensely perceptive, keen observation, subtle, quick and confident: often persevering, accurate in superficial things, graceful, fond of dancing and balancing.

If ill dignified, cruel, sly, deceitful, unreliable, though with a good exterior.

Rules from 20 Degree Virgo to 20 Degree Libra.

Water of Air
Queen of the Sylphs and Sylphides.

XV

THE PRINCE OF THE CHARIOT OF THE WINDS

"King of Swords"

A WINGED King with Winged Crown, seated in a chariot drawn by Arch Fays, represented as winged youths very slightly dressed, with butterfly wings: heads encircled by a fillet with a pentagram thereon: and holding wands surmounted by pentagrams, the same butterfly wings on their feet and fillets. General equipment as the King of Wands: but he bears as a crest a winged angelic head with a pentagram on the brows. Beneath the chariot are grey nimbus clouds. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand; a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity; careful, observant, slow, over-cautious, symbolizes GR:Alpha and GR:Omega; he slays as fast as he creates.

If ill dignified: harsh, malicious, plotting; obstinate, yet hesitating; unreliable.

Rules from 20 Degree Capricorn to 20 Degree Aquarius.

Air of Air
Prince and Emperor of the Sylphs and Sylphides.

XVI

THE PRINCESS OF THE RUSHING WINDS:
THE LOTUS OF THE PALACE OF AIR

"Knave of Swords"

AN AMAZON figure with waving hair, slighter than the Rose of the Palace of Fire. Her attire is similar. The Feet seem springy, giving the idea of swiftiness. Weight changing from one foot to another and body swinging around. She is a mixture of Minerva and Diana: her mantle resembles the AEGis of Minerva. She wears as a crest the head of the Medusa with serpent hair. She holds a sword in one hand; and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white clouds.

Wisdom, strength, acuteness; subtlety in material things: grace and dexterity.

If ill dignified, she is frivolous and cunning.

She rules a quadrant of the heavens around Kether.

Earth of Air
Princess and Empress of the Sylphs and Sylphides.
Throne of the Ace of Wands.

XVII

THE LORD OF THE WIDE AND FERTILE LAND;
THE KING OF THE SPIRITS OF EARTH

"Knight of Pentacles"

A DARK Winged Warrior with winged and crowned helmet: mounted on a light brown horse. Equipment as the Knight of Wands.

The winged head of a stag or antelope as a crest. Beneath the horse's feet is fertile land with ripened corn. In one hand he bears a sceptre surmounted by a hexagram: in the other a Pentacle like that of the Zelator Adeptus Minor.

Unless very well dignified he is heavy, dull, and material. Laborious, clever, and patient in material matters.

If ill dignified, he is avaricious, grasping, dull, jealous; not very courageous, unless assisted by other symbols.

Rules from above 20 Degree of Leo to 20 Degree of Virgo.

Fire of Earth
King of Gnomes.

XVIII

THE QUEEN OF THE THRONES OF EARTH

"Queen of Pentacles"

A WOMAN of beautiful face with dark hair; seated upon a throne, beneath which is dark sandy earth. One side of her face is light, the other dark;

and her symbolism is best represented in profile. Her attire is similar to that of the Queen of Wands: but she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube, and in the other an orb of gold.

She is impetuous, kind; timid, rather charming; great-hearted; intelligent, melancholy; truthful, yet of many moods.

If ill dignified she is undecided, capricious, changeable, foolish.

She rules from 20 Degree Sagittarius to 20 Degree Capricorn.

Water of Earth
The Queen of Gnomes.

XIX

THE PRINCE OF THE CHARIOT OF EARTH

"King of Pentacles"

A WINGED Kingly Figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of the winged bull. Beneath the chariot is land, with many flowers. In the one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an orb and cross.

Increase of matter. Increases good or evil, solidifies; practically applies things. Steady; reliable.

If ill dignified he is selfish, animal and material: stupid. In either case slow to anger, but furious if roused.

Rules from 20 Degree Aries to 20 Degree Taurus.

Air of Earth
Prince and Emperor of the Gnomes.

XX

PRINCESS OF THE ECHOING HILLS: ROSE OF THE PALACE OF EARTH

"Knave of Pentacles"

A STRONG and beautiful Amazon figure with rich brown hair, standing on grass or flowers. A grove of trees near her. Her form suggests Hebe, Ceres, and Proserpine. She bears a winged ram's head as a crest: and wears a mantle of sheepskin. In one hand she carries a sceptre with a circular disk: in the other a Pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, persevering, pitiful.

If ill dignified she is wasteful and prodigal. She rules over one quadrant of the heavens around the North Pole of the Ecliptic.

Earth of Earth
Princess and Empress of the Gnomes.
Throne of the Ace of Pentacles.

HEREIN ARE RESUMED THE ESPECIAL CHARACTERISTICS OF THE FOUR COURT CARDS
OF THE SUITS

SUITS	CARDS	CRESTS	SYMBOLS	HAIR	EYES
W	:King	:Winged black	:Black horse, waving flames,	:Red-gold	:Grey
A	:	:horse's	:club, scarlet cloak	:	:or
N	:	:head	:	:	:hazel
D	:Queen	:Leopard's	:Leopard, steady flames, wand	:Red-gold	:Blue
S	:	:head,	:with heavy head or end	:	:or
	:	:winged	:	:	:brown
	:Prince	:Lion's head,	:Waved and salient flames, fire	:Yellow	:Blue-
	:	:winged	:wand of Zelator Adept	:	:grey
	:Princess	:Tiger's head	:Tiger, leaping flames, gold	:Red-gold	:Blue
	:	:	:altar, long club, largest at	:	:
	:	:	:bottom	:	:
C	:King	:Peacock with	:White horse, crab issuing from	:Fair	:Blue
U	:	:opened fan	:cup, sea	:	:
P	:Queen	:Ibis	:Ibis, crayfish issuing from	:Gold-brown	:Blue
S	:	:	:cup, river	:	:
	:Prince	:Eagle	:Scorpion, eagle; serpent	:Brown	:Grey
	:	:	:issuing from cup, lake	:	:or
	:	:	:	:	:brown
	:Princess	:Swan	:Dolphin lotus, sea with spray,	:Brown	:Blue
	:	:	:turtle from cup	:	:or
	:	:	:	:	:brown
S	:King	:Winged	:Winged brown horse, driving	:Dark-brown	:Dark
W	:	:hexagram	:clouds, drawn sword	:	:
O	:Queen	:Winged	:Head of man severed, cumulus	:Light-	:Grey
R	:	:child's head	:clouds, drawn sword	:brown	:
D	:Prince	:Winged	:Arch fairies winged, whirling	:Dark	:Dark
S	:	:Angel's head	:hair, nimbi, drawn sword and	:	:
	:	:	:sickle	:	:
	:Princess	:Medusa's	:Silver altar, smoke, clouds,	:Light-	:Blue
	:	:head	:drawn sword	:brown	:
P	:King	:Winged	:Light-brown horse, ripe	:Dark	:Dark
E	:	:stag's head	:cornland, sceptre with	:	:
N	:	:	:hexagram, pentacle as Zelator	:	:
T	:	:	:Adept	:	:
A	:Queen	:Winged	:Barren land, fan, light one	:Dark	:Dark
C	:	:goat's head	:side only, sceptre with cube,	:	:
L	:	:	:orb of gold	:	:
E	:Prince	:Winged	:Flowery land, bull, sceptre	:Dark-brown	:Dark
S	:	:bull's head	:with orb and cross, orb held	:	:
	:	:	:downwards	:	:
	:Princess	:Winged ram's	:Grass, flowers, grove of trees,	:Rich brown	:Dark
	:	:head	:sceptre with disk, pentacle	:	:
	:	:	:like that in ace	:	:

OF THE THIRTY-SIX DECANS

HERE follow the descriptions of the smaller cards of the four suits, thirty-six in number, answering unto the thirty-six Decans of the Zodiac.

Commencing from the sign Aries, the "Central" Decans of each sign follow

the order of the Days of the Week. Thus ---

CARD	CENTRAL DECAN OF	MEANING	DAY
3 of Wands	Aries	Established Strength	Sun
6 " P.	Taurus	Material Success	Moon
9 " S.	Gemini	Despair and Cruelty	Mars
3 " C.	Cancer	Abundance	Mercury
6 " W.	Leo	Victory	Jupiter
9 " P.	Virgo	Material Gain	Venus
3 " S.	Libra	Sorrow	Saturn
6 " C.	Scorpio	Pleasure	Sun
9 " W.	Sagittarius	Great Strength	Moon
3 " P.	Capricorn	Material Works	Mars
6 " S.	Aquarius	Earned Success	Mercury
9 " C.	Pisces	Material Happiness	Jupiter

Being thus the Four Threes, Sixes, and Nines.

The first and third Decans follow the same order: Sunday beginning the First Decan of Virgo and in the Third Decans of Gemini and Capricorn.

The planets govern respectively Decans with the following Titles ---

Saturn

- | | | | |
|----|-------------|---------------------|----------------|
| 1. | Leo | Strife | 5 of Wands. |
| 2. | Libra | Sorrow | 3 " Swords. |
| 3. | Sagittarius | Oppression | 10 " Wands. |
| 4. | Pisces | Abundant Success | 8 " Cups. |
| 5. | Taurus | Success Unfulfilled | 7 " Pentacles. |
- Or in Taurus Leo Libra Sagittarius Pisces two wands: 1 each of the other suits.

Jupiter

- | | | | |
|----|-----------|--------------------|----------------|
| 1. | Leo | Victory | 6 of Wands. |
| 2. | Libra | Rest from Strife | 4 " Swords. |
| 3. | Capricorn | Harmonious Change | 2 " Pentacles. |
| 4. | Pisces | Material Happiness | 9 " Cups. |
| 5. | Gemini | Shortened Force | 8 " Swords. |
- Or in Gemini Leo Libra Capricorn Pisces two swords: 1 each of others.

Mars

- | | | | |
|----|-----------|---------------------|----------------|
| 1. | Leo | Valour | 7 of Wands. |
| 2. | Scorpio | Loss in Pleasure | 5 " Cups. |
| 3. | Capricorn | Material Works | 3 " Pentacles. |
| 4. | Pisces | Perfected Success | 10 " Cups. |
| 5. | Aries | Dominion | 2 " Wands. |
| 6. | Gemini | Despair and Cruelty | 9 " Swords. |
- Or in Aries Gemini Leo Scorpio Capricorn Pisces 2 W. 2 C.: 1 each of others.

One more Decan than the others.

Sun

- | | | | |
|----|-----------|----------------------|-----------------|
| 1. | Virgo | Prudence | 8 of Pentacles. |
| 2. | Scorpio | Pleasure | 6 " Cups. |
| 3. | Capricorn | Earthly Power | 4 of Pentacles. |
| 4. | Aries | Established Strength | 3 " Wands. |
| 5. | Gemini | Ruin | 10 " Swords. |

Or in Aries Gemini Virgo Scorpio Capricorn 2 pentacles: 1 each of others.

Venus

1. Virgo Material Gain 9 of Pentacles.
2. Scorpio Illusionary Success 7 " Cups.
3. Aquarius Defeat 5 " Swords.
4. Aries Perfected Work 4 " Wands.
5. Cancer Love 2 " Cups.

Or in Aries Cancer Virgo Scorpio Aquarius 2 Cups: 1 each of others.

Mercury

1. Virgo Wealth 10 of Pentacles.
2. Sagittarius Swiftmess 8 " Wands.
3. Aquarius Earned Success 6 " Swords.
4. Taurus Material Trouble 5 " Pentacles.
5. Cancer Abundance 3 " Cups.

Or in Taurus Cancer Virgo Sagittarius Aquarius two Pentacles: 1 of each of the others.

Moon

1. Libra Peace Restored 2 of Swords.
2. Sagittarius Great Strength 9 " Wands.
3. Aquarius Unstable Effort 7 " Swords.
4. Taurus Material Success 6 " Pentacles.
5. Cancer Blended Pleasure 4 " Cups.

Or in Taurus Cancer Libra Sagittarius Aquarius two Swords: 1 of each of the others.

There being thirty-six Decans and seven Planets, it follows that one of the latter must rule over one more Decan than the others. This is the Planet Mars, to which are allotted the last Decan of Pisces, and the first of Aries, because the long cold of the winter requires a great energy to overcome it, and initiate spring.

And the beginning of the Decanates is from the royal Star of Leo, the great Star Cor Leonis: and therefore is the first Decan that of Saturn in Leo.

Here follow the general meanings of the small cards of the suits, as classified under the nine Sephiroth below Kether.

HB:ChKMH The Four Twos symbolize the Powers of the King and Queen just uniting and initiating the Force; but before the Prince and Princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

HB:BYNH Realization of action owing to the Prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

HB:ChSD Perfection, realization, completion: making a matter settled and fixed.

HB:GBVRH Opposition, strife and struggle: war; obstacle to the thing in hand. Ultimate success or failure is otherwise shewn.

HB:ThPARTh Definite accomplishment. Thing carried out.

HB:NTzCh Generally shew a force transcending the Material Plane: and is like unto a Crown; which, indeed, is powerful, but requireth one capable of wearing it. The Sevens then shew a possible result: which is dependent on the action then taken. They depend much on the symbols that accompany them.

HB:HVD Solitary success: "i.e." success in the matter for the time being: but not leading to much result apart from the thing itself.

HB:YSVD Very great fundamental force. Executive power, because they restore a firm basis. Powerful for good or evil.

HB:MLKVTh Fixed, culminated, complete Force, whether good or evil. The

matter thoroughly and definitely determined. Ultimating Force.

Follow the particular descriptions of each of the thirty-six cards: with full meanings.

Decan-cards are always modified by the other symbols with which they are in contact.

XXI

THE LORD OF STRIFE

"Five of Wands"

TWO White Radiant Angelic Hands issuant per nubes dexter and sinister. They are clasped together in the grip of the First Order, "i.e." the four fingers of each right hand crooked into each other, the thumbs meeting above; and they hold, at the same time, by their centres, five wands or torches which are similar unto the wands of a Zelator Adeptus Minor. One wand is upright in the middle; the others cross each other. Flames leap from the point of junction. Above the middle wand is the sign Saturn, and below is that of Leo: thus representing the Decante. Violent strife and boldness, rashness, cruelty, violence, lust, desire, prodigality and generosity; depending on whether the card is well or ill dignified.

Geburah of HB:Y (Quarrelling and fighting).

This Decan hath its beginning from the Royal Star of Leo: and unto it are allotted the two great Angels of the Schemhamphorash HB:VHVYH and HB:YLYAL.

[The proper meaning of the small cards is to be found by making thorough meditation and harmony between these four symbols of each card. It will be seen that this is how the meanings have been done; but the advanced student can go beyond this rude working.]

XXII

THE LORD OF VICTORY

"Six of Wands"

TWO hands in grip as the last, holding six wands crossed three and three. Flames issue from the point of junction. Above and below are short wands with flames issuing, surmounted respectively by the symbols of Jupiter and Leo, representing the Decan.

Victory after strife: Love: pleasure gained by labour: carefulness, sociability and avoiding of strife, yet victory therein: also insolence, and pride of riches and success, etc. The whole dependent on the dignity.

Tiphareth of HB:Y (Gain).

Hereunto are allotted the great Angels HB:SYTAL and HB:a'aLMYH of the Schemhamphorash.

XXIII

THE LORD OF VALOUR

"Seven of Wands"

TWO hands holding by grip six wands, three crossed. A third hand issuing from a cloud at the lower part of the card, holding an upright wand which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols of Mars and Leo, representing the Decan.

Possible victory, depending on the energy and courage exercised; valour; opposition, obstacles and difficulties, yet courage to meet them; quarrelling, ignorance, pretence, and wrangling, and threatening; also victory in small and unimportant things: and influence upon subordinates.

Netzach of HB:Y (Opposition, yet courage).

Therein rule the two great Angels HB:MHSyYH and HB:LLHAL of the Schemhamphorash.

XXIV

THE LORD OF PRUDENCE

"Eight of Pentacles"

A WHITE Radiating Angelic Hand, issuing from a cloud, and grasping a branch of a rose tree, with four white roses thereon, which touch only the four lowermost Pentacles. No rosebuds even, but only leaves, touch the four uppermost disks. All the Pentacles are similar to that of the Ace, but without the Maltese cross and wings. They are arranged like the geomantic figure Populus. Above and below them are the symbols Sun and Virgo for the Decan.

Over-careful in small things at the expense of great: "Penny wise and pound foolish": gain of ready money in small sums; mean; avaricious; industrious; cultivation of land; hoarding, lacking in enterprise.

Hod of HB:H (Skill: prudence: cunning).

Therein rule those mighty Angels HB:AKAYH and HB:KHThAL.

XXV

THE LORD OF MATERIAL GAIN

"Nine of Pentacles"

A WHITE Radiating Angelic Hand, holding a rose branch with nine white roses, each of which touches a Pentacle. The Pentacles are arranged thus

* *
* *
*
* *
* *

* * : and there are rosebuds on the branches as well as flowers. Venus and Virgo above and below.

Complete realization of material gain, good, riches; inheritance; covetous; treasuring of goods; and sometimes theft and knavery. The whole according to dignity.

Yesod of HB:H (Inheritance, much increase of goods).

Herein those mighty Angels HB:HZYAL and HB:ALDYH have rule and dominion.

XXVI

THE LORD OF WEALTH

"Ten of Pentacles"

AN Angelic Hand, holding by the lower extremity a branch whose roses touch all the Pentacles. No buds, however, are shewn. The symbols of Mercury and Virgo<<NOTE: Corrected, the typo was Scorpio.>> are above and below.

The Pentacles are thus arranged

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  *   *
      *
  *   *
  *   *
      *
  *   *.
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Completion of material gain and fortune; but nothing beyond: as it were, at the very pinnacle of success. Old age, slothfulness; great wealth, yet sometimes loss in part; heaviness; dullness of mind, yet clever and prosperous in money transactions.

Malkuth of HB:H (Riches and wealth).

Herein are HB:LAVYH and HB:HHa'aYH set over this Decan as Angel Rulers.

XXVII

THE LORD OF PEACE RESTORED

"Two of Swords or Pikes"

Two crossed swords, like the air dagger of a Z.A.M., each held by a White Radiant Angelic Hand. Upon the point where the two cross is a rose of five petals, emitting white rays. At the top and bottom of the card are two small daggers, supporting respectively the symbol {Crescent moon with horns upward} thus, and Libra representing the Decanate.

Contradictory characters in the same nature, strength through suffering; pleasure after pain. Sacrifice and trouble, yet strength arising therefrom, symbolized by the position of the rose, as though the pain itself had brought forth beauty. Arrangement, peace restored; truce; truth and untruth; sorrow and sympathy. Aid to the weak; arrangement; justice, unselfishness; also a tendency to repetition of affronts on being pardoned; injury when meaning well; given to petitions; also a want of tact, and asking question of little moment; talkative.

Chokmah of Vau. Quarrel made up, yet still some tension in relations: actions sometimes selfish, sometimes unselfish.

Herein rule the Great Angels HB:YZLAL and HB:MNHAL.

XXVIII

THE LORD OF SORROW

"Three of Swords or Spears"

THREE White Radiating Angelic Hands, issuing from clouds, and holding three swords upright (as though the central sword had struck apart the two others, which were crossed in the preceding symbol): the central sword cuts asunder

the rose of five petals, which in the previous symbol grew at the junction of the swords; its petals are falling, and no white rays issue from it.

Above and below the central sword are the symbols of Saturn and Libra.

Disruption, interruption, separation, quarrelling; sowing of discord and strife, mischief-making, sorrow and tears; yet mirth in Platonic pleasures; singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous: deceitful in words and repetitions; the whole according to dignity.

Binah of HB:V (Unhappiness, sorrow, and tears).

Herein rule the Great Angels HB:HRYAL and HB:HQMYH as Lords of the Decan.

XXIX

THE LORD OF REST FROM STRIFE

"Four of Swords"

TWO White Radiating Angelic Hands, each holding two swords; which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of their intersection. Above and below, on the points of two small daggers, are Jupiter<<NOTE: The Jupiter symbol was omitted in the original text>> and Libra, representing the Decanate.

Rest from sorrow; yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life; abundance; modified by dignity as is usual.

Chesed of HB:V (Convalescence, recovery from sickness; change for the better).

Herein do HB:LAVYH and HB:KLYAL bear rule.

XXX

THE LORD OF LOSS IN PLEASURE

"Five of Cups or Chalices"

A WHITE Radiating Angelic Hand, holding lotuses or water-lilies, of which the flowers are falling right and left. Leaves only, and no buds, surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom; neither is there water in any of the cups, which are somewhat of the shape of the magical instrument of the Zelator Adeptus Minor.

Above and below are the symbols of Mars and Scorpio for the Decan.

Death, or end of pleasure: disappointment, sorrow and loss in those things from which pleasure is expected. Sadness, treachery, deceit; ill-will, detraction; charity and kindness ill requited; all kinds of anxieties and troubles from unsuspected and unexpected sources.

Geburah of HB:H (Disappointment in love, marriage broken off, unkindness of a friend; loss of friendship).

Herein rule HB:LVVYH and HB:PHLYH.

XXXI

THE LORD OF PLEASURE

"Six of Chalices"

AN Angelic Hand, as before, holds a group of stems of water-lilies or lotuses, from which six flowers bend, one over each cup. From these flowers a white glistening water flows into the cups as from a fountain, but they are not yet full. Above and below are Sun and Scorpio referring to the Decan.

Commencement of steady increase, gain and pleasure; but commencement only. Also affront, detection, knowledge, and in some instances contention and strife arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous; sometimes amiable and patient. According to dignity as usual.

Tiphareth of HB:H (Beginning of wish, happiness, success, or enjoyment).
Therein rule HB:NLKAL and HB:YYYAL.

XXXII

THE LORD OF ILLUSIONARY SUCCESS

"Seven of Chalices"

THE seven cups are arranged as two descending triangles above a point: a hand, as usual, holds lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from these into any of the cups, which are all quite empty. Above and below are the symbols of the Decanate Venus and Scorpio.

Possible victory, but neutralized by the supineness of the person: illusionary success, deception in the moment of apparent victory. Lying, error, promises unfulfilled. Drunkenness, wrath, vanity. Lust, fornication, violence against women, selfish dissipation, deception in love and friendship. Often success gained, but not followed up. Modified as usual by dignity.

Netzach of HB:H (Lying, promises unfulfilled; illusion, deception, error; slight success at outset, not retained).

Herein the Angels HB:MLHAL and HB:ChHVYH rule.

XXXIII

THE LORD OF SWIFTNESS

"Eight of Wands or Torches"

FOUR White Radiating Angelic Hands (two proceeding from each side) issuant from clouds; clasped in two pairs in the centre with the grip of the First Order. They hold eight wands, crossed four with four. Flames issue from the point of junction. Surmounting the small wands with flames issuing down them, and placed in the centre at the top and bottom of the card respectively, are the symbols of Mercury and Sagittarius for the Decan.

Too much force applied too suddenly. Very rapid rush, but quickly passed and expended. Violent, but not lasting. Swiftness, rapidity, courage, boldness, confidence, freedom, warfare, violence; love of open air, field-sports, gardens and meadows. Generous, subtle, eloquent, yet somewhat

untrustworthy; rapacious, insolent, oppressive. Theft and robbery. According to dignity.

Hod of HB:Y (Hasty communications and messages; swiftness).

Therein rule the Angels HB:NThHYH and HB:HAAYH.

XXXIV

THE LORD OF GREAT STRENGTH

"Nine of Wands or Torches"

FOUR hands, as in the previous symbol, holding eight wands crossed four and four; but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others: flames leap herefrom. Above and below are the symbols Moon and Sagittarius.

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory, preceded by apprehension and fear. Health good, and recovery not in doubt. Generous, questioning and curious; fond of external appearances: intractable, obstinate.

Yesod of HB:Y (Strength, power, health, recovery from sickness).

Herein rule the Angels HB:YRThAL and HB:ShAHYH.

XXXV

THE LORD OF OPPRESSION

"Ten of Wands"

FOUR hands holding eight wands crossed as before. A fifth hand holding two wands upright, which traverses the junction of the others. Flames issuant. Saturn and Sagittarius.

Cruel and overbearing force and energy, but applied only to material and selfish ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled; arising from the person's too great selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy; swiftness in evil and deceit, if ill dignified. Also generosity, disinterestedness and self-sacrifice, when well dignified.

Malkuth of HB:V (Cruelty, malice, revenge, injustice).

Therein rule HB:RYAL and HB:AVMAL.

XXXVI

THE LORD OF HARMONIOUS CHANGE

"Two of Disks or Pentacles"

TWO wheels, disks or pentacles, similar to that of the Ace. They are united by a green-and-gold serpent, bound about them like a figure of 8. It holds its tail in its mouth. A White Radiant Angelic Hand holds the centre of the whole. No roses enter into this card. Above and below are the symbols of Jupiter and Capricorn. It is a revolving symbol.

The harmony of change, alternation of gain and loss; weakness and strength; everchanging occupation; wandering, discontented with any fixed condition of things; now elated, then melancholy; industrious, yet unreliable; fortunate through prudence of management, yet sometimes unaccountably foolish; alternatively talkative and suspicious. Kind, yet wavering and inconsistent. Fortunate in journeying. Argumentative.

Chokmah of HB:H (Pleasant change, visit to friends).

Herein the Angels HB:LKBAL and HB:VShRYH have rule.

XXXVII

THE LORD OF MATERIAL WORKS

"Three of Pentacles"

A WHITE-WINGED Angelic Hand, as before, holding a branch of a rose tree, of which two white rosebuds touch and surmount the topmost Pentacle. The Pentacles are arranged in an equilateral triangle. Above and below the symbols Mars and Capricorn.

Working and constructive force, building up, creation, erection; realization and increase of material things; gain in commercial transactions, rank; increase of substance, influence, cleverness in business, selfishness. Commencement of matters to be established later. Narrow and prejudiced. Keen in matters of gain; sometimes given to seeking after impossibilities.

Binah of HB:H (Business, paid employment, commercial transaction).

Herein are HB:YChVYH and HB:LHChYH Angelic Rulers.

XXXVIII

THE LORD OF EARTHLY POWER

"Four of Pentacles"

A HAND holding a branch of a rose tree, but without flowers or buds, save that in the centre is one fully blown white rose. Pentacles are disposed as on the points of a square; a rose in its centre. Symbols Sun and Capricorn above and below to represent the Decan.

Assured material gain: success, rank, dominion, earthy power, completed but leading to nothing beyond. Prejudicial, covetous, suspicious, careful and orderly, but discontented. Little enterprise or originality. According to dignity as usual.

Chesed of HB:H (Gain of money or influence: a present).

Herein do HB:KVQYH and HB:MNDAL bear rule.

XXXIX

THE LORD OF DEFEAT

"Five of Swords"

TWO Rayed Angelic Hands each holding two swords nearly upright, but falling apart of each other, right and left of the card. A third hand holds a sword

upright in the centre as though it had disunited them. The petals of the rose, which in the four had been reinstated in the centre, are torn asunder and falling. Above and below are Venus and Aquarius for Decan.

Contest finished and decided against the person; failure, defeat, anxiety, trouble, poverty, avarice, grieving after gain, laborious, unresting; loss and vileness of nature; malicious, slanderous, lying, spiteful and tale-bearing. A busybody and separator of friends, hating to see peace and love between others. Cruel, yet cowardly, thankless and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused, but unenduring.

Geburah of HB:V (Defeat, loss, malice, spite, slander, evil-speaking).
Herein the Angels HB:ANYAL and HB:Cha'aMYH bear rule.

XL

THE LORD OF EARNED SUCCESS

"Six of Swords"

TWO hands, as before, each holding two swords which cross in the centre. Rose re-established thereon. Mercury and Aquarius above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble; self-esteem, beauty, conceit, but sometimes modesty therewith; dominance, patience, labour, etc.

Tiphareth of HB:V (Labour, work, journey by water).

Ruled by the Great Angels HB:RHa'aAL and HB:YVHL.

XLI

THE LORD OF UNSTABLE EFFORT

"Seven of Swords"

TWO Angelic Radiating Hands as before, each holding three swords. A third hand holds up a single sword in the centre. The points of all the swords "just touch" each other, the central sword not altogether dividing them.

The Rose of the previous symbols of this suit is held up by the same hand which holds the central sword: as if the victory were at its disposal. Symbols of Moon and Aquarius.

Partial success. Yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining, through not continuing the effort. Love of abundance, fascinated by display, given to compliments, affronts and insolences, and to spy upon others. Inclined to betray confidences, not always intentionally. Rather vacillatory and unreliable.

Netzach of HB:V (Journey by land: in character untrustworthy).

Herein rule the Great Angels HB:HHAL and HB:Ma'aKAL.

XLII

THE LORD OF ABANDONED SUCCESS

"Eight of Chalices"

A WHITE Radiating Angelic Hand, holding a group of stems of lotuses or water-lilies. There are only two flowers shown, which bend over the two central cups, pouring into them a white water which fills them and runs over into the three lowest, which later are not yet filled U U U
The three uppermost are quite empty. At the top and U U
bottom of the card are symbols Saturn and Pisces. U U U

Temporary success, but without further results. Thing thrown aside as soon as gained. Not lasting, even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability.

Hod of HB:H (Success abandoned; decline of interest).

The Angels ruling are HB:VLYH and HB:YLHYH.

XLIII

THE LORD OF MATERIAL HAPPINESS

"Nine of Chalices"

A WHITE Radiant Angelic Hand, issuing from a cloud holding lotus or water-lilies, one flower of which overhangs each cup; from it a white water pours. Cups are arranged in three rows of 3. Jupiter and Pisces above and below.

Complete and perfect realization of pleasure and happiness, almost perfect; self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. High-minded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good and generous, but sometimes foolish nature.

Yesod of HB:H (Complete success, pleasure and happiness, wishes fulfilled).

Therein rule the Angels HB:SALYH and HB:a'ARYAL.

XLIV

THE LORD OF PERFECTED SUCCESS

"Ten of Cups or Chalices"

HAND, as usual, holding bunch of water-lilies or lotuses, whose flowers pour a white water into all the cups, which "all run over." The uppermost cup is held sideways by a hand, and pours water into the left-hand upper cup. A single lotus flower surmounts the top cup, and is the source of the water that fills it. Above and below the symbols Mars and Pisces.

Permanent and lasting success and happiness, because inspired from above. Not so sensual as "Lord of Material Happiness," yet almost more truly happy. Pleasure, dissipation, debauchery, quietness, peacemaking. Kindness, pity, generosity, wantonness, waste, etc., according to dignity.

Malkuth of HB:H (Matter settled: complete good fortune).

Herein the Great Angels HB:a'aShLYH and HB:MYHAL rule.

[This is not such a good card as stated. It represents boredom, and quarrelling arising therefrom; disgust springing from too great luxury. In particular it represents drug-habits, the sottish excess of pleasure and the revenge of nature.]

XLV

THE LORD OF DOMINION

"Two of Wands"

A WHITE Radiating Angelic hand, issuing from clouds, and grasping two crossed wands. Flames issue from the point of junction. On two small wands above and below, with flames of five issuing therefrom, are the symbols of Mars and Aries for the Decan.

Strength, domination, harmony of rule and of justice. Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate.

Chokmah of HB:Y (Influence over others, authority, power, dominion).

Therein the Angels HB:VHVAL and HB:DNYAL bear rule.

XLVI

THE LORD OF ESTABLISHED STRENGTH

"Three of Wands"

A WHITE Radiating Angelic Hand, as before, issuing from clouds and grasping three wands in the centre (two crossed, the third upright). Flames issue from the point of junction. Above and below are the symbols Sun and Aries.

Established force, strength, realization of hope. Completion of labour. Success after struggle. Pride, nobility, wealth, power, conceit. Rude self-assumption and insolence. Generosity, obstinacy, etc.

Binah of HB:Y (Pride, arrogance, self-assertion).

Herein rule the Angels HB:HHSyYH and HB:a'AMMYH.

[This card is much better than as described.]

XLVII

THE LORD OF PERFECTED WORK

"Four of Wands"

TWO White Radiating Angelic Hands, as before, issuing from clouds right and left of the card and clasped in the centre with the grip of the First Order, holding four wands or torches crossed. Flames issue from the point of junction. Above and below are two small flaming wands, with the symbols of Venus and Aries representing the Decan.

Perfection or completion of a thing built up with trouble and labour. Rest after labour, subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable and unsteady through over-anxiety and hurriedness of action. Graceful in manner, at times insincere, etc.

Chesed of HB:Y (Settlement, arrangement, completion).

Herein are HB:NNAAL and HB:NYThHL Angelic rulers.

XLVIII

THE LORD OF MATERIAL TROUBLE

"Five of Pentacles"

A WHITE Radiant Angelic Hand issuing from clouds, and holding a branch of the white rose tree, but from which the roses are falling, and leaving no buds behind. Five Pentacles similar to the Ace. Above and below are Mercury and Taurus.

Loss of money or position. Trouble about material things. Labour, toil, land cultivation; building, knowledge and acuteness of earthly things, poverty, carefulness, kindness; sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of HB:H (Loss of profession, loss of money, monetary anxiety).

Herein the angels HB:MBHYH and HB:PNYAL rule.

XLIX

THE LORD OF MATERIAL SUCCESS

"Six of Pentacles"

A WHITE Radiant Angelic Hand holding a rose branch with white roses and buds, each of which touches a Pentacle. Pentacles are arranged in two columns of three each * *

* *

* *

* *

* *. Above and below are the symbols Taurus and Moon of the Decan.

Success and gain in material undertakings. Power, influence, rank, nobility, rule over the people. Fortunate, successful, liberal and just.

If ill dignified, may be purse-proud, insolent from excess, or prodigal.

Tiphareth of HB:H (Success in material things, prosperity in business).

Herein rule the Angels HB:NMMYH and HB:YYLAL.

L

THE LORD OF SUCCESS UNFULFILLED

"Seven of Pentacles"

A WHITE Radiating Angelic Hand issuing from a cloud, and holding a white rose branch. Seven Pentacles arranged like the geomantic figure Rubeus. There are only five buds, which overhang, but do not touch the five uppermost Pentacles. Above and below are the Decan symbols, Saturn and Taurus respectively.

Promises of success unfulfilled. (Shewn, as it were, by the fact that the rosebuds do not come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment, misery, slavery, necessity and baseness. A cultivator of land, and yet a loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well.

Netzach of HB:H (Unprofitable speculations and employments; little gain for much labour).

Therein HB:HRChAL and HB:MTzRAL are ruling Angels.

LI

THE LORD OF SHORTENED FORCE

"Eight of Swords"

FOUR White Radiant Angelic Hands issuing from clouds, each holding two swords, points upwards; all the points touch near the top of the card. Hands issue, two at each bottom angle of the card. The pose of the other sword symbols is re-established in the centre. Above and below are the Decan symbols Jupiter and Gemini.

Too much force applied to small things: too much attention to detail at the expense of the principal and more important points. When ill dignified, these qualities produce malice, pettiness, and domineering characteristics. Patience in detail of study; great care in some things, counterbalanced by equal disorder in others. Impulsive; equally fond of giving or receiving money or presents; generous, clever, acute, selfish and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of HB:V (Narrow, restricted, petty, a prison).

Therein rule the Angels HB:VMBAL and HB:YHHAL.

LII

THE LORD OF DESPAIR AND CRUELTY

"Nine of Swords"

FOUR Hands, as in the preceding figure, hold eight swords nearly upright, but with the points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had struck them asunder. No rose at all is shewn, as if it were not merely cut asunder, but utterly destroyed. Above and below are the Decan symbols Mars and Gemini.

Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labour, subtlety and craft, dishonesty, lying and slander. Yet also obedience, faithfulness, patience, unselfishness, etc. According to dignity.

Yesod of HB:V (Illness, suffering, malice, cruelty, pain).

Therein do HB:a'aNVAL and HB:MChYAL bear rule.

LIII

THE LORD OF RUIN

"Ten of Swords"

FOUR hands holding eight swords, as in the preceding symbol; the points falling away from each other. Two hands hold two swords crossed in the centre, as though their junction had disunited the others. No rose, flower

or bud, is shewn. Above and below are Sun and Gemini, representing the Decan.

Almost a worse symbol than the Nine of Swords. Undisciplined, warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jollity therewith. A marplot, loving to overthrow the happiness of others; a repeater of things; given to much unprofitable speech, and of many words. Yet clever, eloquent, etc., according to dignity.

Malkuth of HB:V (Ruin, death, defeat, disruption).

Herein the Angels HB:DMBYH and HB:MNQAL reign.

LIV

THE LORD OF LOVE

"Two of Chalices"

A WHITE Radiant Hand, issuant from the lower part of the card from a cloud, holds lotuses. A lotus flower rises above water, which occupies the lower part of the card rising above the hand. From this flower rises a stem, terminating near the top of the card in another lotus, from which flows a sparkling white water, as from a fountain. Crossed on the stem just beneath are two dolphins, Argent and Or, on to which the water falls, and from which it pours in full streams, like jets of gold and silver, into two cups; which in their turn overflow, flooding the lower part of the card. Venus and Cancer above and below.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety: but if ill dignified --- folly, dissipation, waste, silly actions.

Chokmah of HB:H (Marriage, love, pleasure).

Therein rule the Angels HB:AVa'aAL and HB:ChBVIH.

LV

THE LORD OF ABUNDANCE

"Three of Chalices"

A WHITE Radiating Hand, as before, holds a group of lotuses or water-lilies, from which two flowers rise on either side of, and overhanging the top cup; pouring into it the white water. Flowers in the same way pour white water into the lower cups. All the cups overflow; the topmost into the two others, and these upon the lower part of the card. Cups are arranged in an erect equilateral triangle. Mercury and Cancer above and below.

Abundance, plenty, success, pleasure, sensuality, passive success, good luck and fortune; love, gladness, kindness, liberality.

Binah of HB:H (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment).

Therein the Angels HB:RAHAL and HB:YBVIH are lords.

LVI

THE LORD OF BLENDED PLEASURE

"Four of Chalices"

FOUR cups: the two upper overflowing into the two lower, which do not overflow. An Angelic Hand grasps a branch of lotus, from which ascends a stem bearing one flower at the top of the card, from which the white water flows into the two upper cups. From the centre two leaves pass right and left, making, as it were, a cross between the four cups. Above and below are the symbols Moon and Cancer for the Decan.

Success or pleasure approaching their end. A stationary period in happiness, which may, or may not, continue. It does not mean love and marriage so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftly, hunting and pursuing. Acquisition by contention: injustice sometimes; some drawbacks to pleasure implied.

Chesed of HB:H (Receiving pleasure or kindness from others, but some discomfort therewith).

Therein rule the great Angels HB:HYYAL and HB:MVMYH.

BRIEF MEANING OF TWENTY-TWO KEYS

0. IF the question refers to spiritual matters, the Fool means idea, thought, spirituality, that which endeavours to transcend Earth. But if question is material, it means folly, stupidity, eccentricity, or even mania.

1. Skill, wisdom, adaptation, craft, cunning, or occult wisdom or power.

2. Change, alternation, increase and decrease, fluctuation; whether for good or evil depends on the dignity.

3. Beauty, happiness, pleasure, success. But with very bad dignity it means luxury, dissipation.

4. War, conquest, victory, strife, ambition.

5. Divine wisdom, manifestation, explanation, teaching, occult force voluntarily invoked.

6. Inspiration (passive, mediumistic), motive power, action.

7. Triumph, victory, health (sometimes unstable).

8. Eternal justice. Strength and force, but arrested as in act of judgment. May mean law, trial, etc.

9. Wisdom from on high. Active divine inspiration. Sometimes "unexpected current."

10. Good fortune, happiness (within bounds). Intoxication of success.

11. Courage, strength, fortitude, power passing on to action. Obstinacy.

12. Enforced sacrifice, punishment, loss, fatal and not voluntary, suffering.

13. Time, age, transformation, change involuntary (as opposed to 18, Pisces). Or death, destruction (only latter with special cards). [Specially, a sudden and quite unexpected change.]

14. Combination of forces, realization, action (material effect, good or evil).

15. Materiality, material force, material temptation, obsession.

16. Ambition, fighting, war, courage, or destruction, danger, fall, ruin.

17. Hope, faith, unexpected help. Or dreaminess, deceived hope, etc.

18. Dissatisfaction, voluntary change. Error, lying, falsity, deception. This card is very sensitive to dignity.

19. Glory, gain, riches. With "very" evil cards it means arrogance, display, vanity.

20. Final decision, judgment, sentence, determination of a matter without appeal, "on its plane."

21. The matter itself. Synthesis, world, kingdom. Usually denotes actual subject of question, and therefore depends entirely on accompanying cards.

[This table is very unsatisfactory. Each card must be most carefully meditated, taking all its correspondences, and a clear idea formed.]

Princes and Queens shew almost always actual men and women connected with the matter.

But the Kings (Knights) sometime represent coming or going of a matter, according as they face.

The Princesses shew opinions, thoughts, ideas, either in harmony with or opposed to, the subject.

A Majority of Wands	.	Energy, opposition, quarrel.
"	Cups	. Pleasure, merriment.
"	Swords	. Trouble, sadness, sickness, death.
"	Pentacles	. Business, money, possessions.
"	Keys.	. Strong forces beyond the Querent's control.
"	Court Cards.	. Society, meetings of many persons.
"	Aces.	. Strength generally. Aces are always strong cards.
4 Aces	.	. Great power and force.
3 Aces	.	. Riches, success.
4 Kings (Knights)	.	. Swiftmess, rapidity.
3 " "	.	. Unexpected meetings. Knights, in general, shew news.
4 Queens	.	. Authority, influence.
3 Queens	.	. Powerful friends.
4 Princes	.	. Meetings with the great.
3 Princes	.	. Rank and honour.
4 Princesses	.	. New ideas or plans.
3 Princesses	.	. Society of the young.
4 Tens	.	. Anxiety, responsibility.
3 Tens	.	. Buying and selling (commerce).
4 Nines	.	. Added responsibilities.
3 Nines	.	. Much correspondence.
4 Eights	.	. Much news.
3 Eights	.	. Much journeying.
4 Sevens	.	. Disappointments.
3 Sevens	.	. Treaties and compacts.
4 Sixes	.	. Pleasure.
3 Sixes	.	. Gain, success.
4 Fives	.	. Order, regularity.
3 Fives	.	. Quarrels, fights.
4 Fours	.	. Rest, peace.
3 Fours	.	. Industry.
4 Threes	.	. Resolution, determination.
3 Threes	.	. Deceit.
4 Twos	.	. Conferences, conversations.
3 Twos	.	. Reorganization, recommendation.

OF THE DIGNITIES

A CARD is strong or weak, well dignified or ill dignified, according to the cards next to it on either side.

Cards of the same suit on either side strengthen it greatly, for good or evil according to their nature.

Cards of opposite natures on either side weaken it greatly, for either good or evil.

Swords are inimical to Pentacles.

Wands are inimical to Cups.

Swords are friendly with Cups and Wands.

Wands are friendly with Swords and Pentacles.

If a card fall between two other which are mutually contrary, it is not much affected by either.

A METHOD OF DIVINATION BY THE TAROT

[This method is that given to students of the grade Adept Adeptus Minor in the R. R. et A. C. But it has been revised and improved, while certain safeguards have been introduced in order to make its abuse impossible. --- O.M.]

1. THE Significator.

Choose a card to represent the Querent, using your knowledge or judgment of his character rather than dwelling on his physical characteristics.

2. Take the cards in your left hand. In the right hand hold the wand over them, and say: I invoke thee, I A O, that thou wilt send H R U, the great Angel that is set over the operations of this Secret Wisdom, to lay his hand invisibly upon these consecrated cards of art, that thereby we may obtain true knowledge of hidden things, to the glory of thine ineffable Name. Amen.

3. Hand the cards to Querent, and bid him think of the question attentively, and cut.

4. Take the cards as cut, and hold as for dealing.

"First Operation"

This shows the situation of the Querent at the time when he consults you.

1. The pack being in front of you, cut, and place the top half to the left.

2. Cut each pack again to the left.

3. These four stack represent I H V H, from right to left.

4. Find the Significator. It be in the HB:Y pack, the question refers to work, business, etc.; if in the HB:H pack, to love, marriage, or pleasure; if in the HB:H pack, to money, goods, and such purely material matters.

5. Tell the Querent what he has come for: if wrong, abandon the divination.

6. If right, spread out the pack containing the Significator, face upwards.

Count the cards from him, in the direction in which he faces.

The counting should include the card from which you count.

For Knights, Queens and Princes, count 4.

For Princesses, count 7.

For Aces, count 11.

For small cards, count according to the number.

For trumps, count 3 for the elemental trumps; 9 for the planetary trumps; 12 for the Zodiacal trumps.

Make a "story" of these cards. This story is that of the beginning of the affair.

7. Pair the cards on either side of the Significator, then those outside them, and so on. Make another "story," which should fill in the details omitted in the first.

8. If this story is not quite accurate, do not be discouraged. Perhaps the Querent himself does not know everything. But the main lines ought to be laid down firmly, with correctness, or the divination should be abandoned.

"Second Operation"

Development of the Question

1. Shuffle, invoke suitably, and let Querent cut as before.
2. Deal cards into twelve stacks, for the twelve astrological houses of heaven.
3. Make up your mind in which stack you ought to find the Significator, "e.g." in the seventh house if the question concerns marriage, and so on.
4. Examine this chosen stack. If the Significator is not there, try some cognate house. On a second failure, abandon the divination.
5. Read the stack counting and pairing as before.

"Third Operation"

Further Development of the Question

1. Shuffle, etc., as before.
2. Deal cards into twelve stacks for the twelve signs of the Zodiac.
3. Divine the proper stack and proceed as before.

"Fourth Operation"

Penultimate Aspects of the Question

1. Shuffle, etc., as before.
 2. Find the Significator: set him upon the table; let the thirty-six cards following form a ring round him.
 3. Count and pair as before.
- [Note that the nature of each Decan is shewn by the small card attributed to it, and by the symbols given in Liber DCCLXXVII, cols. 149-151.]

"Fifth Operation"

Final Result

1. Shuffle, etc., as before.
 2. Deal into ten packs in the form of the Tree of Life.
 3. Make up your mind where the Significator should be, as before; but failure does not here necessarily imply that the divination has gone astray.
 4. Count and pair as before.
- [Note that one cannot tell at what part of the divination the present time occurs. Usually Op. 1 seems to indicate the past history of the question; but not always so. Experience will teach. Sometimes a new current of high help may show the moment of consultation.]

I may add that in material matters this method is extremely valuable. I have been able to work out the most complex problems in minute detail. O.M.]

LIBER

LXXXI

THE TAO TEH KING

a new translation

by

KO YUEN.

CHAPTER I

THE NATURE OF THE TAO.

1. The Tao-Path is not the All-Tao. The Name is not the Thing named.<<Tao parallels Pleroma, Shiva, Jod, etc. Teh parallels Logos, Sakti, He, etc. But the conception of Laotze unites all these at their highest. The best parallel is given in Liber CCXX, Caps. I. and II., where Hadit is Tao and Nuit, Teh -- (Yet these are in certain aspects interchanged!) The point of this paragraph is to make discrimination or definition, not to assert the superiority of either conception. The illusion of any such preference would depend on the Grade of Initiation of a Student. A Magus 9 Degree = 2 Square of A.'. A.'. would doubtless esteem the Path of "Becoming" as his Absolute, for the law of his Grade is Change (see Liber I. vel Magi.) But -- who knows? -- an ipsissimus 10 Degree = 1 Square might find a conception to transcend even this. For instance, one might interpret this first paragraph as saying that Becoming is not Tao, but that Tao is a Being whose nature is Becoming. Matter and Motion cannot exist separately. The reader should regard every verse of this Book as a text worth of the most intense and prolonged meditation. He will not understand the Book thoroughly until he has wrought his mind into its proper shape in the great Forge of Samadhi.>>

2. Unmanifested, it is the Secret Father of

Heaven ##### and Earth #####
#####;

manifested, it is their Mother.<<This doctrine is the initiated teaching to hint at which priests invented legends of parthenogenesis. ---{WEH NOTE: This footnote includes the diagram of the Trigrams on the Tree of Life, but the diagram has been moved to the next page for reasons of space.}>>

3. To understand this Mystery, one must be fulfilling one's will,<<In a moral state, therefore, without desire, frictionless.>> and if one is not thus free, one will but gain a smattering of it.

4. The Tao is one, and the Teh but a phase thereof. The abyss of this Mystery is the Portal of Serpent-Wonder.<<Cf. Berashith for the identity of the phases of "0 Degree" and "something." Serpent-Wonder refers to the Magical Force called Kundalini.>>

THE ENERGY - SOURCE OF THE SELF.

1. All men know that beauty and ugliness are correlatives, as are skill and clumsiness; one implies and suggests the other.
2. So also existence and non-existence pose the one the other;<<I.e., the thought of either implies its opposite.>> so also is it with ease and difficulty, length and shortness; height and lowness. Also Music exists through harmony of opposites;<<nay, even.
This shows how the Tao realizes itself through its projection in correlative phases, expressing 0 as + 1 + (-1); to speak like a Qabalist or an electrician.>> time and space depend upon contraposition.
3. By the use of this method, the sage can fulfil his will without action, and utter his word without speech.<<Our activity is due to the incompleteness of the summing-up of Forces. Thus a man proceeds to walk East at four miles an hour, though he is already traveling in that direction at over 1,000 miles an hour! The end of the Meditation on Action is the realization of Hadit; wherefore any action would be a disturbance of that perfection. This being understood of the True Self, the Mind and Body proceed untrammelled in their natural path without desire on the part of the Self.>>
4. All things arise without diffidence; they grow, and none interferes; they change according to their natural order, without lust of result. The work is accomplished; yet continueth in its orbit, without goal. This work is done unconsciously; this is {2} why its energy is indefatigable.

{3}

CHAPTER III

QUIETING FOLK.

1. To reward merit is to stir up emulation; to prize rarities is to encourage robbery; to display desirable things is to excite the disorder of covetousness.
2. Therefore, the sage governeth men by keeping their minds and their bodies at rest, contenting the one by emptiness, the other by fullness. He satisfieth their desires, thus fulfilling their wills, and making them frictionless; and he maketh them strong in body, to a similar end.
3. He delivereth them from the restlessness of knowledge and the cravings of discontent. As to those who have knowledge already, he teacheth them the way of non-action. This being assured, there is no disorder in the world.<<A lecture on the Labour Problem.>> {4}

CHAPTER IV

THE SPRING WITHOUT SOURCE.

1. The Tao resembleth the emptiness of Space; to employ it, we must avoid creating ganglia.<<See Liber CCXX...I.22, "let there be no difference made among you between any one thing & any other thing." {WEH NOTE: Quotation corrected from: "make no difference between any one thing and any other thing"} Inequality (an Illusion) and disorder necessarily result from the departure from homogeneity.>> Oh Tao, how vast art Thou, the Abyss of Abysses, thou Holy and Secret Father of all Fatherhoods of Things!
2. Let us make our sharpness blunt;<<For sharpness implies a concentration.>> let us loosen our complexes;<<For these are the ganglia of thought, which must be destroyed.>> let us<<On the same principles. Cf. the Doctrine in CCXX as to the "space-marks". The stars are blemishes, so to speak, on the continuity of Nuit. >> tone down our brightness to the general obscurity. Oh Tao, how still art thou, how pure, continuous One beyond Heaven!
3. This Tao hath no Father; it is beyond all other conceptions, higher than the highest. {5}

CHAPTER V

THE FORMULA OF THE VACUUM.

1. Heaven and earth proceed without motive, but casually in their order of nature, dealing with all things carelessly, like used talismans. So also the sages deal with their people, not exercising benevolence, but allowing the nature of all to move without friction.
2. The Space between heaven and earth<<I.e., the six trigrams between

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is their breathing apparatus:<<and so these must not be interfered with.>> Exhalation is not exhaustion, but the complement of Inhalation, and this equally of that. Speech<<by interfering with this regular order of breathing.
References to the trigrams of the Yi King must be explained by that Book. It would be impossible to elucidate such passages in a note. Ko Yuen is now at work to prepare an edition of the Yi.>> exhausteth; guard thyself, therefore, maintaining the perfect freedom of thy nature. {6}

CHAPTER VI

THE PERFECTING OF FORM.

1. The Teh is the immortal enemy of the Tao, its feminine aspect. Heaven and Earth issued from her Gate; this Gate is the Root of their World-Sycamore. Its operation is of pure Joy and Love, and faileth never.<<Cf. in The Book of Wisdom or Folly, the doctrine of "The Play of Nuit.">> {7}

CHAPTER VII

THE CONCEALMENT OF THE LIGHT.

1. Heaven and Earth are mighty in continuance, because their work is delivered from the lust of result.
2. Thus also the sage, seeking not any goal, attaineth all things; he doth not interfere in the affairs of his body, and so that body acteth without friction. It is because he meddleth not with personal aims that these come to pass with simplicity.<<See CCXX as to "lust of result." The general idea of the Way of the Tao is that all evil is interference. It is unnatural action which is error. None {sic} action is commendable only as a corrective of such; to interfere with one's own true Way is Restriction, the word of Sin.>> {8}

CHAPTER VIII

THE NATURE OF PEACE.

1. Admire thou the High Way of Water! Is not Water the soul of the life of things, whereby they change? Yet it seeketh its level, and abideth content in obscurity. So also it resembleth the Tao, in this Way thereof!<<Hydrogen and chlorine (for example) will not unite when perfectly dry. Dryness is immobility or death. (Cf. Book of Wisdom or Folly, the doctrine concerning Change.)>>
2. The virtue of a house is to be well-placed; of the mind, to be at ease in silence as of Space; of societies, to be well-disposed; of governments, to maintain quietude; of work, to be skillfully performed; and of all motion, to be made at the right time.<<In all these illustrations, Laotze deprecates restlessness or friction.>>
3. Also it is the virtue of a man to abide in his place without discontent; thus offendeth he no man.<<This gives point to the previous paragraph. It is all another way of saying "Do what thou wilt." >> {9}

CHAPTER IX

THE WAY OF RETICENCE.

1. Fill not a vessel, lest it spill in carrying. Meddle not with a sharpened point by feeling it constantly, or it will soon become blunted.<<Moderation. Let well alone.>>
2. Gold and jade endanger the house of their possessor. Wealth and honors lead to arrogance and envy, and bring ruin. Is thy way famous and thy

name becoming distinguished? Withdraw, thy work once done, into obscurity; this is the way of Heaven.<<Attend to the work; ignore the byproducts thereof.>> {10}

CHAPTER X

THINGS ATTAINABLE.

1. When soul<<Neschamah.>> and body<<Nephesch.>> are in the bond of love, they can be kept together. By concentration on the breath<<Prana.>> it is brought to perfect elasticity, and one becomes as a babe. By purifying oneself from Samadhi one becomes whole.<<Here we see once more the doctrine of being without friction. Internal conflict leads to rupture. Again, one's Pranayama is to result perfect pliability and exact adjustment to one's environment. Finally, even Sammasamadhi is a defect, so long as it is an experience instead of a constant state. So long as there are two to become one, there are two.>>
2. In his dealing with individuals and with society, let him move without lust of result. In the management of his breath, let him be like the mother-bird.<<I.e., brooding like the Spirit, quiet, without effort.>> Let his intelligence<<Binah.>> comprehend every quarter; but let his knowledge<<Daath.>> cease.<<He must absorb (or understand) everything without conscious knowledge, which is a shock, implying duality, like flint and steel, while understanding is like a sponge, or even like ocean absorbing rivers.>>
3. Here is the Mystery of Virtue.<<Of the Tao and of him that hath it. Virtue -- the Teh.>> It createth all and nourisheth all; yet it doth not adhere to them; it operateth all, but knoweth not of it, nor proclaimeth it; it directeth all, but without conscious control. {11}

CHAPTER XI

THE VALUE OF THE UNEXPRESSED.

1. The thirty spokes join in their nave, that is one; yet the wheel dependeth for use upon the hollow place for the axle. Clay is shapen to make vessels; but the contained space is what is useful. Matter is therefore of use only to mark the limits of the space which is the thing of real value.<<This introduces the doctrine of the Fourth Dimension. Matter is like the lines bounding a plane. The plane is the real thing, the lines infinitely small in comparison, and serving only to define it. So also the "Self" is an imaginary limit marking off the divisions of the Body of God. The errors of Ahamkara (the ego-making faculty) is to take the illusory surface for the Sphere.
Cf. Liber CCXX concerning the Nature of Nuit.>> {12}

CHAPTER XII

THE WITHDRAWAL FROM THE EXTERNAL.

1. The five colors film over Sight; The five sounds make Hearing dull; The five flavours conceal Taste; occupation with motion and action bedevil Mind; even so the esteem of rare things begetteth covetousness and disorder.<<This is the regular Yogi doctrine, and may be tested by experience of various Bhavanas and other proper concentrations. But Laotze draws a parallel for social or political use. To excite cupidity leads to theft at home, and war abroad. It is only too evident to day how neglect of this rule has destroyed civilization; I need not insist on examples of how A's potash, B's iron, C's coal and D's trade routes have caused E to set the world ablaze.>>
2. The wise man seeketh therefore to content the actual needs of the people; not to excite them by the sight of luxuries. He banneth these, and concentrateth on those.<<The present labour troubles are due to the absurd cult of material complexities miscalled prosperity.>> {13}

CHAPTER XIII

THE CONTEMPT FOR CIRCUMSTANCE.

1. Favor and disgrace are equally to be shunned; honour and calamity to be alike regarded as adhering to the personality.<<And, therefore, "ganglia" to be loosened is written, as stated above.>>
2. What is this which is written concerning favour and disgrace? Disgrace is the fall from favour. He then that hath favour hath fear, and its loss begetteth fear yet greater of a further fall. What is this which is written concerning honour and calamity? It is this attachment to the body which maketh calamity possible; for were one bodiless, what evil could befall him?
3. Therefore let him that regardeth himself rightly administer also a kingdom; and let him govern it who loveth it as another man loveth himself.<<This does not mean with extreme devotion, but rather with passionless indifference.>> {14}

CHAPTER XIV

THE SHEWING-FORTH OF THE MYSTERY.

1. We look at it, and see it not; though it is Omnipresent; and we name it the Root-Balance.<<Hadit, the root of Yod.>>
We listen for it, and hear it not, though it is Omniscient; and we name

it the Silence.<<Nuit, the root of He.>>

We feel for it, and touch it not, though it is Omnipotent; and we name it the Concealed.<<Ra-Hoor-Khuit, Kether, the root of Vau. {WEH NOTE: This appears questionable, as the root of Vau and the Sun god both pertain to Tipheret.}>>

These three Virtues hath it, yet we cannot describe it as consisting of them; but, mingling them aright, we apprehend the One.

2. Above, it shineth not; below, it is not dark. It moveth all continuously, without Expression, returning into Naught. It is the Form of That which is beyond Form; it is the Image of the Invisible; it is Change, and Without Limit.<<Cf. Ain, Ain Soph, Ain Soph Aur. Also see "Book of Wisdom or Folly".>>
3. We confront it, and see not its Face; {15} we pursue it, and its Back is hidden from us. Ah! but apply the Tao as in old Time to the work of the present; know it as it was known in the Beginning; follow fervently the Thread of the Tao. {16}

CHAPTER XV

THE APPEARANCE OF THE TRUE NATURE.

1. The adepts of past ages were subtle and keen to apprehend this Mystery, and their profundity was obscurity unto men. Since then they were not known, let me declare their nature.
2. To all seeming, they were fearful as men that cross a torrent in winter flood; they were hesitating like a man in apprehension of them that are about him; they were full of awe like a guest in a great house; they were ready to disappear like ice in thaw; they were unassuming like unworked wood; they were empty as a valley; and dull as the waters of a marsh.
3. Who can clear muddy water? Stillness will accomplish this. Who can obtain rest? Let motion continue equably, and it will itself be peace.
4. The adepts of the Tao, conserving its way, seek not to be actively self-conscious. By their emptiness of Self {17} they have no need to show their youth and perfection; to appear old and imperfect is their privilege. {18}

CHAPTER XVI

THE WITHDRAWAL TO THE ROOT.

1. Emptiness must be perfect, and Silence made absolute with tireless strength. All things pass through the period of action; then they return to repose. They grow, bud, blossom and fruit; then they return to the root. This return to the root is this state which we name Silence; and

this Silence is Witness of their Fulfilment.

2. This cycle is the universal law. To know<<and acquiescence in>> it is the part of intelligence; to ignore it<<or to rebel against it.>> bringeth folly of action, whereof the end is madness. To know it bringeth understanding and peace; and these lead to the identification of the Self with the Not-Self. This identification maketh man a king; and this kingliness groweth unto godhood. That godhood beareth fruit in the mastery of the Tao. Then the man, the Tao permeating him, endureth; and his bodily principles are in harmony, {19} proof against decay, until the hour of his Change. {20}

CHAPTER XVII

THE PURITY OF THE CURRENT.

1. In the Age of Gold, the people were not conscious of their rulers; in the Age of Silver, they loved them, with songs; in the Age of Brass, they feared them; in the Age of Iron, they despised them. As the rulers<<becoming self-conscious.>> lost confidence, so also did the people lose confidence in them.
2. How hesitating did they seem, the Lords of the Age of Gold, speaking with deliberation, aware of the weight of their word! Thus they accomplished all things with success; and the people deemed their well-being to be the natural course of events. {21}

CHAPTER XVIII

THE DECAY OF MANNERS.

1. When men abandoned the Way of the Tao, benevolence and justice became necessary. Then also was need of wisdom and cunning, and all fell into illusion. When harmony ceased to prevail in the six spheres<<The solar system.>> it was needful to govern them by manifesting Sons.<<Dhyana -- buddhas.>>

When the kingdoms and races<<elements, signs, etc.>> became<<Self-conscious and therefore.>> confused, loyal ministers<<archangels.

It is hard at first for the student to grasp the disdain of Laotze for what we call good qualities. But the need for this "good" is created by the existence of "evil", i.e., the restriction of anything from doing its own will without friction. Good is then merely a symptom of evil, and so itself a poison. A man who finds Mercury and Potassium Iodide "good" for him, is a sick man. Frictionless Nourishment is the order of Change, or Life.>> had to appear. {22}

CHAPTER XIX

RETURNING TO THE PURITY OF THE CURRENT.

1. If we forgot our statesmanship and our wisdom, it would be an hundred times better for the people. If we forgot our benevolence and our justice, they would become again like sons, folk of good will. If we forget our machines and our business, there would be no knavery.
2. These new methods despised the olden Way, inventing fine names to disguise their baneness. But simplicity in the doing of the will of every man would put an end to vain ambitions and desires.<<Samuel Butler in Erewhon describes a people who had sense enough to forbid all machinery. Wells, in the War in the Air prophesies the results of not doing so; at the hour of writing, An XV Sun in Scorpio, we are facing the fulfilment of most of this prophecy. And still we make haste to arm!>> {23}

CHAPTER XX

THE WITHDRAWAL FROM THE COMMON WAY.

1. To forget learning is to end trouble. The smallest difference in words, such as "yes" and "yea", can make endless controversy for the scholar.<<Consider the "homoiousios -- homoiousios" quarrel of early Christianity.>> Fearful indeed is death, since all men fear it; but the abyss of questionings, shoreless and bottomless, is worse!
2. Consider the profane man, how he preeneth, as if at feast, or gazing upon Spring from a tower! But as for me, I am as one who yawneth, without any trace of desire. I am like a babe before its first smile. I appear sad and forlorn, like a man homeless. The profane man hath his need filled, ay, and more also. For me, I seem to have lost all I had. My mind is as it were stupefied; it hath no definite shape. The profane man looketh lively and keen-witted; I alone appear blank in my mind. They seem eagerly critical; I appear careless and without perception. I seem to be as one adrift upon the sea, with {24} no thought of an harbor. The profane have each one his definite course of action; I alone appear useless and uncomprehending, like a man from the border. Yea, thus I differ from all other men: but my jewel is the All-Mother!<<Cf. "Afloat in the aether, O my God, my God!" Liber VII. It is the "aimless winging" which gives "joy ineffable" to the self-supported Absolute.>> {25}

CHAPTER XXI

THE INFINITE WOMB.

1. The sole source of energy is the Tao. Who may declare its nature? It is beyond Sense, yet all form is hidden within it. It is beyond Sense, yet all Perceptibles are hidden within it. It is beyond Sense, yet all Being is hidden within it. This Being excites Perception, and the Word thereof. As it was in the beginning, is now, and ever shall be, its Name<<Teh. Zero contains all possibilities, for it may be written $0 = X (-X)$, where X is anything soever and -X its opposite. However complex X may be, it is always to be cancelled by its -X. Thus the universe is always potentially anything and everything, yet actually Nothing.>> operateth continuously, causing all to flow in the cycle of Change, which is Love and Beauty. How do I know this? By my comprehension of the Tao. {26}

CHAPTER XXII

THE GUERDON OF MODESTY.

1. The part becometh the whole. The curve becometh straight; the void becometh full; the old becometh new. He who desireth little accomplisheth his Will with ease; who desireth many things becometh distracted.<<Thus he hath none of them.>>
2. Therefore, the sage concentrateth upon one Will, and it is as a light to the whole world. Hiding himself, he shineth; withdrawing himself, he attracteth notice; humbling himself, he is exalted; dissatisfied with himself,<<since the one Will is not yet attained.>> he gaineth force to achieve his Will. Because he striveth not, no man may contend against him.
3. That is no idle saw of the men of old; "The part becometh the whole"; it is the Canon of Perfection.<<Any part X becomes the whole Zero, by cancelling itself through "love" of -X.>> {27}

CHAPTER XXIII

THE VOID OF NAUGHT.

1. To keep silence is the mark of one who is acting in full accordance with his Will. A fierce wind soon falleth; a storm-shower doth not last all day. Yet Heaven and Earth cause these; and if they fail to make violence continue, how much less can man abide in spasm of passion!
2. With him that devoteth him to Tao, the devotees of Tao are in accord; so also are the devotees of Teh,<<Because Teh is part of Tao.>> yea, even they who fail in seeking those are in accord.<<because to him who has Tao

all things are realized as harmonious.>>

3. So then his brothers in the Tao are joyful, attaining it; and his brothers in the Teh are joyful, attaining it; and they who fail in seeking these are joyful, partaking of it. But if he himself realize not the Tao with calm of confidence, then they also appear lacking in confidence.<<He who has Tao all things rightly disposed; his own failure creates the illusion of general failure.>> {28}

CHAPTER XXIV

EVIL MANNERS.

1. He who standeth a-tiptoe standeth not firm; he who maketh rigid his legs walketh ill. He who preeneth himself shineth not; he who talketh positively is vulgar; he who boasteth is refused acceptance; he who is wise in his own conceit is thought inferior. Such attitudes, to him that hath the view given by understanding the Tao, seem like garbage or like cancer, abhorrent to all. They then who follow the Way<<of Tao.>> do not admit them. {29}

CHAPTER XXV

IMAGES OF THE MYSTERY.

1. Without Limit and Perfect, there is a Becoming, beyond Heaven and Earth. It hath nor motion nor Form; it is alone, it changeth not;<<because it comprehendeth Change.>> it extendeth all ways; it hath no Adversary. It is like the All-Mother.
2. I know not its Name, but I call it the Tao. Moreover, I exert myself, and call it Vastness.
3. Vastness, the Becoming! Becoming, it flieth afar. Afar, it draweth near. Vast is this Tao; Heaven also is Vast; Earth is vast; and the Holy King is vast also.<<for they conform to the Tao.>> In the Universe are Four Vastnesses, and of these is the Holy King.
4. Man followeth the<<magick.>> formula of Earth; Earth followeth that of Heaven, and Heaven that of the Tao. The formula of the Tao is its own Nature. {30}

CHAPTER XXVI

THE NATURE OF MASS.

1. Mass is the fulcrum of mobility; stillness is the father of motion.
2. Therefore the sage King, though he travel afar, remaineth near his supplies. Though opportunity tempt him, he remaineth quietly in proper disposition, indifferent. Should the master of an host of chariots bear himself frivolously? If he attack without support, he loseth his base; if he become a raider, he forfeiteth his throne.<<This is all obvious military metaphor. If we depart from the Tao, we become engaged in futile activities which lead nowhere, and we find ourselves in the Abyss of Choronzon.>> {31}

CHAPTER XXVII

SKILL IN THE METHOD.

1. The experienced traveler concealeth his tracks; the clever speaker giveth no chance to the critic; the skilled mathematician useth no abacus; the ingenious safesmith baffleth the burglar without the use of bolts, and the cunning binder without ropes and knots.<<The reference is to certain "puzzles," as we should call them, common in China.>> So also the sage, skilled in man-emancipation-craft, useth all men; understanding the value of everything, he rejecteth nothing. This is called the Occult Regimen.
2. The adept is then master to the zelator, and the zelator assisteth and honoreth the adept. Yet unless these relations were manifest, even the most intelligent observer might be perplexed as to which was which. This is called the Crown of Mystery.<<The adept has become so absolutely natural that he appears unskillful. Ars est celare artem. It is only he who has started on the Path that can divine how sublime is the Master.>> {32}

CHAPTER XXVIII

THE RETURN TO SIMPLICITY.

1. Balance thy male strength with thy female weakness and thou shalt attract all things, as the ocean absorbeth all rivers; for thou shalt formulate the excellence of the Child<<WEH NOTE: The TS has a mark for a footnote at this point. None is found in the end notes to match it. Crowley's intent cannot be definitely defined, but probably relates to the "Childe" of LIBER AL, possibly as Hoor-pa-Kraat.>> eternal, simple, and perfect. Knowing the light, remain in the Dark. Manifest not thy Glory, but thine obscurity. Clothed in this Child-excellence eternal, thou hast attained the Return of the First State. Knowing splendour of Fame, cling to Obloquy and Infamy; then shalt thou remain as in the Valley to which flow all waters, the lodestone to fascinate all men. Yea, they shall hail in

thee this Excellence, eternal, simple and perfect, of the Child.

2. The raw material, wrought into form, produceth vessels.<<Homogeneous developed into heterogeneous: 0 Degree understood as"something.">> So the sage King formulateth his Wholeness in divers Offices; and his Law<<being concordant with the nature of his people.>> is without violence or constraint. {33}

CHAPTER XXIX

REFRAINING FROM ACTION.

1. He that, desiring a kingdom, exerteth himself to obtain it, will fail. A Kingdom is of the nature of spirit, and yieldeth not to activity. He who graspeth it, destroyeth it; he who gaineth it, loseth it.<<The usurper merely seizes the throne; the people are not with him, as with one who becomes king by virtue of natural fitness. The usurper has but the mask of power.>>
2. The wheel of nature revolveth constantly; the last becometh first, and the first last; hot things grow cold, and cold things hot; weakness overcome strength; things gained are lost anon. Hence the wise man avoideth effort, desire and sloth.<<Effort is the Rajo-Guna, and makes one go faster than is natural. Sloth is the Tamo-Guna, and makes one go slower than is natural. Desire is the disturbance of the Satwa-Guna, exciting the lust of Change, in one direction or the other, from the natural.
Things gained: see Liber AL cap II vv {WEH NOTE: not in TS, but sometimes added: 57-60}.>> {34}

CHAPTER XXX

A WARNING AGAINST WAR.

1. If a king summon to his aid a Master of the Tao, let Him not advise recourse to arms. Such action certainly bringeth the corresponding reaction.
2. Where armies are, are weeds. Bad harvests follow great hosts.
3. The good general striketh decisively, once and for all. He does not risk<<counter-attack.
In other words, he acts according to the rules of the game, without losing his head by vain-glory, ambition or hatred.>> by overboldness. He striketh, but doth not vaunt his victory. He striketh according to strict law of necessity, not from desire of victory.
4. Things become strong and ripe, then age. This<<forcing-on of strength, instead of allowing natural growth.>> is discord with the Tao; and what

is not at one with the Tao soon cometh to an end. {35}

CHAPTER XXXI

COMPOSING QUARREL.

1. Arms, though they be beautiful, are of ill omen, abominable to all created beings. They who have the Tao love not their use.
2. The place of honour is on the right in wartime; so thinketh the man of distinction. Sharp weapons are ill-omened, unworthy of such a man; he useth them only in necessity. He valueth peace and ease, desireth not violence of victory. To desire victory is to desire the death of men; and to desire that is to fail to propitiate the people.
3. At feasts, the left hand is the high seat; at funerals, the right. The second in command of the army leadeth the left wing, the commander-in-chief, the right wing; it is as if the battle were a rite of mourning! He that hath slain most men should weep for them most bitterly; so then the place of the victor is assigned to him with philosophical propriety. {36}

CHAPTER XXXII

THE WISDOM OF TEH.

1. The All-Tao<<comprehending Change within itself.>> hath no name.
2. It is That Minute Point<<Hadit.>> yet the whole world dare not contend against him that hath it. Did a lord or king gain it and guard it, all men would obey him of their own accord.
3. Heaven and Earth combining under its spell, shed forth dew,<<This "dew" refers to the Elixir of the Fraternity R.C. and of the O.T.O. It has been described, with proper caution, in various passages of "The Equinox" and of "The Book of Lies.">> extending throughout all things of its own accord, without man's interference.
4. Tao, in its phase of action, hath a name. Then men can comprehend it; when they do this, there is no more risk of wrong or ill-success.
5. As the great rivers and the oceans are to the valley streams, so is the Tao to the whole universe. {37}

CHAPTER XXXIII

THE DISCRIMINATION (VIVEKA) OF TEH.

1. He who understandeth others understandeth Two; but he who understandeth himself understandeth One. He who conquereth others is strong; but he who conquereth himself is stronger yet.<<For the same reason as in the first sentence.>>
Contentment is riches; and continuous action<<equable and carefree;>> is Will.
2. He that adapteth himself perfectly to his environment, continueth for long; he who dieth without dying, liveth for ever.<<The last paragraph refers once more to a certain secret practice taught by the O.T.O. See, in particular, the Book of Lies.>> {38}

CHAPTER XXXIV

THE METHOD OF ATTAINMENT.

1. The Tao is immanent; it extendeth to the right hand as to the left.
2. All things derive from it their being; it createth them, and all comply with it. Its work is done, and it proclaimeth it not. It is the ornament of all things, yet it claimeth not fief of them; there is nothing so small that it inhabiteth not, and informeth it. All things return without knowledge of the Cause thereof; there is nothing so great that it inhabiteth not, and informeth it.
3. In this manner also may the Sage perform his Works. It is by not thrusting himself forward that he winneth to his success. {39}

CHAPTER XXXV

THE GOOD WILL OF THE TEH.

1. The whole world is drawn to him that hath the likeness of the Tao.<<I.e., the Teh.>> Men flock unto him, and suffer no ill, but gain repose, find peace, enjoy all ease.
2. Sweet sounds and cates lure the traveler from his way. But the Word of the Tao; though it appear harsh and insipid, unworthy to hearken or to behold; hath his use all inexhaustible. {40}

CHAPTER XXXVI

THE HIDING OF THE LIGHT.

1. In order to draw breath, first empty the lungs; to weaken another, first strengthen him; to overthrow another, first exalt him; to despoil another, first load him with gifts; this is called the Occult Regimen.
2. The soft conquereth the hard; the weak pulleth down the strong.
3. The fish that leaveth ocean is lost; the method of government must be concealed from the people.<<The single argument that can be aduced in favour of an Enlightened Democracy is that it provides more completely for the fooling of the Sovereign People than any other known system.>> {41}

CHAPTER XXXVII

THE RIGHT USE OF GOVERNMENT.

1. The Tao proceedeth by its own nature, doing nothing; therefore there is no doing which it comprehendeth not.
2. If kings and princes were to govern in this manner, all things would operate aright by their own motion.
3. If this transmutation were my object, I should call it Simplicity. Simplicity hath no name nor purpose; silently and at ease all things go well. {42}

PART II

CHAPTER XXXVIII

CONCERNING THE TEH.

1. Those who possessed perfectly the powers<<Teh.>> did not manifest them, and so they preserved them. Those who possessed them imperfectly feared to lose them, and so lost them.
2. The former did nothing, nor had need to do. The latter did, and had need to do.
3. Those who possessed benevolence exercised it, and had need it; so also was it with them who possessed justice.
4. Those who possessed the conventions displayed them; and when men would not agree, they made ready to fight them.<<Teh appears as Chokmah-Binah, Benevolence as Chesed, Justice as Geburah, Convention as Tiphereth. Thus Kether alone is "safe"; even Chokmah-Binah risks fall unless it keeps Silence.>>
5. Thus, when the Tao was lost, the Magick Powers appeared; then, by successive degradations, came Benevolence, Justice, Convention. {43}
6. Now convention is the shadow of loyalty and good will, and so the herald of disorder. Yea, even Understanding is but a Blossom of the Tao, and foreshadoweth Stupidity.<<This repeats the doctrine of the danger of Binah. The attack on Tipereth is to be regarded as a reference to the "Fall", death of Hiram at high noon, etc. etc.>>
7. So then the Tao-Man holdeth to Mass, and avoideth Motion; he is attached to the Root, not to the flower. He leaveth the one, and cleaveth to the other.<<That is, if his road be towards the Tao. In our language, he adores Nuit; but the Perfect Man, when he needs to manifest, is on the opposite curve. Cf. the "Book Of Lies"; "The Brothers of the A.'. A.'. are Women; the Aspirants to A.'. A.'. are Men.">> {44}

CHAPTER XXXIX

THE LAW OF THE BEGINNING.

1. These things have possessed the Tao from the beginning: Heaven, clear and shining; Earth, steady and easy; Spirits, mighty in Magick; Vehicles,<<"Spirits" and "Vehicles" refer to the Lance and Cup, correlatives of Heaven and Earth.>> overflowing with Joy; all that hath life; and the rulers of men. All these derive their essence from the Tao.
2. Without the Tao, Heaven would dissolve Earth disrupt, Spirits become impotent; Vehicles empty; living things would perish and rulers lose their power.
3. The root of grandeur is humility, and the strength of exaltation in its base. Thus rulers speak of themselves as "Fatherless," "Virtueless,"

"Unworthy," proclaiming by this that their Glory is in their shame.<<It is the invisible that is all-important: See Cap. II.>> So also the virtue of a Chariot is not any of the parts of a Chariot, if they be numbered.<<Cf. "The Questions of King Milinda." where is the discussion of what a carriage really is.>> They do not seek to appear fine like jade, but inconspicuous like common stone.<<English good manners are similarly inconspicuous, and were so devised as a protection. Jade is liable to be seized and carved; ordinary stone may escape. (Cf. Kwang-tze on the rotten tree, etc. Zan Kien Shieh. S. B. E. XXXIX, p.217.>> {45}

CHAPTER XL

OMITTING UTILITY.

1. The Tao proceeds by correlative curves, and its might is in weakness.
2. All things arose from the Teh, and the Teh budded from the Tao.<<The law of the Tao is constant compensation; its method is always to redress the balance, and reduce the equation to zero. In its action it resembles the form of Energy which we call gravitation very closely. It is an inertia always tending to minimize stress.>> {46}

CHAPTER XLI

THE IDENTITY OF THE DIFFERENTIAL.

1. The best students, learning of the Tao, set to work earnestly to practice the Way. Mediocre students now cherish it, now let it go. The worst students mock at it. Were it not thus mocked, it were unworthy to be Tao.
2. Thus spake the makers of Saws: the Tao at its brightest is obscure. Who advanceth in that Way, retireth. Its smooth Way is rough. Its summit is a valley. Its beauty is ugliness. Its wealth is poverty. Its virtue, vice. Its stability is change. Its form is without form. Its fullness is vacancy. Its utterance is silence. Its reality is illusion.
3. Nameless and imperceptible is the Tao; but it informeth and perfecteth all things. {47}

CHAPTER XLII

THE VEILS OF THE TAO.

1. The Tao formulated the One.<<Kether or the First Aethyr.>>
The One exhaled the Two.<<Chokmah-Binah or Yin and Yang.>>
The Two were parents of the Three.<<The second Triad.>>
The Three were parents of all things.<<The third Triad and Malkuth.>>
All things pass from Obscurity to Manifestation, inspired harmoniously by
the Breath of the Void.<<The Tao.>>
2. Men do not like to be fatherless, virtueless, unworthy: yet rulers
describe themselves by these names. Thus increase bringeth decrease to
some, and decrease bringeth increase to others.
3. Others have taught thus; I consent to it. Violent men and strong die not
by natural death. This fact is the foundation of my law. {48}

CHAPTER XLIII

THE COSMIC METHOD.

1. The softest substance<<Water-Yoni.>> hunteth down the hardest;<<rock-
Lingam.>> the unsubstantial<<the Luminiferous ether.>> penetrateth where
there is no opening. Here is the Virtue of Inertia.
2. Few are they who attain: whose speech is Silence, whose Work is Inertia.
{49}

CHAPTER XLIV

MONITORIAL.

1. What shall it profit a man if he gain fame or wealth, and lose his life?
2. If a man cling to fame or wealth, he risketh what is worth more.
3. Be content, not fearing disgrace. Act not, and risk not criticism. Thus
live thou long, without alarm. {50}

CHAPTER XLV

THE OVERFLOWING OF TEH.

1. Despise thy masterpieces; thus renew the vigor of thy creation.

Deem thy fullness emptiness; thus shall thy fullness never be empty.
Let the straight appear crooked to thee, thy Craft clumsiness; thy Musick discord.

2. Exercise moderateth cold; stillness heat. To be pure<<Brahmacharya -- Chastity in the secret Parzifal -- O.T.O. sense. See also the Khing Kang King.>> and to keep silence, is the True Law of all that are beneath Heaven. {51}

CHAPTER XLVI

THE WITHDRAWAL FROM AMBITION.

1. When the Tao beareth away on Earth, men put swift horses to night-carts. When it is neglected, they breed chargers in the border marches.
2. There is no evil worse than ambition; no misery worse than discontent; no crime greater than greed. Content of mind is peace and satisfaction eternal. {52}

CHAPTER XLVII

THE VISION OF THE DISTANT.

1. One need not pass his threshold to comprehend all that is under Heaven, nor to look out from his lattice to behold the Tao Celestial. Nay! but the farther a man goeth, the less he knoweth.
2. The sages acquired their knowledge without travel; they named all things aright without beholding them; and, acting without aim, fulfilled their Wills. {53}

CHAPTER XLVIII

OBLIVION OVERCOMING KNOWLEDGE.

1. The scholar seeketh daily increase of knowing; the sage of Tao daily decrease of doing.
2. He decreaseth it, again and again, until he doth no act with the lust of result. Having attained this Inertia all accomplisheth itself.
3. He who attracteth to himself all that is under Heaven doth so without

effort. He who maketh effort is not able to attract it. {54}

CHAPTER XLIX

THE ADAPTABILITY OF THE TEH.

1. The wise man hath no fixed principle; he adapteth his mind to his environment.
2. To the good I am good, and to the evil I am good also; thus all become good. To the true I am true, and to the false I am true; thus all become true.
3. The sage appeareth hesitating to the world, because his mind is detached. Therefore the people look and listen to him, as his children; and thus doth he shepherd them. {53}

CHAPTER L

THE ESTIMATION OF LIFE.

1. Man cometh into life, and returneth again into death.
2. Three men in ten conserve life; three men in ten pursue death.
3. Three men also in ten desire to live, but their acts hasten their journey to the house of death. Why is this? Because of their efforts to preserve life.
4. But this I have heard. He that is wise in the economy of his life, whereof he is warden for a season, journeyeth with no need to avoid the tiger or the rhinoceros, and goeth uncorseted among the warriors with no fear of sword or lance. The rhinoceros findeth in him no place vulnerable to its horn, the tiger to its claws, the weapon to its point. Why is this? Because there is no house of death in his whole body. {56}

CHAPTER LI

THE TEH AS THE NURSE.

1. All things proceed from the Tao, and are sustained by its forth-flowing virtue. Every one taketh form according to his nature, and is perfect, each in his particular Way. Therefore, each and every one of them

glorify the Tao, and worship its forth-flowing Virtue.

2. This glorifying of the Tao, this worship of the Teh, is constantly spontaneous, and not by appointment of Law.
3. Thus the Tao buddeth them out, nutureth them, developeth them, sustaineth them, perfecteth them, ripeneth them, upholdeth them, and reabsorbeth them.
4. It buddeth them forth, and claimeth not lordship over them; it is overseer of their changes, and boasteth not of his puissance; perfecteth them, and interfereth not with their Ways; this is called the Mystery of its Virtue. {57}

CHAPTER LII

THE WITHDRAWAL INTO THE SILENCE.

1. The Tao buddeth forth all things under Heaven; it is the Mother of all.
2. Knowing the Mother, we may know her offspring. He that knoweth his Mother, and abideth in Her nature, remaineth in surety all his days.
3. With the mouth closed, and the Gates of Breath controlled, he remaineth at ease all his days. With the mouth open, and the Breath directed to outward affairs, he hath no surety all his days.
4. To perceive that Minute Point<<Hadith.>> is True Vision; to maintain the Soft and Gentle<<Nuith.>> is True Strength.
5. Employing harmoniously the Light Within<<Ra-Hoor-Khuith. Paragraphs 3-5 refer to certain technical practices which may be studied in "Book 4", "The Equinox" and "Liber AL vel. CCXX".>> so that it returneth to its Origin, one guardeth even one's body from evil, and keepeth Silence before all men. {58}

CHAPTER LIII

THE WITNESS OF GREED.

1. Were I discovered by men, and charged with government, my first would be lest I should become proud.
2. The true Path is level and smooth; but men love by-paths.
3. They adorn their courts, but they neglect their fields, and leave their storehouses empty. They wear elaborate and embroidered robes; they gird themselves with sharp swords; they eat and drink with luxury; they heap up goods; they are thievish and vainglorious. All this is opposite to

the Way of Tao. {59}

CHAPTER LIV

THE WITNESS OF WISDOM.

1. If a man plant according to the Tao it will never be uprooted; if he thus gather, it will never be lost. His sons and his son's sons, one following another, shall honour the shrine of their ancestor.
2. The Tao, applied to oneself, strengtheneth the Body,<<Teh>> to the family, bringeth wealth;<<Teh>> to the district, prosperity;<<Teh>> to the state, great fortune.<<Teh>> Let it be the Law of the Kingdom, and all men will increase in virtue.<< Teh.
Teh is always the Magick Power; it need not be explained diversely as in the text.>>
3. Thus we observe its effect in every case, as to the person, the family, the district, the state, and the kingdom.
4. How do I know that this is thus universal under Heaven?
By experience. {60}

CHAPTER LV

THE SPELL OF THE MYSTERY.

1. He that hath the Magick powers<<Teh.>> of the Tao is like a young child. Insects will not sting him or beasts or birds of prey attack him.
2. The young child's bones are tender and its sinews are elastic, but its grasp is firm.<<A baby can hang from a bough for quite an indefinitely long period. This is because of monkey-atavism; in other words, it is the subconscious of the child that is at work. This subconsciousness is of its true nature, therefore, in accord with the Tao.>> It knoweth nothing of the Union of Man and Woman, yet its Organ may be excited. This is because of its natural perfection. It will cry all day long without becoming hoarse, because of the harmony of its being.
3. He who understandeth this harmony knoweth the mystery of the Tao, and becometh a True Sage. All devices for inflaming life, and increasing the vital Breath,<<Prana.>> by mental effort<<Hatha-Yoga, etc.>> are evil and factitious.
4. Things become strong, then age. This<<forcing-on of strength instead of allowing natural growth.>> is in discord with the Tao, and what is not at one with the Tao soon cometh to an end. {61}

CHAPTER LVI

THE EXCELLENCE OF THE MYSTERY.

1. Who knoweth the Tao keepeth Silence; he who babbleth knoweth it not.
2. Who knoweth it closeth his mouth and controlleth the Gates of his Breath. He will make his sharpness blunt; he will loosen his complexes; he will tone down his brightness to the general obscurity. This is called the Secret of Harmony.
3. He cannot be insulted either by familiarity or aversion; he is immune to ideas of gain or loss, of honour or disgrace; he is the true man, unequalled under Heaven. {62}

CHAPTER LVII

THE TRUE INFLUENCE.

1. One may govern a state by restriction; weapons may be used with skill and cunning; but one acquireth true command only by freedom, given and taken.
2. How am I aware of this? By experience that to multiply restrictive laws in the kingdom impoverisheth the people; the use of machines causeth disorder in state and race alike. The more men use skill and cunning, the more machines there are; and the more laws there are, the more felons there are.
3. A wise man has said this: I will refrain from doing, and the people will act rightly of their own accord; I will love Silence, and the people will instinctively turn to perfection; I will take no measures, and the people will enjoy true wealth; I will restrain ambition, and the people will attain simplicity. {63}

CHAPTER LVIII

ADAPTATION TO ENVIRONMENT.

1. The government that exerciseth the least care serveth the people best; that which meddleth with everybody's business worketh all manner of harm. Sorrow and joy are bedfellows; who can divine the final result of either?
2. Shall we avoid restriction? Yea; restriction distorteth nature, so that

even what seemeth good in it is evil. For how long have men suffered from misunderstanding of this.

3. The wise man is foursquare, and avoideth aggression; his corners do not injure others. He moveth in a straight line<<according to his Will.>> and turneth not aside therefrom; he is brilliant<<like a Star.>> but doth not blind with his brightness.<<because he keeps to his own orbit.>> {64}

CHAPTER LIX

WARDING THE TAO.

1. To balance our earthly nature and cultivate our heavenly nature, tread the Middle Path.
2. This Middle Path alone leadeth to the Timely Return to the True Nature. This Timely Return resulteth from the constant gathering of Magick Powers.<<Teh.>> With that Gathering cometh Control. This Control we know to be without Limit<<Like the Tao.>> and he who knoweth the Limitless may rule the state.
3. He who possesseth the Tao continueth long. He is like a plant with well-set roots and strong stems. Thus it secureth long continuance of its life. {65}

CHAPTER LX

THE DUTY OF GOVERNMENT.

1. The government of a kingdom is like the cooking of fish.<<This means, it is the simplest possible operation.>>
2. If the kingdom be ruled according to the Tao, the spirits of our ancestors will not manifest their Teh.<<I.e., their Magick Powers, from indignation at the mischief wrought by their descendents.>> These spirits have this Teh, but will not turn it against men. It is able to hurt men; so also is the Wise King; but he doth not.
3. When these powers<<the spirits and the Wise King.>> are in accord, their Good Will produceth the Teh, endowing the people therewith. {66}

CHAPTER LXI

THE MODESTY OF THE TEH.

1. A state becometh powerful when it resembleth a great river, deep-seated; to it tend all the small streams under Heaven.
2. It is as with the female, that conquereth the male by her Silence. Silence is a form of Gravity.<<It is not that there is any "virtue" in humility; it is simply that all lines converge at the center of the Web.>>
3. Thus a great state attracteth small states by meeting their views, and small states attract the great state by revering its eminence. In the first case this Silence gaineth supporters; in the second, favour.
4. The great state uniteth men and nutureth them; the small state wisheth the good will of the great, and offereth service; thus each gaineth its advantage. But the great state must keep Silence. {67}

CHAPTER LXII

THE WORKINGS OF THE TAO.

1. The Tao is the most exalted of all things. It is the ornament of the good, and the protection and purification of the evil.<<Cf. "Soul of Goodness in Things Evil.">>
2. Its words are the fountain of honour, and its deeds the engine of achievement. It is present even in evil.
3. Though the Son of Heaven were enthroned with his three Dukes appointed to serve him, and he were offered a round symbol- of-rank as great as might fill the hands, with a team of horses to follow, this gift were not to be matched against the Tao, which might be offered by the humblest of men.
4. Why did they of old time set such store by the Tao? Because he that sought it might find it, and because it was the Purification from all evil. Therefore did all men under Heaven esteem it the most exalted of all things. {68}

CHAPTER LXIII

FORETHOUGHT AT THE OUTSET.

1. Act without lust of result; work without anxiety; taste without attachment to flavour; esteem small things great and few things many; repel violence with gentleness.
2. Do great things while they are yet small, hard things while they are yet

easy; for all things, how great or hard soever, have a beginning when they are little and easy. So thus the wise man accomplisheth the greatest tasks without undertaking anything important.

3. Who undertaketh thoughtlessly is certain to fail in attainment; who estimateth things easy findeth them hard. The wise man considereth even easy things hard, so that even hard things are easy to him. {69}

CHAPTER LXIV

ATTENDING TO DETAILS.

1. It is easy to grasp what is not yet in motion, to withstand what is not yet manifest, to break what is not yet compact, to disperse what is not yet coherent. Act against things before they become visible; attend to order before disorder ariseth.
2. The tree which filleth the embrace grew from a small shoot; the tower nine-storied rose from a low foundation; the ten-day journey began with a single step.
3. He who acteth worketh harm; he who graspeth findeth it a slip. The wise man acteth not, so worketh no harm; he doth not grasp, and so doth not let go. Men often ruin their affairs on the eve of success, because they are not as prudent at the end as in the beginning.
4. The wise man willeth what others do not will, <<He does his own Will, instead of aiming at a standardized goal.>> and valueth not things rare.<<and so sought after by others.>> He learneth what others learn not, and gathered up what they despise. Thus he is in accord with the natural course of events, and is not overbold in action. {70}

CHAPTER LXV

THE PURITY OF THE TEH.

1. They of old time that were skilled in the Tao sought not to enlighten the people, but to keep them simple.
2. The difficulty of government is the vain knowledge of the people. To use cleverness in government is to scourge the kingdom; to use simplicity is to anoint it.
3. Know these things, and make them thy law and thine example. To possess this Law is the Secret Perfection of rule. Profound and Extended is this Perfection; he that possesseth it is indeed contrary to the rest, but he attracteth them to full accordance. {71}

CHAPTER LXVI

PUTTING ONE'S SELF LAST.

1. The oceans and the rivers attract the streams<<as it were, tribute and worship.>> by their skill in being lower than they; thus are they masters thereof. So the Wise Man, to be above men, speaketh lowly; and to precede them acteth with humility.
2. Thus, though he be above them, they feel no burden; nor, though he precede them, do they feel insulted.
3. So then do all men delight to honour him, and grow not weary of him. He contendeth not against any man; therefore no man is able to contend against him. {72}

CHAPTER LXVII

THE THREE JEWELS.

1. They say that while this Tao of mine is great, yet it is inferior. This is the proof of its greatness. If it were like anything else, its smallness would have long been known.
2. I have three jewels of price whereto I cleave; gentleness, economy, and humility.
3. That gentleness maketh me courageous, that economy generous, that humility honoured. Men of today abandon gentleness for violence, economy for extravagance, humility for pride: this is death.
4. Gentleness bringeth victory in fight; and holdeth its ground with assurance. Heaven wardeth the gentle man by that same virtue. {73}

CHAPTER LXVIII

ASSIMILATING ONE'S SELF TO HEAVEN.

1. He that is skilled in war maketh no fierce gestures; the most efficient fighter bewareth of anger. He who conquereth refraineth from engaging in battle; he whom men most willingly obey continueth silently with his Work. So it is said: "He is mighty who fighteth not; he ruleth who uniteth with his subjects; he shineth whose will is that of Heaven." {74}

CHAPTER LXIX

THE USE OF THE MYSTERIOUS WAY.

1. A great strategist saith: "I dare not take the offensive. I prefer the defensive. I dare not advance an inch; I prefer to retreat a foot." Place therefore the army where there is no army; prepare for action where there is no engagement; strike where there is no conflict; advance against the enemy where the enemy is not.<<This is quite orthodox strategy, to avoid battle where the enemy is strong, to concentrate on the weak points of his line.>>
2. There is no error so great as to engage in battle without sufficient force. To do so is to risk losing the gentleness<<Elasticity. A general who is compelled to fight at any point has lost the initiative at the point.>> which is beyond price. Thus when the lines actually engage, he who regretteth the necessity is the victor. {75}

CHAPTER LXX

THE DIFFICULTY OF RIGHT APPREHENSION.

1. My words are easy to understand and to perform; but is there anyone in the world who can understand them and perform them?
2. My words derive from a creative and universal Principle, in accord with the One Law. Men, not knowing these, understand me not.
3. Few are they that understand me; therefore am I the more to be valued. The Wise Man weareth sack-cloth, but guardeth his jewel in his bosom. {76}

CHAPTER LXXI

THE DISTEMPER OF KNOWLEDGE.

1. To know, yet to know nothing, is the highest; not to know, yet to pretend to knowledge, is a distemper.
2. Painful is this distemper; therefore we shun it. The wise man hath it not. Knowing it to be bound up with Sorrow, he putteth it away from him. {77}

CHAPTER LXXII

CONCERNING LOVE OF SELF.

1. When men fear not that which is to be feared, that which they fear cometh upon them.<<They should fear Restriction of their True Wills; if not, they become slaves.>>
2. Let them not live, without thought, the superficial life.<<They must discover the True Will, and do it. See the Book of Wisdom or Folly.>> Let them not weary of the Spring of Life!<<The true, subconscious will.>>
3. By avoiding the superficial life<<Rational, instead of subconscious reaction to environment.>>, this weariness cometh not upon them.<<One must make a habit of doing one's true will; at first it is irksome, because of conflict with the accidents of life.>>
4. These things the wise man knoweth, not showeth: he loveth himself, without isolating his value.<<confounding the space-marks, etc.>> He accepteth the former and rejecteth the latter. {78}

CHAPTER LXXIII

ESTABLISHING THE LAW OF FREEDOM.

1. One man, daring, is executed; another, not daring, liveth. It would seem as if the one course were profitable and the other detrimental. Yet when Heaven smiteth a man, who shall assign the cause thereof? Therefore the sage is diffident.<<This difficult passage deprecates the security afforded by worldly prudence. He who fights and runs away may get cut down by pursuing cavalry. The only way is to adapt oneself to one's environment; that is, to the Way of the Tao, which is everywhere.>>
2. The Tao of Heaven contendeth not, yet it overcometh; it is silent, yet its need is answered; it summoneth none, but all men come to it of their free will. Its method is quietness, yet its will is efficient. Large are the meshes of Heaven's Net; wide open, yet letting none escape.<<Cf. -- "Through the mills of God" etc.>> {79}

CHAPTER LXXIV

A RESTRAINT OF MISUNDERSTANDING.

1. The people have no fear of death;<<for the meddlesome governments have

made their lives intolerable.>> why then seek to awe them by the threat of death? If the people feared death<<their lives being pleasant.>> and I could put to death evil-doers, who would dare to offend?

2. There is one appointed to inflict death.<<Azrael in the lore of Islam. This chapter is again difficult. Par. 2 shows capital punishment as interference with Heaven's privilege. Yet in Par. 1 we see the threat of it kept as a ruler's last resort. Only, this is a "fool's knot" proposal; for such punishment is effective only when the people are so happy that they fear it infinitely, so that none ever incurs it. Hence it need never be carried out.>> He who would usurp that position resembleth a hewer of wood doing the work of a carpenter. Such an one, presumptuous, will be sure to cut his own hands. {80}

CHAPTER LXXV

THE INJURY OF GREED.

In such a state of insecurity it is better to ignore the question of living than to set store by it.<<These chapters 74 and 75 are an interpolation, describing the conditions resulting from neglect of the Tao. The last sentence is not to be taken as didactic, as though a counsel of despair. It is the climax of the lamentation.>> {81}

CHAPTER LXXVI

A WARNING AGAINST RIGIDITY.

1. At the birth of man, he is elastic and weak; at his death, rigid and unyielding.<<unable to adapt himself to his environment.>> This is the common law; trees also, in their youth, are tender and supple; in their decay, hard and dry.
2. So then rigidity and hardness are the stigmata of death; elasticity and adaptability, of life.
3. He then who putteth forth strength is not victorious; even as a strong tree filleth the embrace.<<is ready for cutting, and also, unable to grow further, decays.>>
4. Thus the hard and rigid have the inferior place, the soft and elastic the superior. {82}

CHAPTER LXXVII

THE WAY OF HEAVEN.

1. The Tao of Heaven is likened to the bending of a bow, whereby the high part is brought down, and the low part raised up. The extreme is diminished, and the middle increased.
2. This is the Way of Heaven, to remove excess, and to supplement insufficiency. Not so is the way of man, who taketh away from him that hath not to give to him that hath already excess.
3. Who can employ his own excess to the weal of all under Heaven? Only he that possesseth the Tao.
4. So the Wise Man acteth without lust of result; achieveth and boasteth not; he willeth not to proclaim his greatness. {83}

CHAPTER LXXVIII

A CREED.

1. Nothing in the world is more elastic and yielding than water; yet it is preeminent to dissolve things rigid and resistant; there is nothing which can match it.
2. All men know that the soft overcometh the hard, and the weak conquereth the strong; but none are able to use this law in action.
3. A Wise Man hath said: "He that taketh on the burden of the state is a demigod worthy of sacrificial worship; and the true King of a people is he that undertaketh the weight of their sorrows."
4. Truth appeareth paradox. {84}

CHAPTER LXXIX

TRUTH IN COVENANT.

1. When enemies are reconciled, there is always an aftermath of illwill. How can this be useful?
2. Therefore, the Wise Man, while he keepeth his part of the record of a transaction, doth not insist on its prompt execution. He who hath the Teh considereth the situation from all sides, while he who hath it not seeketh only to benefit himself.<<The Magick Powers must be exerted only according to the whole Will of the Universe without partiality.>>
3. In the Tao of Heaven, there is no distinction of persons in its love; but

it is for the True Man to claim it. {85}

CHAPTER LXXX

ISOLATION.

1. In a little kingdom of few people it should be the order that though there were men able to do the work of ten men or five score, they should not be employed.<<at this high pressure.>> Though the people regarded death as sorrowful, yet they should not wish to go elsewhere.
2. They should have boats and wagons, yet no necessity to travel; corslets and weapons, yet no occasion to fight.
3. For communication they should use knotted cords.<<The curse of modern society is the Press: babble of twaddle, like a drunk prostitute vomiting. One should say only things strictly necessary.>>
4. They should deem their food sweet, their clothes beautiful, their houses homes, their customs delightful.
5. There should be another state within view, so that its fowls and dogs should be heard; yet to old age, even to death, the people should hold no traffic with it. {86}

CHAPTER LXXXI

THE SHEWING-FORTH OF SIMPLICITY.

1. True speech is not elegant; elaborate speech is not truth. Those who know do not argue; the argumentative are without knowledge. Those who have assimilated are not learned; those who are gross with learning have not assimilated.
2. The Wise Man doth not hoard. The more he giveth, the more he hath; the more he watereth, the more is he watered himself.
3. The Tao of Heaven is like an Arrow, yet it woundeth not; and the Wise Man, in all his Works, maketh no contention. {87}

LIBER LXXXIX

VEL CHANOKH

A BRIEF ABSTRACT OF THE
SYMBOLIC REPRESENTATION
OF THE
UNIVERSE

DERIVED BY DOCTOR JOHN DEE
THROUGH THE SKRYING OF

SIR EDWARD KELLY

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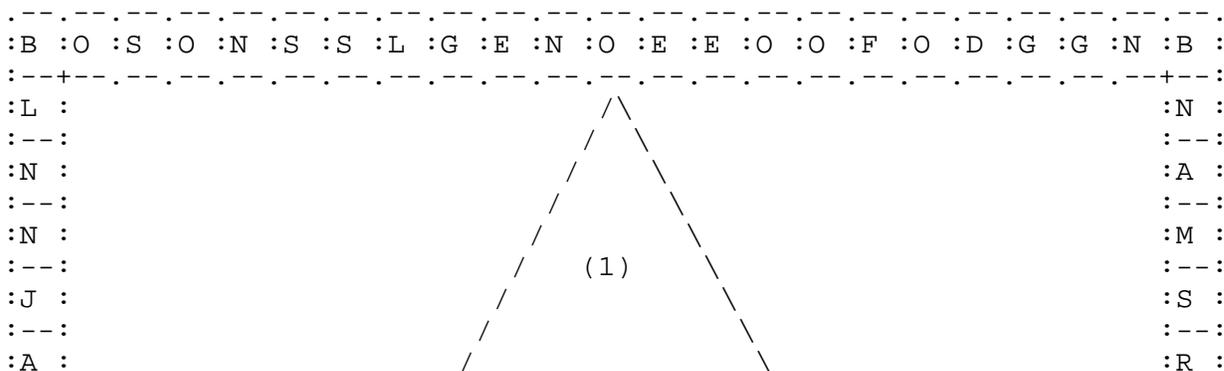
[PREFATORY NOTE BY THE EDITOR

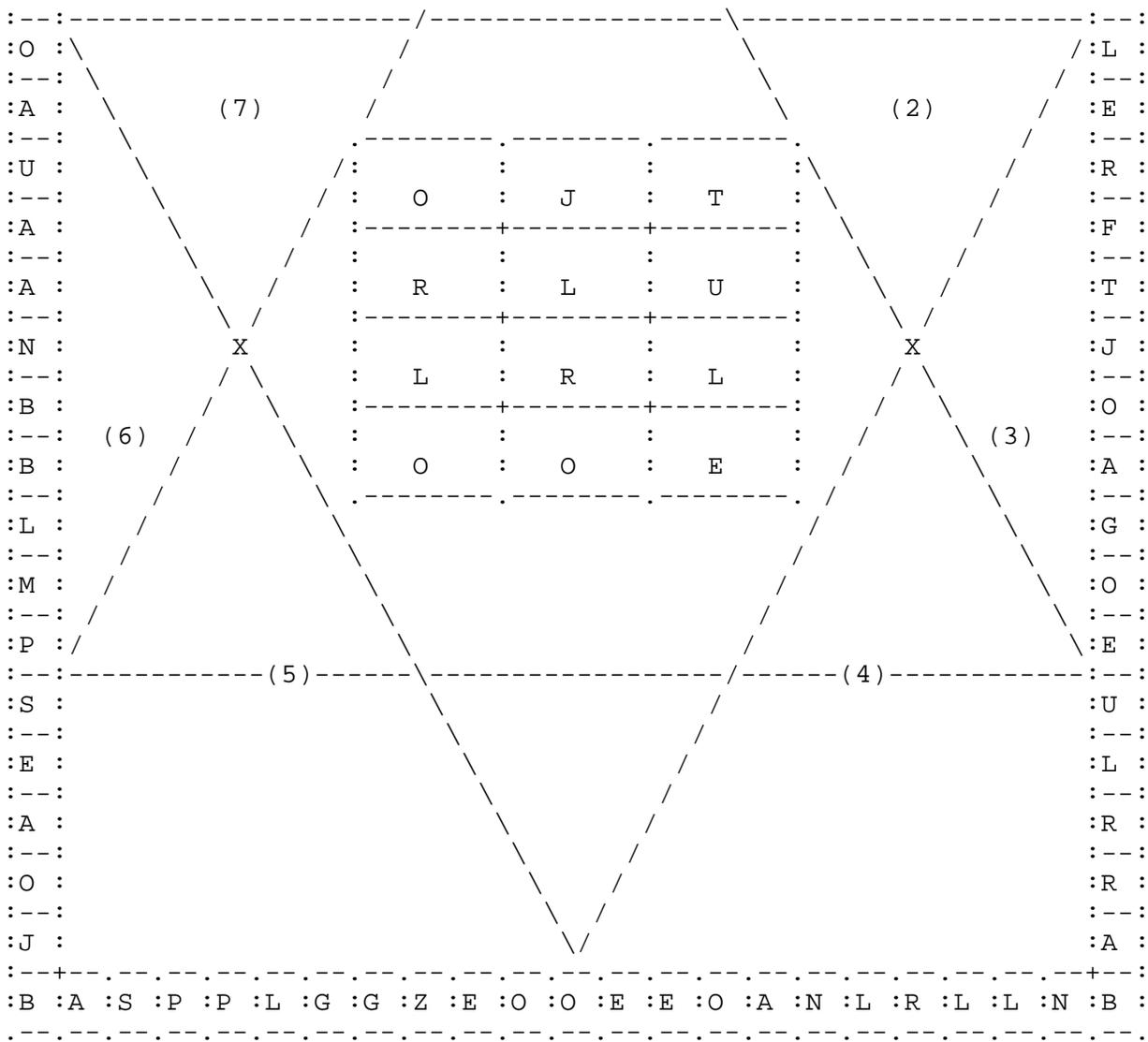
We omit in this preliminary sketch any account of the Tables of Soyga, the Heptarchia Mystica, the Book of Enoch, or Liber Logaeth. We hope to be able to deal with these adequately in a subsequent article.]

{Illustration partly represented and partly described:

<<Note to the ASCII version: In the following illustration, Enochian letters around the border and in the center grid have been replaced by English letter equivalents.>>

"The" HOLY TABLE.





The letters around the rim are Enochian letters, facing outward in the illustration, including the corner letters facing toward the outer point of each corner.

The two overlapping equilateral triangles shown in the interior of the figure are composed of thin, solid lines and somewhat closer in their bases to the top and bottom of the square than shown here. In the illustration, the base angles touch the fourth edge letter from the corner in each instance.

The rectangular grid with enochian letters in the center of the diagram has been adjusted to align with the edge letters of the original illustration. This rectangular grid has its corners overlapping the lines defining the hexagram in the original illustration.

There are seven small devices, five squares and two circles, symmetrically arranged in the pattern of a seven pointed star with point upward. There is no actual seven pointed star drawn. These devices are all oriented to be viewed from the center of the figure, their size is about that of three edge divisions vertically and horizontally, and their text would be at right angles to any straight line that might be drawn from the center of the figure. These devices have been represented by the numbers 1 through 7 in the approximation above. They are separately approximated below, not to scale:

1.

```

:-----:-----:-----:-----:-----:-----:-----:-----:
:2 . 6: : : : : 6 6 : : : :
: :-+--: : G : : B : 2 4 6 : : B : :
: : : : g : : : : L : : B : :
: : : 6 6 : : 2 2 : 6 6 6 : : r o g : :
:6 . 3: : : : : 6 : : : :
:-----+-----+-----+-----+-----+-----+-----+-----:
:8 6 : +--+ : : G G : 152 : 152 : 52 : B :
: : 6 6 : G : : : : : : . :
: 6 : : : : : : : : : :-+--: :
: : 8 : 6 : 6 : 6 : 6 : BBB : . :
:6 2 : : : : : : : : : B :
:-----+-----+-----+-----+-----+-----+-----+-----:
: \HB:K/ : 6 : o : : 6 6 6 : u / : 6 6 : : 6 :
: \ / : : : \ B / : : / : : 6 6 : :
: q X B : : : \ / : 6 6 6 : B : 6 : : 8--6--3 :
: / \ : o : o : \ / : : / : : 6 : :
: / q \ : : : 7 \ / 9 : 6 6 6 : / 5 : 6 6 : : 6 :
:-----+-----+-----+-----+-----+-----+-----+-----:
: 6 6 :6 6 M :7 :{circle}: C :{letter :
: ----- : : : : : L :lays on : 6 A :
: 6 6 :6 15 6: : / \ :. . : M :back} :
: ----- :6 6: : /66\ :. 6 . : :--+ :
: 6 6 : 6 : 166 : / \ : : . : B : 1556 :
:-----+-----+-----+-----+-----+-----+-----+-----:
: . 1 : 3 : 7 . : 6 : 4 : B B B : 6 6 :
: : . : . : : : B : : : :
: 6 : . B . : 6 : T : B : 6 : 72 : 6 :
: . : : . : : : 9 : 6 : : :
: . : 123 : . : 6 : : : F : :
:-----+-----+-----+-----+-----+-----+-----+-----:

```

{These three have solid line diagonals across all} {The 2 B 's are horizontal back-to-back}

In #1 above, all dashed lines are solid diagonals and all dotted shapes are smooth curves or lines. Notes are in {}'s. "6" might be "b".

2. This is a circle with square inside, sides vertical and horizontal. There is an inverted Isosceles triangle inside the square, base common with upper side of square and apex touching midpoint of lower side. The spaces so defined contain various symbols and figures, all oriented to be read from the bottom: Left arc to left side square, a circle with dot in center. Top arc to top side square, "1" in circle. Right arc to right side square, "2" alone. Bottom arc to bottom side square, "3" alone. Lower left corner square to left side triangle, "7" with two dots trailing from the base to the lower left slightly. Lower right corner square to right side triangle, a circle with "1 3 2" inside, the "1" above the "3 2" in pyramidal order. Inner top left angle triangle has three intersecting circles, pyramidal order and all intersections symmetrical like a "set diagram". Inner top right angle triangle has "LV". Inner apex (bottom) angel triangle has "A". In the center space within the triangle is a more complex configuration: At a point just below the midpoint of the triangle is a circle with dot. From this three spikes issue to bottom and symmetrically to upper left and right. Between the two upper spikes is "3". Just beneath each upper point are "2" to the left point and "4" to the right point. To right of lower point "6". To left of lower point "1".

3.

```

:-----:
: G      .      : m.  30   q   : q   q   q   l   :
:      :---:      :      :      :      :      :
:   B      :      :      B.  9.   :      B      :
:      .      :      :      :      : o.   .   o   q  :
: 28      : d.  4.   :      :      :      : g   i   :
:-----+-----+-----:
: {1      30   : .      .   : L      get   :
:      :---+---+---:      :      :      :
:      B      : .   B   .   :      B      :
:      : A-----O :      :      :
: G  33   A   :      9      : h      go   :
:-----+-----+-----:
: 5      {cres.  : m      i d   : L      30   :
:      moon}     :      :      :
:      6      :      6      :      6      :
:-----\-----:
:.- {smooth shape}: d      2.A   :      pp   :
:-----+-----+-----:
: V      H      : q q   q   Q   :      2 3   :
:      :      :      :      :      :
:      6      :      6      : L      6      :
:      :      :      : {very      d   :
: 9      22   : o g      a   : large "L"}  :
:-----:
{1 = a figure like an inverted German sharfes "S"

```

4.

```

:-----:
: 2      : 6 6   :      :      :      :      :
:      :      : 5 3 7 : 6 B   : T . 13 : 6 ^   :
: 66     :      :      :      :      :      : 9   :
:      :  : 6 6 6 : G u   : 6 6 6 :      :
:      :      :      :      :      :      :      :
:      2   :      :      :      :      :      :      :
:-----+-----+-----+-----+-----:
:      : o 4   :      :      :      :      :
: v . 4   :      :      : 6 6 6 : 6      : 6 6   :
:      : B B   : B 1 4 :      :      :      :
: B      :      :      : P . 3 . :      :      :
:      :      : a     :      : G O   : C V   :
:      :      :      :      :      :      :
:-----+-----+-----+-----+-----:
:      :      : {2 long :      :      :      :
: B . C   : O . o : script  : q   q   : q . 9   : 6     :
:      :      : :p's, parl :      :      :      :
: 6      : 7     : on their : 6 3   :      : L     :
:      :      : :6acks}  :      :      :      :
:      : 6 6   : 5      :      :      :      : 8     :
:-----+-----+-----+-----+-----:
:      :      :      : d .     : 7 . 2   : B B   :
: go  30  : 9 . 3  : q q     :      :      :      :
:      :      :      :      : 6      :      : . /\ . :
:      : 6 6   : 5      : :---:   :      : /  \   :
: B      :      :      : . A    : 6 B     :      :
:      :      : 6 6    :      :      : 8 3   :
:-----:

```

5.

```

:-----:
:  g  : \ B / : : : \ B : b o / : L o : B : 9 :
: : \ / : B : B : / : : : : :
: D 2 : l 1 : ----+----: o \ : / p : B . q : : : 6 :
: : / \ : : : - \ : \ : : : : :
:  g  : /30 \ : 8 : 2 : 22 \ : d 30\ : q 29 : 82 : B :
:-----+-----+-----+-----+-----+-----+-----:
: o p : + 9 : - - : - - : 6 : 6 6 6 : 6 : B B :
: : {C open : 6 6 : 6 6 : : : : :
: B : down} : 2 . : : : : : : 1 2 :
: : : : : 9 F : 2 Q : 2 Q : u Q : : :
: 98 : B : 89 : : : : : : T :
:-----+-----+-----+-----+-----+-----+-----:
: : M : M : M : M : d : B : . : \ B / :
: B B : : : : : : : : A : \ / :
: : 2 : 5 : 6 6 : 6.89 : : :----+----: B B :
: : : : : : : :17 : : 6 : 3 : /2\ :
: 6 8 : 6 6 : 6 : 620 : F : : : . : /:-:\ :
:-----+-----+-----+-----+-----+-----+-----:
: M : 6 6 : 6 : 6 6 : . : {H on : : 6 :
: : . : 9 . : T : 6 : B : side} : N : :
: 6 99 : :-+:-: : :-+:-: : 9 6 :----+----: : : 6 4 :
: : . : . : : : : : : B 9 : :
: L : 4 6 : 6 : : : 2 : 4 : B38 : : 6 :
:-----:

```

6. Is a square circumscribed within a circle. There are letters within the circle above, below and to either side of the square. In all locations, these are isolated "I" single letters, four in all.

The square within the circle:

```

:-----:
:3 P :A E : d : l : : :
: 6 : B : 6 : 6 : 6 P : 6 g :
:4 P :7 o : : : : :
:-----+-----+-----+-----+-----:
: l : o : 2 : l : 3 : u :
: 6 : 6 : 6 : 6 : 6 : 6 :
: : : : : : :
:-----+-----+-----+-----+-----:
: : c : : y : : 6 6 f :
: 6 6 : 6 : 6 m : 6 : 6 f : :
: : 3 : : 8 : : 1 : :
:-----+-----+-----+-----+-----:
:3 :6 3 : 8 : 7 : 2 : 5 :
: 6 A : 6 : B : B : B : B :
:2. :8 6 : : : : :
:-----+-----+-----+-----+-----:
: 6 : 4 : 1 : 9 : 6 6 : B 3 :
: B : B : B : B : : :
: : : : : o : G 2 :
:-----+-----+-----+-----+-----:
: 8 6 : l : B 7 : 686 : .66 : .66 :
: : B B : : : : :

```

: B B : 362 : A : M : .96 : 807 :
.-----.

7. This is a simple square with the following inside:

```

          7
        9 B g
369   {small circle}
.     {in larger   } 863
99   {circle     }
      L B 2
        8
}

```

[Here begins the traditional rendering of Liber Chanokh as given in "Gems from the Equinox" by Isreal Regardie].

The Skryer obtained from certain Angels a series of seven talismans. These, grouped about the Holy Twelfefold Table, similarly obtained, were part of the furniture of the Holy Table, as shewn in Plate I., opposite.

Other appurtenances of this table will be described hereafter.

II

Other Pantacles were obtained in a similar manner. Here (Plate II.) is the principal one, which, carved in wax, was placed upon the top of the table. On four others stood the feet of the table.

Note first the Holy Sevenfold Table containing seven Names of God which not even the Angels are able to pronounce.

```

          21
        S A A I-- E M E.
          8

```

```

          30
        B T Z K A S E .

```

H E I D E N E

```

          30
        D E I M O L . A

```

```

        I   M E G C B E
          26

```

```

          21
        I L A O I--V N
          8

```

```

          21
        I H R L A A L--
          8

```

These names are seen written without the heptagram within the heptagon.

By reading these obliquely are obtained names of Angels called ---

(1) Filiae Bonitatis or Filiolae Lucis.

E
Me
Ese
Iana
Akele
Azdobn
Stimcul

(2) Filii Lucis.

I
Ih
Ilr
Dmal
Heeoa
Beigia
Stimcul

[These are given attributions to the Metals of the Planets in this order:
Sol, Luna, Venus, Jupiter, Mars, Mercury, Saturn.]

(3) Filiae Filiarum Lucis.

S
Ab
Ath
Ized
Ekiei
Madimi
Esemeli

{Illustration facing page 232 described:

Above: "SIGILLVM DEI AEMETH."

Below: "PLATE II."

This is a very complex geometrical drawing with many words, crosses and divisions. Here is the general construction: A circle defined by a thick black line circumference and a hair line concentric circle inside that. Then a circular ring defined by the first hair-line circle and by another hair-line concentric circle below. Circumscribed within this is a heptagon with point to top, composed of straight bands divided up into compartments at juncture and between each letter by short cross lines which would, if extended, meet in the common center of the concentric circles. Within the angles of this heptagon is an exact fit interlaced heptagram composed of bars which are not interrupted at the angles where they merge but only by the interlacing --- right over left. Within this is a heptagonal space and free within that a concentric heptagon having no compartments, but one continuous field. Within this is an interlaced right over left upright pentagram, upper and two lower points touching the last heptagon inside and centered. This pentagram is made up of thin bands interrupted only at the interlacings.

Detail: First the markings on the outer band between the two hair-lines, from uppermost right, clockwise:

4 9 7 t 22 6 22 20 14 6 18 26 i i l 13 H
I, G, n, g, h, n, m, o, a, n, a, h, o, i, 30, r, 8, G, r, 12

y t o e 10 u 15 8 r o 5 n o a a 6
og, 14, u, 8, 21, b, A, I, a, 16, r, A, 10, G, 14, 17, S, 5, 24, w

Next, the seven bands of the larger heptagon, with text in the voids above and below. Note that the cross lines dividing the bands are not perpendicular as in this representation, but radial in alignment from the center of the figure. All crosses are Maltese.

From upper right, clockwise:

+
{monogram of
"OG" overlaped
+ in circle} +
.....
: Z : l : l : R : H : i : a :
.....
S A A I 21 E M E 8
8 .
.

{An "H" with circle
on line below cross-
bar and cross of, 14 +
Malta above bar.}
.....
: a : Z : C : a : a : c : b :
.....
B T Z K A S E 30
.

+ {A letter "T" with
serifs and a small 9 +
circle on riser}
.....
: p : a : u : p : n : h : r :
.....
H E I D E N E

+ X E 21 +
.....
: h : d : m : h : l : a : i :
.....
D E I M O 30 A
.

{Sigil: Cross of
+ Malta connects by +
a line to top "L"
and small circle
over middle of line}
.....
: k : k : a : a : e : e : e :
.....
.
126 M E G C B E

{Sigil, "A"

+ extends bar & 24 +
base right to
a cross of Malta}

: i : i : e : e : l : l : l :

I L A O I 21 V N
8

{Sigil: Cross

+ of Malta with a +
sickle issuing
"C" shaped below
to terminate in
arrow head.

: e : e : l : l : M : G : + :

I H I L A A 21
8

Next, the interlaced heptagram, with letters from voids in points. All crosses are of Malta. Marks indicating interlace are properly angled in the drawing, not perpendicular as shown here. From top point to the right, following the interlace clockwise twice around, every other point skipped in each line:

+
Me

+ Heeoa : : +

+
Iana

+ Beigia : : +

+
Azdobn

+ Stimcul : : +

+
El

+ + + I + : : + + +

+
Ese

+ + + Ih + : : + + +

```

-----: :-----
                +
              Akele
-----: :-----
      + + +   Ilr   + : : + + +
-----: :-----

```

```

                +
              Stimcul
-----: :-----
      +           Dmal   : : + +
-----: :-----

```

Next: the sides of the inner heptagon with the text in the heptagonal void just above the sides. Clockwise from top.

```

+ + +   S   + + + +
-----
+ + +   E   + + + +
-----

```

```

+ + +   Al   + + + +
-----
+ + +   An   + + + +
-----

```

```

+ + +   Ath   + + + +
-----
+ + +   Aue   + + + +
-----

```

```

+ + +   Ized   + + + +
-----
+ + +   Liba   + + + +
-----

```

```

+ + +   Ekiei   + + + +
-----
+ + +   Rocle   + + + +
-----

```

```

+           Madimi           +
-----
+           Hagonel           +
-----

```

```

+           Esemeli           +
-----
+           Ilemese           +
-----

```

Next, the following text is between the points of the pentagram, starting at

upper right, the words below are arced in a circle.:

A

EDEKIL {riser on "L" has a small "e" overlayed}

B

ADIMIL {riser on "L" has a small "e" overlayed}

A T

EMELIL {riser on "L" has a small "e" overlayed}

H

OGANL {riser on "L" has a small "e" overlayed}

21

I8

.

ORABIL {riser on "L" has a small "e" overlayed}

Next, the following letters are in the voids formed within the points of the pentagram, one to a point and in order from top clockwise: Z, M, S, N, C

Last, the inverted pentagonal void within the pentagram contains the following:

VA
.
LE:--+ :NA
+
.
EL
}

(4) Filii Filiorum Lucis.

L (El)

Aw

Ave

Liba

Iocle

Hagone(1)

Ilemese

See all these names in the heptagram of the great seal.

So also there are Seven Great Angels formed thus: take the corner letter S, then the diagonal next to it AB, then the next diagonal ATH, then the fourth diagonal, where is I with 21/8 (which indicates EL), and we have the name ---

SABATHIEL

Continuing the process, we get

ZEDEKIEL

MADIMIEL

SEMELIEL

NOGAHEL

CORABIEL

LEVANAEL

These names will be found in the Pentagram and about it.
These angels are the angels of the Seven Circles of Heaven.
These are but a few of the mysteries of this great seal
SIGILLVM DEI AEMETH

III

The Shew-stone, a crystal which Dee alleged to have been brought to him by angels, was then placed upon this table, and the principal result of the ceremonial skrying of Sir Edward Kelly is the obtaining of the following diagrams, Plates III. - VIII.

He symbolized the Fourth-Dimensional Universe in two dimensions as a square surrounded by 30 concentric circles (the 30 AETHYRS or Aires) whose radii increased in a geometrical proportion.

The sides of the square are the four great watch-towers (Plates IV. - VII.) which are attributed to the elements. There is also a "black cross" (or "central tablet" according to the arrangement shewn --- compare the black cross bordering the tablets in Plate III. with Plate VIII.)

Plate III. gives the general view.

[The reversed letters which form the word PAROAN are written in Enochian for convenience, as our A and O are not distinguishable reverse from forward.]

Plate IV. gives the complete attribution of the tablet of Air.
The 6th file is called Linea Patris.
The 7th file is called Linea Filii.
The 7th line is called Linea Spiritus Sancti.

This great cross divides the Tablet into four lesser (sub-elemental) Tablets, the left-hand top corner being Air of Air, the right-hand top corner Water of Air, the left-hand bottom corner Earth of Air, the remaining corner Fire of Air.

Each of these lesser Tablets contains a Calvary Cross of ten squares, which governs it.

Plates V., VI., and VII. are similar for the other elements.

This is the way in which the names are drawn from the great Tablets.
[Examples taken from Water Tablet.]

{Illustration facing page 234 approximated and described:

The following tablet is completely divided into small squares. These squares may appear as rectangles on the display owing to the need to conserve width. The tablet is shaded as follows: White: columns 6, 7, 19 & 20. "Black" (actually dark gray): column 13. Medium gray: columns 3, 10, 16 and 23. All remaining columns are Light gray. White (except black in the 13th square): rows 7 and 21. "Black" (dark gray) straight across, row 14. Medium gray except for white in squares 6, 7, 19 & 20 and black in square 13: 2, 9, 16 and 23.

The letters are all English except for the following locations which are in Enochian letters printed backward in the illustration. These Enochian letters are at: Row 5, square 25; row 9, square 1; row 10, square 1; row 13, square 25; row 22, square 1; row 23, square 1; row 27, square 20 (indistinguishable backward over forward); row 27, squares 20 & 21. Although square 25 of row 27


```

: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:\:P:[:\:A:[:\:T:[:\:A:[:\:X:[:1:J:^:9:O:#:\:U:\:\:S:\:\:P:\:\:S:\:\:N:\:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:/ \ \:/ \ \:/ 9 \:/ \ \:/ \ \:/ \ \:/ \ \:/ ] \:/ ] \:/ 9 \:/ ] \:/ ] \:
:-----+-----+-----+-----+-----+-----+-----+-----+-----+
:\ [ /:\ \ /:\ < /:\ / /:\ ] /:\ < /:\ < /:\ / /:\ ] /:\ < /:\ [ /:\ \ /:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:\:S:[:\:A:[:\:A:[:\:J:[:\:Z:[:1:A:%:9:A:(:\:R:\:\:U:\:\:R:\:\:O:\:\:J:\:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:/ [ \:/ [ \:/ 10\:/ [ \:/ [ \:/ \ \:/ \ \:/ / \:/ / \:/ 10\:/ / \:/ / \:
:-----+-----+-----+-----+-----+-----+-----+-----+-----+
:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:8:M:&:8:P:^:8:H:%:5:A:(:5:M:*:5:S:&:2:L:$:2:G:#:2:A:(!:J:%!:O:$!:L:#:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:/ \ \:/ \ \:/ \ \:/ \ \:/ \ \:/ \ \:/ \ \:/ \ \:/ \ \:/ \ \:/ \ \:/ \ \:/ \ \:
:-----+-----+-----+-----+-----+-----+-----+-----+-----+
:\ \ /:\ \ /:\ < /:\ \ /:\ \ /:\ < /:\ < /:\ \ /:\ \ /:\ < /:\ \ /:\ \ /:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:]M:]:/:A:/:\:M:]:\:G:\:[:L:[:0:O:*:6:J:^:\:N\:[:L:[:\:J:/:]R:]:/:X:/:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:/ ] \:/ ] \:/ 1 \:/ ] \:/ ] \:/ \ \:/ \ \:/ / \:/ / \:/ 1 \:/ / \:/ / \:
:-----+-----+-----+-----+-----+-----+-----+-----+-----+
:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:\ < /:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:\:O:]:\:L:]:\:A:]:\:A:]:\:D:]0:A:&:6:G:%:\:A:/:\:T:/:\:A:/:\:P:/:\:A:/:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:/ 5 \:/ 3 \:/ 6 \:/ 2 \:/ 4 \:/{\}\:\:{\}\\:/ 5 \:/ 3 \:/ 6 \:/ 2 \:/ 4 \:
:-----+-----+-----+-----+-----+-----+-----+-----+-----+
:\ ] /:\ / /:\ < /:\ \ /:\ [ /:\ < /:\ < /:\ \ /:\ [ /:\ < /:\ ] /:\ / /:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:\:P:]:\:A:]:\:L:]:\:C:]:\:O:]0:J:^:6:D:$:\:X:/:\:P:/:\:A:/:\:C:/:\:N:/:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:/ [ \:/ [ \:/ 7 \:/ [ \:/ [ \:/ \ \:/ \ \:/ / \:/ / \:/ 7 \:/ / \:/ / \:
:-----+-----+-----+-----+-----+-----+-----+-----+-----+
:\ ] /:\ / /:\ < /:\ \ /:\ [ /:\ < /:\ < /:\ \ /:\ [ /:\ < /:\ ] /:\ / /:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:\:N:]:\:D:]:\:A:]:\:Z:]:\:N:]7:Z:#:3:J:*:\:U:/:\:A:/:\:A:/:\:S:/:\:A:/:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:/ \ \:/ \ \:/ 8 \:/ \ \:/ \ \:/ \ \:/ \ \:/ ] \:/ ] \:/ 8 \:/ ] \:/ ] \:
:-----+-----+-----+-----+-----+-----+-----+-----+-----+
:\ ] /:\ / /:\ < /:\ \ /:\ [ /:\ < /:\ < /:\ \ /:\ [ /:\ < /:\ ] /:\ / /:
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:\:J:]:\:J:]:\:D:]:\:P:]:\:O:]7:N:(:3:S:&\:D:/:\:A:/:\:S:/:\:P:/:\:J:/:
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:-----+-----+-----+-----+-----+-----+-----+-----+-----+
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: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
:\:X:]:\:R:]:\:J:]:\:N:]:\:H:]7:T:*:3:A:^:\:R:/:\:N:/:\:D:/:\:J:/:\:L:/:
: .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. : .-. :
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"PLATE V." }

{Illustration on next page represented and described:

Owing to width limitations of the display, the individual blocks of the following diagram have been distorted and appear rectangular. These blocks are square in the illustration, having a small central square connected to the

4. The Calvary Crosses.

The name upon the cross read vertically is the name which calls forth the powers of the lesser angle.

NELAPR (water of water)
OLGOTA (air of water)
MALADI (earth of water)
IAAASD (fire of water)

The name read horizontally on the cross is that which compels the evoked force to obedience.

OMEBB (water of water)
AALCO (air of water)
OCAAD (earth of water)
ATAPA (fire of water)

5. Above the bar of the Calvary Cross remain in each case four squares. These are allotted to the Kerubim, who must next be invoked.

They are TDIM
DIMT
IMTD

MTDI, being metatheses of these four letters. The initial determines the file governed; "e.g." TDIM governs the file which reads T(o)ILVR. These angels are most mighty and benevolent. They are ruled by names of God formed by prefixing the appropriate letter from the "black-cross" to their own names.

6. Beneath the bar of the Calvary Cross remain 16 squares not yet accounted for. Here, beneath the presidency of the Kerubim, rule four mighty and benevolent angels ---

INGM
LAOC
VSSN
RVOI

7. Triliteral names of demons or elementals are to be formed from these 16 squares, uniting the two letters on either side of the upright of the cross with a letter chosen from the Central Tablet or black cross in accordance with rules which will be given in their due place. Thus GM

IN
OC
LA

et cetera, form bases for these triliteral names.

The following rules explain how the sides of the pyramids of which the squares are formed are attributed to the Sephiroth, Planets, Elements, and Zodiacal signs.

1. Great Central Cross. This has 36 squares, for the decantes of the Zodiac.

On the left side of the Pyramid, Linea Patris has the Cardinal signs, the sign of the Element itself at the top, in the order of Tetragrammaton (Fire, Water, Air, Earth) going upwards.

Linea Filii has the Common signs in the same order.

Linea S.S. has the Cherubic signs, that of the element on the left, in the

same order, right to left.

But the order of the decans in each sign is reverse, and thus the planets which fill the right-hand side of the Pyramids go in the first two cases downwards, and in the third from left to right.

The upper sides of the Pyramids are all attributed to the Element of Spirit, the lower sides to the Element of the Tablet.

Each square is also referred to the small card of the Tarot which corresponds to the Decan (see 777).

2. Calvary Crosses.

Each has 10 squares.

The upper sides of the Pyramids are uniformly given to Spirit, the lower sides to the Sephiroth, in the order shewn. The left-hand sides are attributed to the element of the Tablet, the right-hand sides to the sub-element of the lesser angle.

3. Kerubic Squares.

The upper sides pertain to the element of the Tablet, the lower sides to the sub-element. Right-and left-hand sides in this case correspond, according to a somewhat complex rule which it is unnecessary to give here. The attributions to the Court Cards of the Tarot naturally follow.

4. Lesser Squares.

The upper side of each pyramid is governed by the Kerub standing on the pile above it. The lower side is governed by the Kerub also, but in order descending as they are from right to left above. [See angle of Air of Water; the Kerubs go Earth, Fire, Water, Air (from the square marked D, the fifth from the left in the top rank of the Tablet), and downward the lower sides of the squares marked O, D, E, Z go Earth, Fire, Water, Air.]

The left-hand side refers to the element of the Tablet, the right-hand side to the sub-element of the lesser angle.

5. The Black Cross of Central Tablet.

The upper and lower sides are equally attributed to Spirit.

The left-hand sides to the element of the file, in this order from left to right: Spirit, Air, Water, Earth, Fire.

The right-hand sides to the element of the rank in this order: Air, Water, Earth, Fire.

IV

Follows Plate IX. the Alphabet in which all this is written. It is the Alphabet of the Angelic Language. The invocations which we possess in that tongue follow in their due place.

[It is called also Enochian, as these angels claimed to be those which conversed with the "patriarch Enoch" of Jewish fable.]

{Illustration facing page 238 approximated:

The illustration is a simple table of Enochian letters in large size above smaller script English letters. The words "ENOCHIAN" and "ALPHABET" are

enclosed in ornamental frames evocative of wood carvings. These are each composed of a rectangular sign board, with a hair line rectangle within and the word of the sign in that in Half-Uncial capitals. The sign board carries semicircular excrescences above and below with carved demi fans of seven blades. At the ends of each board there are wedges presented with large end to the outside and the point end truncated to the board. These wedges have quarter fans of four blades.

<<Note to the ASCII version: In the following diagram, the upper letter in each section was originally in Enochian. Regrettably, it is not possible to depict this accurately here. Conversion has been made to English equivalents, however pointless it may appear.>>

```

.===== .===== .===== .===== .===== .=====
:         :         :         :         :         :
:   ENOCHIAN   :   A   :   ALPHABET   :         :
:         :         :         :         :         :
:         :   A   :         :         :         :
:-----+-----+-----+-----+-----+-----:
:         :         :         :         :         :
:   B   :   C   :   D   :   E   :   F   :         :
:         :         :         :         :         :
:   B   :   C   :   D   :   E   :   F   :         :
:-----+-----+-----+-----+-----+-----:
:         :         :         :         :         :
:   G   :   H   :   J   :   L   :   M   :         :
:         :         :         :         :         :
:   G   :   H   :   J   :   L   :   M   :         :
:-----+-----+-----+-----+-----+-----:
:         :         :         :         :         :
:   N   :   O   :   P   :   Q   :   R   :         :
:         :         :         :         :         :
:   N   :   O   :   P   :   Q   :   R   :         :
:-----+-----+-----+-----+-----+-----:
:         :         :         :         :         :
:   S   :   T   :   U   :   X   :   Z   :         :
:         :         :         :         :         :
:   S   :   T   :   U   :   X   :   Z   :         :
.===== .===== .===== .===== .===== .=====

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"PLATE IX."}

V.

The Thirty Aethyrs or Aires and their divisions and angels are as follows [We omit for the present consideration of the parts of the earth to which they are stated to correspond, and the question of the attributions to the cardinal points and the Tribes of Israel. These are duly tabulated in Dee's "Liber Scientiae, Auxilii, et Victoriae Terrestris."]: ---

NAME OF AIRE.	NAMES OF GOVERNORS.	NUMBERS OF SERVITORS.	IN ALL
1. LIL.	OCCODON	. . . 7209.	14,931
	PASCOMB	. . . 2360:	
	VALGARS	. . . 5362.	
2. ARN.	DOAGNIS	. . . 3636.	15,960
	PACASNA	. . . 2362:	
	DIALIVA	. . . 8962.	

3.	ZOM.	SAMAPHA	.	.	.	4400.	
		VIROOLI	.	.	.	3660:	17,296
		ANDISPI	.	.	.	9236.	
4.	PAZ.	THOTANF	.	.	.	2360.	
		AXZIARG	.	.	.	3000:	11,660
		POTHNIR	.	.	.	6300.	
5.	LIT.	LAZDIXI	.	.	.	8630.	
		NOCAMAL	.	.	.	2306:	16,736
		TIARPAX	.	.	.	5802.	

NAME OF AIRE.	NAMES OF GOVERNORS.	NUMBERS OF SERVITORS.	IN ALL				
6.	MAZ.	SAXTOMP	.	.	.	3620.	
		VAVAAMP	.	.	.	9200:	20,040
		ZIRZIRD	.	.	.	7220.	
7.	DEO.	OBMACAS	.	.	.	6363.	
		GENADOL	.	.	.	7706:	20,389
		ASPIAON	.	.	.	6320.	
8.	ZID.	ZAMFRES	.	.	.	4362.	
		TODNAON	.	.	.	7236:	13,900
		PRISTAC	.	.	.	2302.	
9.	ZIP.	ODDIORG	.	.	.	9996.	
		CRALPIR	.	.	.	3620:	17,846
		DOANZIN	.	.	.	4230.	
10.	ZAX.	LEXARPH	.	.	.	8880.	
		COMANAN	.	.	.	1230:	11,727
		TABITOM	.	.	.	1617.	

[Note that these 3 names come from the black cross, with the addition of an L. This L is one of the 8 reversed letters in the four watchtowers, the other seven forming the word PARAOAN, "q.v. infra."]

NAME OF AIRE.	NAMES OF GOVERNORS.	NUMBERS OF SERVITORS.	IN ALL				
11.	ICH.	MOLPAND	.	.	.	3472.	
		VANARDA	.	.	.	7236:	15,942
		PONODOL	.	.	.	5234.	
12.	LOE.	TAPAMAL	.	.	.	2658.	
		GEDOONS	.	.	.	7772:	13,821
		AMBRIAL	.	.	.	3391.	
13.	ZIM.	GECAOND	.	.	.	8111.	
		LAPARIN	.	.	.	3360:	15,684
		DOCEPAX	.	.	.	4213.	
14.	VTA.	TEDOOND	.	.	.	2673.	
		VIVIPOS	.	.	.	9236:	20,139
		OOANAMB	.	.	.	8230.	
15.	OXO.	TAHANDO	.	.	.	1367.	
		NOCIABI	.	.	.	1367:	4620

		TASTOXO	.	.	.	1886.	
16.	LEA.	COCARPT	.	.	.	9920.	
		LANACON	.	.	.	9230:	28,390
		SOCHIAL	.	.	.	9240.	
17.	TAN.	SIGMORF	.	.	.	7623.	
		AYDROPT	.	.	.	7132:	17,386
		TOCARZI	.	.	.	2634.	
18.	ZEN.	NABAOMI	.	.	.	2346.	
		ZAFASAI	.	.	.	7689:	19,311
		YALPAMB	.	.	.	9276.	
19.	POP.	TORZOXI	.	.	.	6236.	
		ABAIOND	.	.	.	6732:	15,356
		OMAGRAP	.	.	.	2388.	
20.	KHR.	ZILDON	.	.	.	3626.	
		PARZIBA	.	.	.	7629:	14,889
		TOTOCAN	.	.	.	3634.	
21.	ASP.	CHIRSPA	.	.	.	5536.	
		TOANTOM	.	.	.	5635:	16,929
		VIXPALG	.	.	.	5658.	

NAME OF AIRE.	NAMES OF GOVERNORS.	NUMBERS OF	IN ALL
		SERVITORS.	

22.	LIN.	OZIDAIA	.	.	.	2232.	
		PAROAN	.	.	.	2326:	6925
		CALZIRG	.	.	.	2367.	
23.	TOR.	RONOAMB	.	.	.	7320.	
		ONIZIMP	.	.	.	7262:	21,915
		ZAXANIN	.	.	.	7333.	
24.	NIA.	ORCAMIR	.	.	.	8200.	
		CHIALPS	.	.	.	8360:	24,796
		SOAGEEL	.	.	.	8236.	
25.	VTI.	MIRZIND	.	.	.	5632.	
		OBUAORS	.	.	.	6333:	18,201
		RANGLAM	.	.	.	6236.	
26.	DES.	POPHAND	.	.	.	9232.	
		NIGRANA	.	.	.	3620:	18,489
		BAZCHIM	.	.	.	5637.	
27.	ZAA.	SAZIAMI	.	.	.	7220.	
		MATHVLA	.	.	.	7560:	22,043
		ORPAMB	.	.	.	7263.	
28.	BAG.	LABNIXP	.	.	.	2360.	
		FOCISNI	.	.	.	7236:	18,066
		OXLOPAR	.	.	.	8200.	
29.	RII.	VASTRIM	.	.	.	9632.	
		ODRAXTI	.	.	.	4236:	21,503
		GOMZIAM	.	.	.	7635.	

NAME OF AIRE.	NAMES OF GOVERNORS.	NUMBERS OF	IN ALL
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: : : \ : \ : 24 : : : \ : : : : : : 39 : : : : :
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28 : : : : : : : : : : 26 : : : :
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{A Sun disk with 12 rays. --> : :
: :
Vertical rays are straight : :
: :
Horizontal rays wavy & top is : :
: :
straight, rest alternate} : :
.=====
"PLATE X."}

```

PART II

THE FORTY-EIGHT CALLS OR KEYS

"These are Most Solemn Invocations." Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.

1: Governs generally as a whole the tablet of Union. Use it "first" in all invocations of Angels of that tablet, but not at all with other 4 tablets.

2: Used as an invocation of Angels e h n b representing governance of Spirit in the tablet of Union: also precedes, "in the second place," all invocations of the Key tablet Angels. Not used in invocations of 4 other tablets.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, "also" of angels of 4 terrestrial tablets, thus ---

3: Used to invoke Angels of the letters of the line e x a r p.

For those of Tablet ORO as a whole and for the lesser angle of this tablet, which is that of the element itself, viz. i d o i g o. So for others ---

The remaining 12 Keys refer to the remaining lesser angles of the tablets, the order of the elements being Air, Water, Earth, Fire.

Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, "e.g." e after b (bEth), i after g (gImel), a after d, etc.

THE OPENING OF THE PORTAL OF THE
VAULT OF THE ADEPTS.

HB:P.R.K.Th. PAROKETH, the Veil of the Sanctuary.
The Sign of the Rending of the Veil.
The Sign of the Closing of the Veil.
[Give these.]
Make the Invoking Pentagrams of Spirit.

In the number 21, in the grand word HB:AHYH;
In the Name HB:YHShVH, in the Pass Word I.N.R.I.,

O Spirits of the Tablet of Spirit,
Ye, ye, I invoke!
The sign of Osiris slain!
The sign of the mourning of Isis!
The sign of Apophis and Typhon!
The sign of Osiris Risen!
L. V. X., Lux. The Light of the Cross.
[Give these.]

In the name of I H V H A L V H V D O Th, I declare that the Spirits of Spirit have been duly invoked.

The Knock 1 --- 4444.

THE FIRST KEY<<Collation of the various MSS. of these calls has not done away with Various Readings; and there is not enough of the language extant to enable a settlement on general principles. --- ED.>>

OL sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod: sobrazod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadapiel das home-tohe: soba ipame lu ipamis: das sobolo vepe zodomeda poamal, od bogira aai ta piape Piamoel od Vaoan<<Read here Vooan in invocations of the Fallen Spirits.>>! Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A!

86 words in this Enochian Call.
[Invokes the whole Tablet of Spirit.]

THE FIRST KEY

I REIGN over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and swore obedience and faith to him that liveth and triumpheth: whose beginning is not, nor end cannot be: which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the Servant of the same your God: the true worshipper of the Highest!

169 words in this English Call.

THE SECOND KEY

ADAGITA vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-to lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozadazodame vaurelar; lape zodir IOIAD!

THE SECOND KEY

CAN the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depth of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone: and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

Arise, saith the First: Move therefore unto his servants! Shew yourselves in power, and make me a strong Seer-of-things: for I am of Him that liveth for ever!

[Invokes: The File of Spirit in the Tablet of Spirit.

E --- the Root of the Powers of Air.
H --- the Root of the Powers of Water.
N --- the Root of the Powers of Earth.
B --- the Root of the Powers of Fire.
The Four Aces.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 2 Degree = 9 Square

GIVE the Sign of Shu.

[Knock.] Let us adore the Lord and King of Air!
Shaddai El Chai! Almighty and ever-living One, be Thy Name ever magnified in the Life of All. (Sign of Shu.) Amen!

[Make the Invoking Penta- . AHIH.
gram of Spirit Active : AGLA.

in these names: . EXARP.

[Make the Invoking Penta- .
gram of Air in these : IHVH.
names: . ShDI AL ChI.]

And Elohim said Let us make Adam in our own image, after our likeness, and let them have dominion over the fowls of the air.

In the Names of IHVH and of ShDI AL ChI, Spirits of Air, adore your Creator!

[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of RPAL and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Eastern Quadrangle, Spirits of Air, adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, ORO IBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of Shaddai AL Chai, I declare that the Spirits of Air have been duly invoked.

The Knock 333 --- 333 --- 333.

THE THIRD KEY

MICAMA! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisaji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa "cala" homila; cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari mica-olazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo gelapeli Ananael Qo-a-an.

80 words in this Enochian Call.

THE THIRD KEY

BEHOLD! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath: the rest are as sharp Sickles, or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise!

In the First I made ye stewards, and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of Life and increase continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves!

Behold! His mercies flourish, and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

167 words in this English Call.

[Invokes: Exarp; the whole Tablet of Air.
The angle of Air of Air.
The Prince of the Chariot of the Winds.

THE OPENING OF THE TEMPLE IN THE
GRADE OF 3 Degree = 8 Square

GIVE the Sign of Auramoath.

[Knock.] Let us adore the Lord and King of Water!
Elohim Tzabaoth! Elohim of Hosts!
Glory be to the Ruach Elohim which moved upon the Face of the Waters of Creation!
AMEN!

[Make the Invoking . AHIH.
Pentagram of Spirit: AGLA.
Passive and pro- :
nounce these names: . HCOMA.]

[Make the Invoking .
Pentagram of Water : AL.
and pronounce: . ALHIM TzBAVTh.]

And Elohim said: Let us make Adam in Our image; and let them have dominion over the Fish of the Sea! In the Name of A L, Strong and Powerful, and in the name of ALHIM TzBAVTh, Spirits of Water, adore your Creator!

[Make Sigil of Eagle with cup.] In the name of GBRIAL and in the sign of the Eagle, Spirits of Water, adore your Creator!

[Make cross with cup.] In all the Names and Letters of the Great Quadrangle of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the three great Secret Names of God MPH ARSL GAIOL that are borne upon the Banners of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore your Creator!

In the name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

The Knock. 1 --- 333 --- 1 --- 333.

THE FOURTH KEY

OTAHIL elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe "peda," dasonuf vi-vau-di-vau? Casaremi oeli "meapeme" sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o "calaa." Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL,

zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

THE FOURTH KEY

I HAVE set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle?

Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise him among the sons of men!

[Invokes: hcoma; the whole tablet of Water.
The Angle of Water of Water.
The Queen of the Thrones of Water.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 1 Degree = 10 Square

GIVE the Sign of the God SET fighting.

Purify with Fire and Water, and announce "The Temple is cleansed."

[Knock.] Let us adore the Lord and King of Earth!

Adonai ha Aretz, Adonai Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!

[Sprinkle Salt before Earth tablet.] Let the Earth adore Adonai!

[Make the Invoking Hexagram of Saturn.]

[Make the Invoking Pentagram of . AHIH.
Spirit Passive, and pronounce: AGLA.
the Names: . NANTA.]

[Make the Invoking Pentagram of .
Earth, and pronounce this : ADNI MLK.].
Name: .

And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that creepeth upon the Earth. and the Elohim created ATH-h-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of ADNI MLK, and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!

[Make the Sign of Taurus.] In the Name of AVRIAL, great archangel of Earth, Spirits of Earth, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!

[Sprinkle water before Earth Tablet.] In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!

[Cense the Tablet.] In the name of IC-ZOD-HEH-CA, great king of the North, Spirits of Earth, adore your Creator!

In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.

The Knock. 4444 --- 333 --- 22 --- 1.

THE FIFTH KEY

SAPAHE zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodaretahe "afa;" od dalugare zodizodope zode-lida caosaji tol-toregi; od zod-cahisa esiasache El ta-vi-vau; od iao-d tahlada das hubare "pe-o-al;" soba coremeffa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetache-ar-ezodi od beliora; ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

THE FIFTH KEY

The mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as continual Comforters.

Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time.

Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

[Invokes: Nanta; the whole tablet of Earth.
The angle of Earth of Earth.
The Princess of the Echoing Hills, the Rose
of the Palace of Earth.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 4 Degree = 7 Square

GIVE the Sign of Thoum-aesh-neith.

[Knock.] Let us adore the Lord and King of Fire!
Tetragrammaton Tzabaoth! Blessed be Thou! The Leader of Armies is Thy
Name! AMEN!

[Make the Invoking Pentagram of. AHIH.
Spirit Active, and pronounce: AGLA.
the Names: . BITOM.]

[Make the Invoking Pentagram of . ALHIM
Fire, and pronounce: : IHVH TzBAVTh.
.

[Make the sign of Leo with censer (or other suitable weapon).] In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Southern

Quadrangle, Spirits of Fire, adore your Creator!

[Elevate censer.] In the three Secret names of God, OIP TEAA PDOCE, that are born upon the banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire, adore your Creator!

In the Name of IHVH TzBAVTh, I declare that the Spirits of Fire have been duly invoked.

The Knock. 333 --- 1 --- 333.

THE SIXTH KEY

GAHE sa-div cahisa "em," micalazoda Pil-zodinu, sobam El haraji mir babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od "acame" canale, sobola zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Solpetahе-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tarianu luia-he od ecarinu MADA Qu-a-a-on!

THE SIXTH KEY

THE Spirits of the fourth angle are Nine, Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third ---

Therefore hearken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation!

[Invokes: bitom; the whole tablet of Fire.
The Angle of Fire of Fire
The Lord of the Flame and the Lightning,
the King of the Spirits of Fire.]

THE SEVENTH KEY

RA-ASA isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa "ni" pa-ra-diala. Casaremeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa to Da o Desa vo-ma-dea od pi-beliare itahila rita od miame ca-ni-quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalu-gama elonusahi-od umapelifa vau-ge-ji Bijil-IAD!

THE SEVENTH KEY

THE East is a house of Virgins singing praises among the flames of the first glory wherein the Lord hath opened his mouth; and they are become 28 living dwellings in whom the strength of man rejoiceth; and they are appavelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty amongst us. For that to this remembrance is given power, and our

strength waxeth strong in our Comforter!

[Invokes the Angle of Water of Air in the tablet of Air
The Queen of the Thrones of Air.]

THE EIGHTH KEY

BAZODEMELO i ta pi-ripesonu olanu Na-zodavabebe "ox." Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafefe? NIISO! bagile avavago gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaoisi caosago od belioresa od coresi ta a beramiji.

THE EIGHTH KEY

THE Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be, crowned, are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.

The Angle of Earth of Air in the tablet of Air.
The Princess of the Rushing Winds, the Lotus of the
Palace of Air.

THE NINTH KEY

MICAOLI beranusaji perejela napeta ialapore, das barinu efafaje "Pe" vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi "cial." Vaunesa aladonu mom caosago ta insa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

THE NINTH KEY

A MIGHTY guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones.<<v.l. "Upon their hands are marble sleeves.">> Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for that the time is such as requireth Comfort.

The Angle of Fire of Air in the tablet of Air,
The Lord of the Winds and Breezes; the King of the
Spirits of Air.

THE TENTH KEY

CORAXO cahisa coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo "ope" copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das "daox" cacasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodiropo cahiso darisapa! NIISO! caripe ipe nidali!

THE TENTH KEY

THE Thunders of Judgment and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions and live Sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any<<v.l. "Any echoing time between.">> time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

The Angle of Air of Water in the tablet of Water.
The Prince of the Chariot of the Waters.

THE ELEVENTH KEY

OXIAYALA holado, od zodirome "O" coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! sala-manu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremeffa i ga. NIISA! bagile aberameji nonusape. Zoda-care eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA!

THE ELEVENTH KEY

THE mighty Seat groaned, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of Earth of Water, in the tablet of Water.
The Princess of the Waters, the Lotus of the Palace of
the Floods.

THE TWELFTH KEY

NONUCI dasonuf Babaje od cahisa "ob" hubaio tibibipe: alalare ataraahe od ef! Darix fafenu "mianu" ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA!

THE TWELFTH KEY

O YE that range in the South and are the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Fire of Water, in the tablet of Water
The Lord of the Waves and the Waters, the King of the
Hosts of the Sea.

THE THIRTEENTH KEY

NAPEAI Babajehe das berinu "vax" ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das invaumedas aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE THIRTEENTH KEY

O YE Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Air of Earth, in the tablet of Earth.
The Prince of the Chariot of Earth.

THE FOURTEENTH KEY

NORONI bajihie pasahasa Oiada! das tarinuta mireca "ol" tahila dodasa tolahaame caosago "h"omida: das berinu orocahe "quare:" Micama! Bial' Oiad; aisaro toxa das ivame aai Bala-tima. Zodacara od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE FOURTEENTH KEY

O YE Sons of fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of Water of Earth, in the tablet of Earth.
The Queen of the Thrones of Earth.

THE FIFTEENTH KEY

ILASA! tabaanu li-El pereta, casaremanu upaahi cahisa "dareji;" das oado caosaji oresacore: das omaxa monasasi Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE FIFTEENTH KEY

O THOU, the Governor of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name "Righteousness," and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of Fire of Earth, in the tablet of Earth.
The Lord of the Wide and Fertile Land, the King of the
Spirits of Earth.

THE SIXTEENTH KEY

ILASA viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu "emoda:" das ome od taliobe: darilapa iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE SIXTEENTH KEY

O THOU second flame, the House of Justice, which hast thy beginning in glory and shalt comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Air of Fire, in the tablet of Fire.
The Prince of the Chariot of Fire.

THE SEVENTEENTH KEY

ILASA dial pereta! soba vaupaahе cahisa nanuba zodixalayo dodasihe od berinuta "faxisa" hubaro tasataxa yolasa: soba Iad "i" Vonupehe o Uonupehe: aladonu dax ila od toatare! Zoda-care od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE SEVENTEENTH KEY

O THOU third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is "Wrath in Anger": Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Water of Fire, in the tablet of Fire.
The Queen of the Thrones of Flame.

THE EIGHTEENTH KEY

ILASA micalazoda olapireta ialpereji beliore: das odo Busadire Oiad
ouoaresa caosago: casaremeji Laiada "eranu" berinutasa cafafame das
invemeda aqoso adoho Moz, od maof-fasa. Bolape como belioreta pamebeta.
Zodacare od Zoda-meranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada,
hoathahe IAIDA.

THE EIGHTEENTH KEY

O THOU mighty Light and burning Flame of Comfort! that unveilest the Glory
of God to the centre of the Earth, in whom the 6332 secrets of Truth have
their abiding, that is called in thy kingdom "Joy" and not to be measured. Be
thou a window of comfort unto me! Move and Appear! Unveil the mysteries of
your Creation, be friendly unto me, for I am the servant of the same your God,
the true worshipper of the highest.

The Angle of Earth of Fire, in the tablet of Fire.
The Princess of the Shining Flame, the Rose of the
Palace of Fire.

MARK WELL!

THESE first 18 calls are in reality 19; that is, 19 in the Celestial
Orders; but with us the first table hath no call, and can have no call, seeing
that it is of the Godhead. Thus, then, with us hath it the number of 0,
though with them that of 1. (Even as the first key of the ROTA hath the
number 0.)

After this follow the calls or keys of the Thirty Aires or AETHYRS: which
are in substance similar, though, in the name of the AETHYRS, diversified.

The titles of the Thirty AETHYRS whose dominion extendedth in
ever-widening circles without and beyond the Watch
Towers of the Universe

["The first is Outermost"]

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI
11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

THE CALL OR KEY OF THE THIRTY AETHYRS

MADARIATZA das perifa LIL<<Or other Aire as may be willed.>> cahisa
macaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonusa gohulime:
Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol,
das aberaasasa nonusafe netaaibe caosaji od tilabe adapehaheta damepelozoda,

tooata nonusafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO<<This name may be appropriately varied with the Aire.>>; od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba pare-meji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca go tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caha-risateosa aji-la-tore-torenu paracahe a sayomepe. Coreda-zodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auautotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi ome-petilabe oresa! Bagile? Mooobe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

Madariiatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

THE CALL OR KEY OF THE THIRTY AETHYRS

O YE Heavens which dwell in the first Air, yea are mighty in the parts of the Earth, and execute the Judgment of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFINED KNOWLEDGE.

Finished are the Calls or Keys.

The Three Mighty Names of God
Almighty coming forth from
The Thirty AETHYRS

THE First Name ---

L A Z o d a P e L a M e D a Z o d a Z O D a Z o d I L a -
Z o d U O L a T a Z o d a P e K A L a T a N u V a D a Z -

o d a B e R e T a .

The Second Name ---

I R O A I A E I I A K O I T a X E A E O H e S I O I -
I T E A A I E .

The Third Name ---

L a N u N u Z o d a T a Z o d O D a P e X a H E M -
A O A N u N u P e R e P e N u R A I S A G I X a .

Ended are the Forty-eight Calls or Keys.

LIBER TZADDI

vel HAMVS HERMETICVS

SUB FIGVRA

XC

0. In the name of the Lord of Initiation, Amen.
1. I fly and I alight as an hawk: of mother-of-emerald are my mighty-sweeping wings.
2. I swoop down upon the black earth; and it gladdens into green at my coming.
3. Children of Earth! rejoice! rejoice exceedingly; for your salvation is at hand.
4. The end of sorrow is come; I will ravish you away into mine unutterable joy.
5. I will kiss you, and bring you to the bridal: I will spread a feast before you in the house of happiness.
6. I am not come to rebuke you, or to enslave you.
7. I bid you not turn from your voluptuous ways, from your idleness, from your follies.
8. But I bring you joy to your pleasure, peace to your langour, wisdom to your folly.
9. All that ye do is right, if so be that ye enjoy it.
10. I am come against sorrow, against weariness, against them that seek to enslave you.
11. I pour you lustral wine, that giveth you delight both at the sunset and the dawn.
12. Come with me, and I will give you all that is desirable upon the earth.
13. Because I give you that of which Earth and its joys are but as shadows.
14. They flee away, but my joy abideth even unto the end.
15. I have hidden myself beneath a mask: I am a black and terrible God.
16. With courage conquering fear shall ye approach me: ye shall lay down your heads upon mine altar, expecting the sweep of the sword.
17. But the first kiss of love shall be radiant on your lips; and all my darkness and terror shall turn to light and joy.
18. Only those who fear shall fail. Those who have bent their backs to the yoke of slavery until they can no longer stand upright; them will I despise.
19. But you who have defied the law; you who have conquered by subtlety or force; you I will take unto me, even I will take you unto me.
20. I ask you to sacrifice nothing at mine altar; I am the God who giveth all.
21. Light, Life, Love; Force, Fantasy, Fire; these do I bring you: mine hands are full of these.
22. There is joy in the setting-out; there is joy in the journey; there is joy in the goal.
23. Only if ye are sorrowful, or weary, or angry, or discomforted; then ye may know that ye have lost the

golden thread, the thread wherewith I guide you to the heart of the groves of Eleusis.

24. My disciples are proud and beautiful; they are strong and swift; they rule their way like mighty conquerors.
25. The weak, the timid, the imperfect, the cowardly, the poor, the tearful - these are mine enemies, and I am come to destroy them.
26. This also is compassion: an end to the sickness of earth. A rooting out of the weeds: a watering of the flowers.
27. O my children, ye are more beautiful than the flowers: ye must not fade in your season.
28. I love you; I would sprinkle you with the divine dew of immortality.
29. This immortality is no vain hope beyond the grave: I offer you the certain consciousness of bliss.
30. I offer it at once, on earth; before an hour hath struck upon the bell, ye shall be with Me in the Abodes that are beyond Decay.
31. Also I give you power earthly and joy earthly; wealth, and health, and length of days. Adoration and love shall cling to your feet, and twine around your heart.
32. Only your mouths shall drink of a delicious wine - the wine of Iacchus; they shall reach ever to the heavenly kiss of the Beautiful God.
33. I reveal unto you a great mystery. Ye stand between the abyss of height, and the abyss of depth.
34. In either awaits you a Companion; and that Companion is Yourself.
35. Ye can have no other Companion.
36. Many have arisen, being wise. They have said "Seek out the glittering Image in the place ever golden, and unite yourselves with It."
37. Many have risen, being foolish. They have said, "Stoop down unto the darkly splendid world, and be wedded to that Blind Creature of the Slime."
38. I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! Unite yourselves with both!
39. Beware, beware, I say, lest ye seek after the one and lose the other!
40. My adepts stand upright; their head above the heavens, their feet below the hells.
41. But since one is naturally attracted to the Angel, another to the Demon, let the first strengthen the lower link, the last attach more firmly to the higher.
42. Thus shall equilibrium become perfect. I will aid my disciples; as fast as they acquire this balanced power and joy so faster will I push them.
43. They shall in their turn speak from this Invisible Throne; their words shall illumine the worlds.
44. They shall be masters of majesty and might; they shall be beautiful and joyous; they shall be clothed with victory and splendour; they shall stand upon the firm foundation; the kingdom shall be theirs; yea, the kingdom shall be theirs.

In the name of the Lord of Initiation. Amen.

-oOo-

Original key entry by Bill Heidrick, GTG OTO
Extracted from EQ-I-2.AS1 by Fr. Nachash, Uraeus-Hadit Camp

O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

A

HANDBOOK OF GEOMANCY

[THIS MS. is now first printed from the private copies of certain adepts, after careful examination and collation. It is printed for the information of scholars and the instruction of seekers. By the order of the A.'. A.'. certain formulae have been introduced into it, and omissions made, to baffle any one who may seek to prostitute it to idle curiosity or to fraud. Its practical use and the method of avoiding these pitfalls will be shown to approved students by special authority from V.V.V.V.V. or his deligates.]

A.'. A.'. Publication in Class B.

Issued by Order:

- D.D.S. 7 Degree = 4 Square
- O.S.V. 6 Degree = 5 Square
- N.S.F. 5 Degree = 6 Square

"Direct not thy mind to the vast surfaces of the earth; for the Plant of Truth grows not upon the ground. Nor measure the motions of the Sun, collecting rules, for he is carried by the Eternal Will of the Father, and not for your sake alone. Dismiss from your mind the impetuous course of the Moon, for she moveth always by the power of Necessity. The progression of the Stars was not generated for your sake. The wide aerial flight of birds gives no true knowledge, nor the dissection of the entrails of victims; they are all mere toys, the basis of mercenary fraud: flee from these if you would enter the sacred paradise of piety where Virtue, Wisdom, and Equity are assembled."

ZOROASTER

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.------.
: M A C A N E H :
: A R O L U S E :
: D I R U C U N :
: A L U H U L A :
: S E R U R O C :
: U N E L I R A :
: L U S A D A M :

```

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{Illustration goes here. This is a drawing by Austin Osmond Spare of an anthropomorphic figure with a leaping wolf inside. There is a distorted face beneath the wolf, at about the position of the hip or genitalia.}

A HANDBOOK OF GEOMANCY CHAPTER I

ATTRIBUTIONS OF GEOMANTIC FIGURES TO PLANETS, ZODIAC, AND RULING GENII

---	SIGN	EL.	GEOM.	SEX	NAME AND MEANING	GENIUS	RULER	PLANET	---
:	:	:	FIG.	:	:	:	:	:	:
1	Aries	Fire	* * *	M.	Puer Boy, yellow, beardless	Malchidael	Bartzabel	Mars	:
2	Taurus	Earth	* * *	F.	Amissio Loss, comprehended without	Asmodel	Kedemel	Venus	:
3	Gemini	Air	* * *	M.	Albus White, fair	Ambriel	Taphthar- tharath	Mercury	:
4	Cancer	Water	* * *	F.	Populus People, congreg- ation	Muriel	Chashmo- dai	Moon	:
5	Leo	Fire	* * *	M.	Fortuna Major Greater fortune, greater aid, safe- guard entering	Verchiel	Sorath	Sun	:
6	Virgo	Earth	* * *	F.	Conjunctio Conjunction, assembling	Hamaliel	Taphthar- tharath	Mercury	:
7	Libra	Air	* * *	M.	Puella A girl, beautiful	Zuriel	Kedemel	Venus	:
8	Scor- pio	Water	* * *	F.	Rubeus Red, reddish	Barchiel	Bartzabel	Mars	:
9	Sagit- tarius	Fire	* * *	M.	Acquisitio Obtaining, compre- hending without	Advachiel	Hismael	Jupiter	:
10	Capri- corn	Earth	* * *	F.	Carcer	Hanael	Zazel	Saturn	:

Use clean (virgin) paper; place appropriate Pentagram (either with or without a circumscribed circle) invoking. If a circle, draw this first. Sigil of Ruler to which nature of question most refers should be placed in the Pentagram thus:

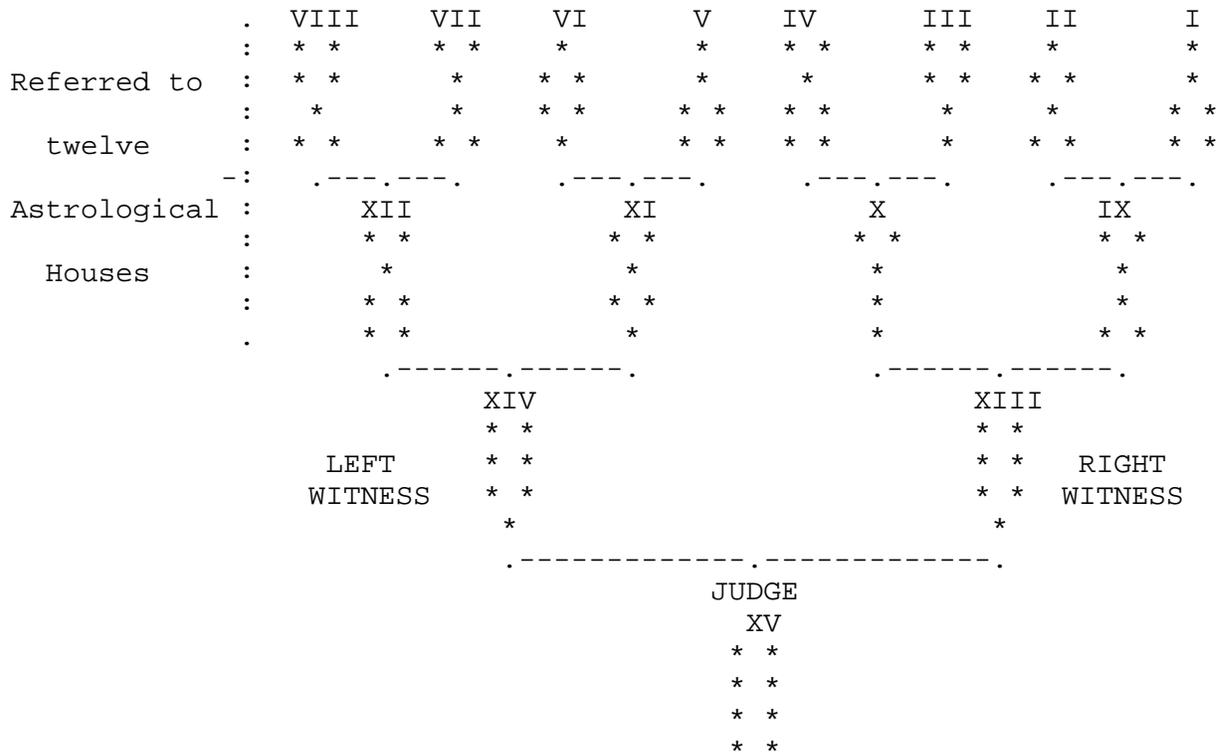
Saturn Agriculture, sorrow, death.
 Jupiter Good fortune, feasting, church preferment.
 Mars War, victory fighting.
 Sun Power, magistracy.
 Venus Love, music, pleasure.
 Mercury Science, learning, knavery.
 Moon Travelling, fishing, &c.

In diagram, p. 144, the Sigil of Hismael should be used.

In marking points fix attention on Sigil and on the question proposed; the hand should not be moved from the paper till complete. It is convenient to rule lines to guide the eye.

The daughters are derived by reading the mothers horizontally.

The four nephews, Figures IX-XII, are thus formed: IX = I + II read vertically, added and taken as odd or even. So also XIII = IX + X, and XV = XIII + XIV.



These last three are merely aids to general judgment. If the judge be good the figure is good, and "vice-versa."

The Reconciler = I + XV

To find the part of Fortune Earth (ready money or cash belonging to Querent), add points of the figures I - XII, divide by 12, and remainder shows figure. Here I + II + ... + XII = 74 points = 6 x 12 + 2 .'. Earth

falls with

*
* * (II)
*
* *

CHAPTER III

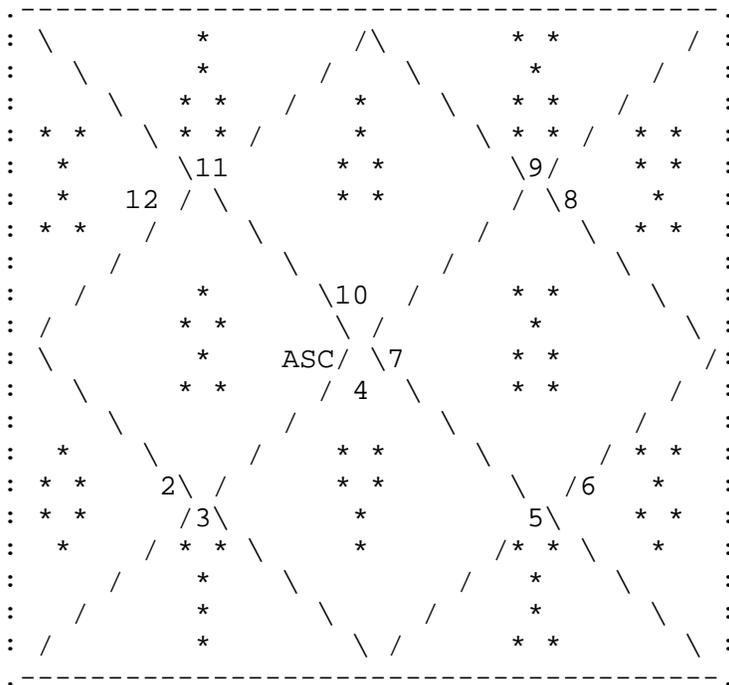
OF THE FIGURE OF THE TWELVE HOUSES OF HEAVEN

THE meaning of the twelve Houses is to be found, primarily, in any text- book of Astrology. Knowledge is to be enlarged and corrected by constant study and practice.

Place the figures thus:

I	10th	IV	7th	VII	5th	X	3rd
II	Asc.	V	11th	VIII	8th	XI	6th
III	4th	VI	2nd	IX	12th	XII	9th

EXAMPLE



CHAPTER IV

TABLES OF WITNESSES AND JUDGE

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-----
: L.W. :R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:
: * * : : : : : : : : : : : : : : : : : : : : : : : : : : : : : : : : : : : : : : :
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: POPULUS      : * * * * : * * * * * : * * * * * : * * * * * : * * * * * : * * * * * : * * * * * : * * * * * : * * * * * :
:-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+
:Life, &c. 1: Mod. : Good : Good : Mod. : Mod. : Evil : Good : Mod. :
:Money, &c. 2: Mod. : Good : Good : Bad : Mod. : Evil : Mod. : Good :
:Rank, &c. 3: Mod. : Good : Good : Mod. : Good : Mod. : Mod. : Bad :
:Property 4: Mod. : Good : Good : Bad : Good : Bad : Mod. : Good :
:Wife, &c. 5: Good : Good : Bad : Good : Good : Bad : Good : Bad :
:Sex ofChild6: 5# : Evil : Dau. : Son : Dau. : Dau. : 5 : Dau. :
:Sickness 7: Asc. : Health: Soon : Health: Peril-: Health: Health: Asc. :
: : : : health: : ous : : : :
:Prison 8: Come : Out : Soon :Out for: Long : Out : Die : Die :
: : out : : : out :nothing: : : : there : there :
:Journey 9:Good by: Slow : Medium:Good by: Evil : Medium: Medium: Evil :
: : water : : : water : : : : :
:Thing Lost10: Found : Found : Part : Not : Found : Lost : Found : Part :
: : : : found : found : : : : found :

```

Arabic numbers mean that the judgment is determined by the figure in that House of Heaven.

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: L.W. :R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:
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: LAETITIA : * * * * : * * * * : * * * * : * * * * : * * * * : * * * * : * * * * :

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:Life, &c. 1: Good &: Med. : Med. : Evil : Med. : Med. : Med. : Good :
: : long : : : : : : : :
:Money, &c. 2:Increa-: Evil : Med. : Med. : Good : Evil : Med. : Med. :
: : se : : : : : : : :
:Rank, &c. 3: Good : Med. : Med. : Good : Good : Evil : Med. : Med. :
: : dignity: : : : : : : :
:Property 4: Good : Med. : Med. : Good : Good : Evil : Med. : Evil :
:Wife, &c. 5: Good : Med. : Med. : Evil : Good : Evil : Med. : Good :
:Sex ofChild6: Son : Dau. : Dau. : 5 : Son : 5 : Son : 5 :
:Sickness 7: Health: 11 : Asc. :Danger-: Health: Health: Health: 5 :
: : : : : ous : : : :
:Prison 8: Late : Come : Come : Come : Soon : Run : Escape: Come :
: : out : out : out : out : out : away : & re- : out :
: : : : : : : : capture:
:Journey 9:Good in:Hurtful: Evil : Evil : Good : Evil : Return:Good by:
: : end : : : : : : : : water :
:Thing Lost10: Found : Found : Part : Part : Part : Part : Part : Part :
: : : : found : found : found : yielded: found : found :

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: L.W. : : : : : : : : :
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: VIA : * * * : * * * : * * * : * * * : * * * : * * * : * * * :

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:Life, &c. 1: Med. : Evil : Med. : Med. : Med. : Evil : Med. : Med. :
:Money, &c. 2: Evil : Evil : Med. : Med. : Med. : Med. : Med. : Med. :
:Rank, &c. 3: Med. : Good : Med. : Med. : Evil : Evil : Med. : Med. :
:Property 4: Evil : Good : Med. : Med. : Med. : Good : Med. : Med. :
:Wife, &c. 5: Good : Good : Med. : Evil : Evil : Evil : Med. : Med. :
:Sex ofChild6: Son : Dau. : 5 : 5 : 5 : 5 : Son : 5 :

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:Sickness      7: Health: Danger-: Health: Death : Death : Death : Health: Health:
:              :      : ous      :      :      :      :      :      :
:Prison        8: Out for: Evil   : Come  : Not out: Not out: Not out: Come   : Soon   :
:              : Nothing:        : out   :        :        :        : out   : out    :
:Journey       9: Good by: Good by: Slack : Return: Return: Late   : Late   : Good   :
:              : water  : water  :       :        :        :        :        :        :
:Thing Lost 10: Not    : Not    : Part  : Found  : Found  : Part   : Little: Not    :
:              : found  : found  : yielded:        :        : found  : found  : found  :
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:      L.W.      :R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:
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:Fortuna       : *   * *: * * * *: *   * *: * * * *: * * * *: *   * *: * * * *: *   * *:
:Major         :      :      :      :      :      :      :      :
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:Life, &c. 1: Good  : Evil   : Good  : Med.   : Med.   : Med.   : Good  : Med.   :
:Money, &c. 2: Good  : Evil   : Good  : Med.   : Med.   : Med.   : Good  : Med.   :
:Rank, &c. 3: Possi-: Evil   : Good  : Good   : Good   : Med.   : Good  : Good   :
:              : bility:        :        :        :        :        :        :        :
:              : good  :        :        :        :        :        :        :
:Property     4: Good  : Evil   : Good  : Med.   : Med.   : Med.   : Good  : Evil   :
:Wife, &c. 5: Good  : Evil   : Good  : Good   : Good   : Evil   : Good  : Evil   :
:Sex of Child 6: 5     : Son    : Son    : 5     : Son    : Dau.   : 5     : 5     :
:Sickness     7: Health: Health: Good  : ASC.   : Health: Peril-: Health: Health:
:              :      :      :      :      :      : ous   :      :      :
:Prison       8: Come  : Late   : Come  : Die    : Come   : With   : Come  : Soon   :
:              : out   :        : out   : there  : out    : harm   : out   : out    :
:Journey      9: Good  : Evil   : Diffi-: Med.   : Soon   : Late   : Good  : Very   :
:              : with  :        : cult  :        : return:        :        : good   :
:              : speed:        :        :        :        :        :        :        :
:Thing Lost 10: Found  : Not    : Found  : Found  : Part   : Not    : Found  : Not    :
:              :      : found  :      :      : found  : found  :      : found  :
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:      L.W.      :      :      :      :      :      :      :      :
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:Life, &c. 1: Evil   : Good   : Evil   : Suffic-: Evil   : Good   : Evil   : Med.   :
:              :      :      :      : 'nt    :      :      :      :
:Money, &c. 2: Evil   : Good   : Med.   : Good   : Med.   : Good   : Evil   : Med.   :
:Rank, &c. 3: Evil   : Good   : Evil   : Good   : Evil   : Good   : Evil   : Med.   :
:Property     4: Evil   : Good   : Evil   : Good   : Med.   : Good   : Evil   : Med.   :
:Wife, &c. 5: Evil   : Evil   : Med.   : Good   : Evil   : Good   : Evil   : Med.   :
:Sex of Child 6: Dau.die: 5     : Dau.   : 5     : Dau.   : 5     : Dau.   : Dau.   :
:Sickness     7: Death  : Health: Death  : Health: Death  : Health: Health: ASC. :
:Prison       8: Peril-: Late   : Not out: Come   : Die    : Run    : Come  : Come  :
:              : ous   :        :        : out   : there  : away   : out   : out   :
:Journey      9: Med.   : Good   : Evil   : Good   : Diffi-: Slow   : Med.   : V. good:
:              :      :      :      :      : cult   :        :        : by    :
:              :      :      :      :      :      :      :      : Water :
:Thi

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:      L.W.      :R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:
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:      PUELLA   : * * * : * * * : * * * : * * * : * * * : * * * : * * * : * * * :
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:Life, &c. 1: Med. : Med. : Good : Good : Evil : Med. : Good : Evil :
:Money, &c. 2: Med. : Good : Good : Good : Med. : Med. : Good : Evil :
:Rank, &c. 3: Evil : Good : V. good: Good : Evil : Good : Good : Evil :
:Property 4: Evil : Good : Med. : Good : Med. : Med. : Good : Evil :
:Wife, &c. 5: Med. : Good : Good : Good : Evil : Med. : Good : Med. :
:Sex ofChild6: Dau. : Son : 5 : 5 : 5 : 5 : Dau. : 5 :
:Sickness 7: ASC. : Health: Danger-: ASC. : Health: Health: Long : Health:
:      :      : ous :      :      :      :      :      :      :
:Prison 8: Out by: Come : Come : Good : Come : Come : Long : Come :
:      : ill : out : out : end : out : out : out :
:      : means :      :      :      :      :      :      :
:Journey 9: Peril-: Good : Good by: Good : Peril-: Slow : Good : Med. :
:      : ous :      : Water :      : ous :      :      :
:Thing Lost10: Part : Found : Part : Found : Not : Not : Found : Part :
:      : found :      : found :      : found : found :      : found :
=====+=====+=====+=====+=====+=====+=====+=====+=====+

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:      L.W.      :      :      :      :      :      :      :      :      :      :
:      *        :      :      :      :      :      :      :      :      :      :
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:Life, &c. 1: Good : Evil : Evil : Evil : Med. : Evil : Med. : Evil :
:Money, &c. 2: Good : Some- : Evil : Evil : Med. : Evil : Med. : Evil :
:      :      : what :      :      :      :      :      :      :
:      :      : good :      :      :      :      :      :      :
:Rank, &c. 3: Good : Med. : Evil : Evil : Med. : Evil : Med. : Evil :
:Property 4: Med. : Med. : Evil : Evil : Med. : Evil : Med. : Evil :
:Wife, &c. 5: Good : Med. : Evil : Evil : Med. : Evil : Med. : Evil :
:Sex ofChild6: Son : Dau. : 5 : Dau. : Son : Dau. : Son : Dau. :
:Sickness 7: Health: Soon : ASC. : Death : Health: Peril-: Health: Evil :
:      :      : die :      :      :      :      :      :      :
:Prison 8: Well : Soon : Danger-: Die : Come : Peril-: Come : Evil :
:      : out : out : ous : there: out : ous : out :
:Journey 9: Return: Med. : Spoiled: Evil : Med. : Evil : Med. : Evil :
:Thing Lost10: Found : Part : Not : Not : Found : Not : Found : Not :
:      :      : found : found : found :      : found :      : found :
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:      L.W.      :R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:
:      * *      :      :      :      :      :      :      :      :      :      :
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:CAPUT      : * * * : * * * : * * * : * * * : * * * : * * * : * * * : * * * :
:DRACONIS   :      :      :      :      :      :      :      :      :      :
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:Life, &c. 1: Evil : Good : V.good: Evil : Evil : Good : Evil : Good :
:Money, &c. 2: Evil : Good : V.good:Suffic-: Med. : V.good: Evil : V.good:
: : : : : 'nt : : : : :
:Rank, &c. 3: Evil : Good : V.good: Evil : Good : Good : Evil : Good :
:Property 4: Evil : Good : V.good: Med. :Suffic-: Good : Evil : Good :
: : : : : 'nt : : : : :
:Wife, &c. 5: Evil : Med. : Good : Evil : Med. : Med. : Evil : Good :
:Sex ofChild6: Dau. : 5 : 5 : Dau. : Son : Son : Dau. : Son :
:Sickness 7: ASC. : Health: ASC. : Health: Good : Health: Health: Health:
: : : : : end : : : : :
:Prison 8: Long : Peril-: Come : Hard : 6 : Soon : Come : Out :
: : : ous : out : : : out : out : late :
:Journey 9: Evil : Med. :Good by: Evil : Evil : Good : Evil : V.good:
: : : :Water : : : : :
:Thing Lost10: Not : Found : Found : Found : Part : Found : Not : Found :
: : found : : : : found : found : found :

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: L.W. : : : : : : : : : :
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:CAUDA : * * : * * : * * * : * * : * * * : * * * : * * * :
:DRACONIS : : : : : : : : :

```

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:Life, &c. 1: Med. : Evil : Very : Toler-: Evil : Med. : Good : Evil :
: : : : evil : able : : : : :
:Money, &c. 2: Good : Evil : Very : Good : Med. :Suffic-: Good : Evil :
: : : : evil : : : : 'nt : : : :
:Rank, &c. 3: Med. : Evil : Very : Med. : Evil :Suffic-: Good : Evil :
: : : : evil : : : : 'nt : : : :
:Property 4: Good : Evil : Very : Med. : Evil :Suffic-: Good : Med. :
: : : : evil : : : : 'nt : : : :
:Wife, &c. 5: Med. : Evil : Very : Med. : Evil : Evil : Med. : Very :
: : : : evil : : : : : : : : evil :
:Sex ofChild6: Son : 5 : 5 : 5 : 5 : 5 :Son and: 5 :
: : : : : : : : live : : : :
:Sickness 7: Health: Peril-: Death : Death : Death : Peril-: Health: ASC. :
: : : ous : : : : : : ous : : : :
:Prison 8: Good : Out : Death : Come : Come : Come : Soon :Danger-:
: : end : with : : out : out pun: out : out : ous :
: : : pain : : : : : : : : : :
:Journey 9: Evil : Evil : Very : Med. : Evil : Evil : Good : Very :
: : : : evil : : : : : : : : evil :
:Thing Lost10: Found : Not : Not : Found : Not : Part : Found : Not :
: : : found : found : : found : found : found : found :

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: L.W. :R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:
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:ACQUISITIO : * * * : * * * : * * * : * * * : * * * : * * * : * * * :

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:-----+-----+-----+-----+-----+-----+-----+-----+-----+
:Life, &c. 1: Good : Evil : V.good: Med. : Good : Med. : Med. : Good :
:Money, &c. 2: Med. : Evil : V.good: Evil : Good : Med. : Med. : Good :

```

:Rank, &c.	3:	Med.	: Med.	: V.good:	Evil	: Good	: Med.	: Med.	: Good	:
:Property	4:	Med.	: Evil	: V.good:	Evil	: Good	: Med.	: Med.	: Good	:
:Wife, &c.	5:	Good	: Evil	: Good	: Evil	: Good	: Med.	: Med.	: Good	:
:Sex ofChild6:	5	: Son	: 5	: 5	: Son	: Dau.	: 5	: Son	:	:
:Sickness	7:	Health:	Health:	Health:	Health:	Health:	Health:	ASC.	: In	:
:	:	:	:	:	:	:	:	:	: danger:	:
:Prison	8:	Death	: Come	: Come	: Come	: Long	: Come	: Late	: Slow	:
:	:	:	: out	: out	: out	:	: out	: out	:	:
:Journey	9:	Med.	: Good	: Good	: Med.	: Soon	: Med.	: Evil	: Slow	:
:	:	:	:	:	:	: return:	:	:	:	:
:Thing Lost10:	Found	: Not	: Found	: Not	: Found	: Found	: Found	: Found	: Found	:
:	:	: found	:	: found	:	:	:	:	:	:

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: L.W. : : : : : : : : : : : :
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: AMISSIO : * * : * * * : * * * * : * * * * * : * * * * * : * * * * * : * * * * * : * * * * :

```

:Life, &c.	1:	Good	: Med.	: Evil	: Med.	: Med.	: Med.	: Evil	: Evil	:
:Money, &c.	2:	Good	: Med.	: Evil	: Med.	: Med.	: Evil	: Evil	: Med.	:
:Rank, &c.	3:	Med.	: Med.	: Evil	: Good	: Med.	: Med.	: Evil	: Evil	:
:Property	4:	Med.	: Med.	: Evil	: Med.	: Med.	: Evil	: Evil	: Med.	:
:Wife, &c.	5:	Med.	: Med.	: Evil	: Med.	: Med.	: Evil	: Evil	: Evil	:
:Sex ofChild6:	5	: Son	: 5	: 5	: Dau.	: Son	: 5	: 5	:	:
:Sickness	7:	The end:	Health:	Peril-	Health:	Health:	Health:	Death	: Health:	:
:	:	: health:	:	: ous	:	:	:	:	:	:
:Prison	8:	Long	: Good	: Hard	: Soon	: Come	: Come	: Out in:	: Die	:
:	:	:	: end	:	: out	: out	: out	: the end:	: there:	:
:Journey	9:	Good	: Med.	: Evil	: Good	: Med.	: Med.	: Evil	: Not	:
:	:	:	:	:	:	:	:	:	: begun:	:
:Thing Lost10:	Not	: Found	: Not	: Part	: Part	:				
:	: found	:	: found	: found:	: found:	:				

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: L.W. :R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:
: * * : : : : : : : : : : : :
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: CONJUNCTIO : * * * * : * * * * * : * * * * * : * * * * * : * * * * * : * * * * * :

```

:Life, &c.	1:	Good	: Med.	: Med.	: Good	: Evil	: Good	: Med.	: Med.	:
:Money, &c.	2:	Good	: Med.	: Med.	: Good	: Evil	: Good	: Med.	: Med.	:
:Rank, &c.	3:	Good	: Med.	: Med.	: V.good:	Evil	: Good	: Med.	: Hard	:
:Property	4:	Good	: Med.	: Med.	: V.good:	Evil	: Good	: Med.	: Med.	:
:Wife, &c.	5:	Good	: Evil	: Med.	: V.good:	Evil	: Good	: Good	: Med.	:
:Sex ofChild6:	Son	: 5	: 5	: Dau.	: 5	: Son	: Dau.	: Dau.	:	:
:Sickness	7:	Long &	Death	: Death	: ASC.	: ASC.	: Health:	Peril-	: Hard	:
:	:	: pining:	:	:	:	:	:	: ous	:	:
:Prison	8:	Long	: Out	: Peril-	: Long	: Good	: Come	: Come	: Long	:
:	:	: time	: with	: ous	:	:	: out	: out	:	:
:	:	:	: fear	:	:	:	:	:	:	:
:Journey	9:	Slow	: Med.	: Good by:	: Good	: Med.	: Evil	: Slow	: Hard	:
:	:	:	:	: Water	:	:	:	:	:	:
:Thing Lost10:	Found	: Found	: Not	: Found	: Not	: Found	: Not	: Found	: Found	:
:	:	:	: found	:	: found	:	: found	:	:	:

```

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:   L.W.      :   :   :   :   :   :   :   :   :   :   :   :
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:   *         : * * * : * * * : * * * : * * * : * * * : * * * : * * * : * * * : * * * :
:   CARCER    : * * * : * * * : * * * : * * * : * * * : * * * : * * * : * * * : * * * :
:-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+
:Life, &c. 1: Good : Med. : Good : Good : Med. : Suffic-: Evil : Med. :
:         :   :   :   :   :   :   : 'nt   :   :   :
:Money, &c. 2: Good : Evil : Good : Med. : Med. : Suffic-: Evil : Med. :
:         :   :   :   :   :   :   : 'nt   :   :   :
:Rank, &c. 3: Evil : Med. : Good : Good : Med. : Med. : Evil : Med. :
:Property 4: Med. : Evil : Good : Good : Med. : Suffic-: Med. : Good :
:         :   :   :   :   :   :   : 'nt   :   :   :
:Wife, &c. 5: Evil : Med. : Good : Good : Med. : Suffic-: Evil : Good :
:         :   :   :   :   :   :   : 'nt   :   :   :
:Sex ofChild6: Dau. : 5 : Son : Dau. : 5 : 5 : 5 : Dau. :
:Sickness 7: Health: Health: Health: Health: Health: Health: Health: Peril-: Danger-:
:         :   :   :   :   :   :   :   :   :   :   :
:Prison 8: Good : Soon : Late : Come : Come : Come : Evil : Late :
:         : end : out : out : out : out : out :   : out :
:Journey 9: Slow : Good : Slow : Slow : Slow : Slow : Diffi-: Evil :
:         :   :   :   :   :   :   : cult :   :
:Thing Lost10: Found : Little: Part : Part : Part : Not : Not : Be :
:         :   : found: found: found: found: found: found: found:
:-----+-----+-----+-----+-----+-----+-----+-----+-----+

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:   L.W.      :R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:R.W. J.:
:   *         :   :   :   :   :   :   :   :   :   :
:   *         : * * * : * * * : * * * : * * * : * * * : * * * : * * * : * * * :
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:   FORTUNA   : * * * : * * * : * * * : * * * : * * * : * * * : * * * : * * * :
:   MINOR     :   :   :   :   :   :   :   :   :   :
:-----+-----+-----+-----+-----+-----+-----+-----+-----+
:Life, &c. 1: Good : Med. : Med. : Good : Evil : Med. : Good : Med. :
:Money, &c. 2: Good : Med. : Med. : Good : Evil : Evil : Good : Med. :
:Rank, &c. 3: Good : Med. : Med. : Good : Evil : Med. : Good : Evil :
:Property 4: Good : Med. : Med. : Good : Evil : Med. : Evil : Med. :
:Wife, &c. 5: Good : Med. : Med. : Good : Evil : Med. : Evil : Med. :
:Sex ofChild6: 5 : 5 : 5 : Son : Dau. : Son : Dau. : Dau. :
:Sickness 7: Health: Death : Health: Health: ASC. : Health: Health: Peril-:
:         :   :   :   :   :   :   :   :   :   :
:Prison 8: Come : Come : Hard : Long in: Come : Sorrow: Come : Die :
:         : out : out : prison: prison: out :   : out :   :
:Journey 9: Good : Med. : Good : Late : Good : Med. : Med. : Evil :
:         :   :   :   : good :   :   :   :   :
:Thing Lost10: Found : Found : Part : Found : Not : Not : Not : Found :
:         :   :   : found:   : found: found: found:   :
:-----+-----+-----+-----+-----+-----+-----+-----+

```

CHAPTER V

THE GENERAL MEANING OF THE SIXTEEN FIGURES IN THE TWELVE HOUSES

HEREIN follows a set of general tables of the sixteen figures in the twelve Houses, for the better convenience of forming a general judgment of the scheme. Under the head of each figure separately is given its general effect in whatever House it may happen to fall.

Thus, by taking the House signifying the thing demanded, and also that signifying the end of the matter (fourth House), and noticing what figures fall therein, you may find by these tables their general effect in that position.

```
.-----.  
:           ACQUISITIO           :  
:Generally very good for profit or gain :  
:-----:  
: 1 : Happy success in all things      :  
: 2 :           Very prosperous         :  
: 3 :           Favour and riches       :  
: 4 :           Good fortune and success :  
: 5 :           Good success            :  
: 6 :           Good, esp. agreeing with 5th :  
: 7 :           Reasonably good         :  
: 8 :           Rather good, not very, the sick :  
:   :               die                  :  
: 9 :           Good in all              :  
:10 :           Good in suits, very prosperous :  
:11 :           Good in all              :  
:12 :           Evil, pain, and loss     :  
:-----.
```

```
.-----.  
:           FORTUNA MINOR         :  
:           Good in any matter where a :  
:           person wishes to proceed quickly :  
:-----:  
: 1 : Speed in victory or love; but :  
:   :           choleric               :  
: 2 :           Very good              :  
: 3 :           Good, but wrathful      :  
: 4 :           Haste, rather evil, exc. for peace :  
: 5 :           Good in all              :  
: 6 :           Medium in all           :  
: 7 :           Evil, exc. for war or love :  
: 8 :           Evil generally          :  
: 9 :           Good, but choleric       :  
:10 :           Good, exc. for peace     :  
:11 :           Good, esp. for love      :  
:12 :           Good, exc. for alteration or :  
:   :           serving another         :  
:-----.
```

```
.-----.  
:           AMISSIO              :  
:Gd for loss of substance, and sometimes :  
:           for love, but v. bad for gain :  
:-----:  
: 1 :           Ill in all but for prisoners :  
: 2 :           V. evil for money, good for love :  
: 3 :           Ill end, exc. in quarrels :  
: 4 :           Ill in all              :  
:-----.
```

: 5 : Evil, exc. for agriculture :
: 6 : Rather evil, exc. for love :
: 7 : V.good for love, otherwise evil :
: 8 : Excellent in all questions :
: 9 : Evil in all :
:10 : Evil, exc. for women's favour :
:11 : Good for love, otherwise bad :
:12 : Evil in all :
:-----:

:-----:
: LETITIA :
: Good for joy, present or to come :
:-----:
: 1 : Good exc. in war :
: 2 : Sickly :
: 3 : Ill :
: 4 : Meanly good :
: 5 : Excellently good :
: 6 : Evil generally :
: 7 : Indifferent :
: 8 : Evil generally :
: 9 : Very good :
:10 : Good rather in war than in peace :
:11 : Good in all :
:12 : Evil generally :
:-----:

:-----:
: FORTUNA MAJOR :
: Good for gain in things where a person :
: has hopes to win :
:-----:
: 1 : Good, save in secrecy :
: 2 : Good, save in sad things :
: 3 : Good in all :
: 4 : Good in all but melancholy :
: 5 : Very good in all :
: 6 : Very good, exc. for debauchery :
: 7 : Good in all :
: 8 : Moderately good :
: 9 : Very good :
:10 : Exceedingly good, to go to superiors :
:11 : Very good :
:12 : Good in all :
:-----:

:-----:
: TRISTITIA :
: Evil in almost all things :
:-----:
: 1 : Med., but good for treasure and :
: : fortifying :
: 2 : Med., but good to fortify :
: 3 : Evil in all :
: 4 : Evil in all :
: 5 : Very evil :
: 6 : Evil, exc. for debauchery :
: 7 : Evil, but in secrecy good :
: 8 : Gd. for inheritance and magic only :
: 9 : Evil, exc. for magic :
:-----:

:10 : Evil, exc. for fortification :
:11 : Evil in all :
:12 : Evil, but good for magic and :
: : treasure :

: PUELLA :
: Good in all demands, especially :
: those relating to women :

: 1 : Good, exc. in war :
: 2 : Very good :
: 3 : Good :
: 4 : But indifferent :
: 5 : V.good, but notice the aspects :
: 6 : Good, but esp. so for debauchery :
: 7 : Good, exc. for war :
: 8 : Good :
: 9 : Good for music, otherwise medium :
:10 : Good for place :
:11 : Good, and love of ladies :
:12 : Good in all :

: ALBUS :
: Good for profit and for entering into :
: a place of undertaking :

: 1 : Good for marriage; mercurial; peace :
: 2 : Good in all :
: 3 : Very good :
: 4 : Good, exc. in war :
: 5 : Good :
: 6 : Good in all :
: 7 : Good, exc. in war :
: 8 : Good :
: 9 : A messenger brings letters :
:10 : Excellent in all :
:11 : Very good :
:12 : Marvelously good :

: PUER :
: Evil in most demands, except :
: those relating to war and love :

: 1 : Indifferent; best in war :
: 2 : Good, but with trouble :
: 3 : Good fortune :
: 4 : Evil, exc. in war and love :
: 5 : Medium good :
: 6 : Medium :
: 7 : Evil, save in war :
: 8 : Evil, exc. in love :
: 9 : Evil, exc. for war :
:10 : Evil rather; good for love and :
: : war; else medium :
:11 : Medium; good favour :

:12 : Very good in all :
:-----:
:
: CONJUNCTIO :
: Good with good, and evil with evil :
: Recovery of things lost :
:-----:
: 1 : Good with good, evil with evil :
: 2 : Commonly good :
: 3 : Good fortune :
: 4 : Good, save for health. "Cf." 8th :
: : House's figure :
: 5 : Medium :
: 6 : Good for immorality only :
: 7 : Rather good :
: 8 : Evil, death :
: 9 : Medium good :
:10 : For love good, for sickness evil :
:11 : Good in all :
:12 : Medium, bad for prisoners :
:-----:

:-----:
:
: RUBEUS :
: Evil in all that is good, and good :
: in all that is evil :
:-----:
: 1 : Destroy the figure :
: 2 : Evil in all :
: 3 : Evil, exc. to let blood :
: 4 : Evil, exc. in war and fire :
: 5 : Evil, exc. for sowing seed :
: 6 : Evil, exc. for blood-letting :
: 7 : Evil, exc. for war and fire :
: 8 : Evil :
: 9 : Very evil :
:10 : Dissolute, love, fire :
:11 : Evil, exc. for blood-letting :
:12 : Evil in all :
:-----:

:-----:
:
: CARCER :
: General evil, delay, binding, stay, :
: bar, restriction :
:-----:
: 1 : Evil, exc. to fortify a place :
: 2 : Good in Saturnian questions, :
: : otherwise evil :
: 3 : Evil :
: 4 : Good, only for melancholy :
: 5 : Receive a letter in three days, evil :
: 6 : Very evil :
: 7 : Evil :
: 8 : Very evil :
: 9 : Evil in all :
:10 : Evil, save for hid treasure :
:11 : Much anxiety :
:12 : Rather good :
:-----:

: CAPUT DRACONIS :
: Good with good, evil with evil; gives :
: a good issue for gain :
:-----
: 1 : Good in all :
: 2 : Good :
: 3 : Very good :
: 4 : Good, save in war :
: 5 : Very good :
: 6 : Good for immorality only :
: 7 : Good, esp. for peace :
: 8 : Good :
: 9 : Very good :
:10 : Good in all :
:11 : Good for the Church and eccle- :
: : siastical gain :
:12 : Not very good :
:-----

: VIA :
:Injurious to the goodn

ess of other figs.:
: generally, but gd. for journeys & :
: voyages :
:-----
: 1 : Evil; exc. for prison :
: 2 : Indifferent :
: 3 : Very good in all :
: 4 : Good in all, save love :
: 5 : Voyages good :
: 6 : Evil :
: 7 : Rather good, esp. for voyages :
: 8 : Evil :
: 9 : Indifferent; good for journeys :
:10 : Good :
:11 : Very good :
:12 : Excellent :
:-----

: CAUDA DRACONIS :
:Good with evil, and evil with good; good :
: for loss, and for passing out of an :
: affair :
:-----
: 1 : Destroy the figure :
: 2 : Very evil :
: 3 : Evil in all :
: 4 : Good, esp. for conclusion of :
: : the matter :
: 5 : Very evil :
: 6 : Rather good :
: 7 : Evil, war, and fire :
: 8 : No good, exc. for magic :
: 9 : Good for science only; bad for :
: : journeys; robbery :
:10 : Evil, save in works of fire :
:-----

```

:11 :      Evil, save for favours      :
:12 :      Rather good                  :
.---.-----
.-----
:      POPULUS                        :
: Sometimes good, sometimes bad; good :
: with good, evil with evil          :
:---.-----
: 1 :      Good for marriage            :
: 2 :      Medium good                  :
: 3 :      Rather good than bad         :
: 4 :      Good in all but love         :
: 5 :      Good in most                 :
: 6 :      Good                          :
: 7 :      In war good, else medium     :
: 8 :      Evil                          :
: 9 :      Look for letters              :
:10 :      Good                          :
:11 :      Good in all                   :
:12 :      Very evil                     :
.---.-----

```

CHAPTER VI

OF THE ESSENTIAL DIGNITIES OF THE FIGURES IN THE
 HOUSES; OF THE ASPECTS OF THE HOUSES; AND OF
 THE FRIENDSHIP AND ENMITY OF THE RULERS IN
 ASPECTS, ETC.

BY Essential Dignity is meant the strength of a figure when found in a particular House. A figure is therefore strongest in what is called its House; very strong in its Exaltation; strong in its Triplicity; very weak in its Fall; weakest of all in its Detriment. A figure is in its Fall when in a House opposite to that of its Exaltation; in its Detriment when opposite to its own House. The following list shows the Essential Dignities; that is to say, they follow the Dignities of their Ruling Planets, considering the twelve Houses of the scheme as answering to the twelve signs, thus: ASC. to Aries, 2 to Taurus, 3 to Gemini, &c., ... 12 to Pisces. Therefore Mars figures will be strong in ASC. and weak in 7th and so on. "See" chapter i. for attribution of figures to planets.

- * * is strong in Dignities of Jupiter and Venus
- *
- *
- *

- * is strong in Dignities of Saturn and Mars
- *
- *
- * *

TABLE OF ESSENTIAL DIGNITIES

{WEH NOTE: These tables of dignities are corrupt in places. They have not been corrected here, but copied as they stand in the 1st edition EQUINOX}

```

.-----
: --- :      HOUSE      : EXALTATION : TRIPPLICITY :      FALL      : DETRIMENT :
:-----+-----+-----+-----+-----+-----

```

```

: ASC. : 1121, 2122, : 2211, 1122 :2211,1122,2121,: 1221, 2221 : 1212, 1211 :
:      : 1112      :      :      : 1222, 2111 :      :      :
:      :      :      :      :      :      :      :
: 2    : 1212, 1211 : 2222, 1111 :2222,1111,1212,: ---    : 1121, 2122,:
:      : 2111      :      :      : 1211, 2111 :      : 1112 :
:      :      :      :      :      :      :      :
: 3    : 2112, 2212 :      2111  :1221,222 12212,: 1112   : 2121, 1222,:
:      :      :      :      : 2112, 112  :      : 2111 :
:-----+-----+-----+-----+-----+-----+

```

TABLE OF ESSENTIAL DIGNITIES---"continued"

```

:-----+-----+-----+-----+-----+-----+
: --- : HOUSE : EXALTATION : TRIPPLICITY : FALL : DETRIMENT :
:-----+-----+-----+-----+-----+-----+
: 4   : 2222, 1111 : 2121, 1222 :1121,2122,1112 : 1121, 2122 : 1221, 2221,:
:      :      :      :      :      :      : 1112 :
: 5   : 2211, 1122 : ---      :2211,1122,2121,: ---    : 1221, 2221,:
:      :      :      :      : 1222, 2111 :      : 1112 :
: 6   : 2112, 2212 : 2112, 2212 :2222,1111,1212,: 1212, 1211 : 2121, 1222,:
:      :      :      :      : 1211, 2111 :      : 2111 :
: 7   : 1211, 1212, : 1221, 2221 :1221,2221,2212,: 2211, 1122 : 1121, 2122,:
:      : 2111      :      :      : 2112, 1112 :      : 1112 :
: 8   : 2122, 1121, : ---      : 1121, 2122, : 2222, 1111 : 1212, 1211,:
:      : 1112      :      :      : 1112      :      : 2111 :
: 9   : 2121, 1222, : 1112      :2211,1122,2121,: 2111    : 2212, 2112 :
:      : 2111      :      :      : 1222, 2111 :      :      :
: 10  : 1221, 2221, : 1121, 2122 :2222,1111,1212,: 1222, 2121 : 2222, 1111 :
:      : 1112      :      :      : 1211, 2111 :      :      :
: 11  : 1221, 2221, : ---      :1221,2221,2212,: ---    : 2211, 1122 :
:      : 1112      :      :      : 2112, 1112 :      :      :
: 12  : 1222, 2121, : 1212, 1211 : 1121, 2122, : 2212, 2112 : 2212, 2112 :
:      : 2111      :      :      : 1112      :      :      :
:-----+-----+-----+-----+-----+-----+

```

THE ASPECTS OF THE HOUSES

The ASC. is aspected by 11, 10, 9 (as Sextile Quartile and Trine) Dexter and by 3, 4, 5 ... Sinister, and has 7 in opposition.

The Dexter aspect is that which is "contrary" to the natural order of the Houses; it is stronger than the Sinister. So for other Houses. Figures have Friends and Enemies: --- Saturn : Jupiter Sun Mercury Moon Friends; Mars Venus Enemies. Jupiter : Saturn Sun Venus Mercury Moon; and Mars. Mars : Venus; and Moon Saturn Sun Mercury. Sun : Jupiter Sun Venus Mercury Moon; and Saturn. Venus : Jupiter Sun Mars Mercury Moon; and Saturn. Mercury : Saturn Jupiter Sun Venus Moon; and Mars. Moon : Jupiter Sun Venus Mercury; and Saturn and Mars.

Also figures of Fire are sympathetic with those of Fire, friendly with Air and Earth; hostile to Water.

So Water symp. Water, friendly Air and Earth, and host. Fire: Air symp. Air, friendly Fire and Water, and host. Earth. Earth symp. Earth, friendly Water and Fire, and host. Air. Again, sign figures are friends to those Sextile or Trine, and hostile to those Quartile or in Opposition.

CHAPTER VII

OF THE GENERAL METHOD OF JUDGING A FIGURE

* * *
* * *
* * *

REMEMBER always that if * * or * * fall in the Ascendant, the figure is not fit for judgment. Destroy it instantly, and erect a new figure not less than two hours afterwards.

Your figure being thoroughly arranged as on p. 144, note first to what House the demand belongs. Then look for Witnesses and Judge in their special table, and see what is said under the head of the demand. Put this down. Note next what figure falls in the House required (if it spring into other Houses, these too should be considered); "e.g.", in a question of money stolen, if the figure in 2nd be also in 6th it might show the thief to be a servant in the house. Look next in the Table of Figures in the Houses, and see what the figure signifies in the especial House under consideration. Put this down also. Then by the Table of Aspects (p. 158) note down the figures Sextile Quartile Trine and Opposition, putting good on one side, evil on the other; noting also the strength or weakness, friendliness or hostility to the figure in the House required, of these figures. Then add the meaning of the figure in the 4th, to signify the end of the matter. It may also assist you to form a Reconciler from the figure in the House required and the Judge, noting what figure results and whether it harmonises with one or both by nature (pp. 158, 159). Now consider all you have written, and according to the balance of Good and Evil, form your final judgment. Consider also always in money questions where the part of Fortune falls. Take, "e.g.", the figure on p. 144, and form a judgment for loss of money in business therefrom.

Tables of Witnesses and Judge say: Moderate.

*
* *
* *

In 2nd is * . Evil, showing obstacle, delay.

*
* *
*

Part of Fortune Earth is in ASC. with * *, showing loss through Querent's own blunders.

*
* *
* *

* Springs into no other House; .' this does not affect the question.

* * * * *
* * * * *

* * * * *

The figures Sextile and Trine of 2nd are * *, * , * *, and * , all good figures and friendly in nature = Well-intentioned help of friends.

	*	* *	* *		*
	*	*	* *		* *
The figures Quartile and	* *	*	*		* *
Opposition are	* *	* *	* *		* *

therefore shows opposition not great.

* *
* *
*

The figure in the 4th is * , which shows a good end, but with anxiety.

*
*
* *

Forming a Reconciler, we get * * again, a sympathetic figure, but denoting delay = Delay, but helping Querent's wishes.

Adding all together ---

1. Medium;
2. Evil and obstacles, delay;
3. Loss through Querent's self;
4. Strength for evil, medium only;
5. Well-intentioned aid of friends;
6. Not much opposition from enemies;
7. Ending good, but with anxiety;
8. Delay, but helping Querent's wishes ---

we formulate this judgment:

That the Querent's loss in business has been principally owing to his own mismanagement; that he will have a long and hard struggle, but will meet with help from friends; that his obstacles will gradually give way; and that after much anxiety he will eventually recoup himself for his previous losses.

{Illustration: This is another by AOS, formed this time in an abstract of female primary and secondary sexual attributes in contrast to the male elements in the first. There is a large face suggested in the drawing, to the right and center.}

-oOo-

The Amalantrah Working [Liber XCVII]

Original key entry by Fr. H.B. in New York
4/12/90 e.v. ASCII conversion
by Bill Heidrick, T.G. of O.T.O.
--- needs further proof reading

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O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

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The Amalantrah Working [Liber XCVII]

January 14 to June 16, 1918 e.v.

by

Roddie Minor, Soror Achitha Ayin-He-Yod-Taw-Ayin 555, Aleph-Cheth-Yod-Taw-Aleph 420, Soror Ahitha Aleph-He-Yod-Taw-Aleph 417, Soror Ahita Aleph-He-Yod-Teth-Aleph 25 {WEH Note: sic, This spelling gives 26. Drop an Aleph to get 25}

with

The Wizard Amalantrah 729

Aleister Crowley, The Master Therion 666

Mary Desti, Soror Virakam

Charles Stansfeld Jones, Frater Omnia in Unis, Unis in Omnia, Frater Arcteon, 777

Marie Lavroff, Soror Olun Ayin-Lamed-Vau-Nun 156

Elsa Lincke, Soror Barzedon 444

Eva Tanguay, Soror Darola Dalet-Aleph-Resh-Ayin-Lamed-Aleph 306

and

Dorothy Troxel, Soror Wesrun Vau-Aleph-Samekh-Resh-Vau-Nun 333 {WEH

Note: sic, Should either be 323 or it needs a Yod in it}, Vau-Aleph-Shin-Resh-Ayin-Nun 627

888

[Monday] January 14, 1918 [e.v.]

12.10 a.m.

While with The Lady of Our Dreams I had a vision of Myself being a spreading candlestick with thirteen candles. Over each flame was the opening of a tube which could hold water as a fountain. These tubes met the flame in a throbbing vibration which became almost excruciating when suddenly the part of the candlestick above the stem or staff, broke off and became a crown. The crown floated in the air tilted at a slight angle and a circle which was a halo came down from heaven and dropped into the crown. In the center a wand came and then it all hovered above the candlestick with a veil round it. The veil in some ways appeared as rays of light. After I told this vision T[herion] talked a long while about the number 93; how adepts were tested when they brought messages; and how messages had been sent to him through the Scarlet Woman.

I had another vision of myself being thirteen naked women lying in a row and all being caressed at one time. When I told this to T., in a somewhat indirect manner, he suggested that I see if I could get any messages through visions or otherwise.

I began by asking for a vision containing a message. I first heard gurgling water and saw a dark farmhouse in among trees and green fields. The house and other things disappeared and a dark yoni appeared just where the house had stood. I then asked where will a message come from? Immediately soldiers with guns appeared lounging about the place and a king on a throne where the house had stood. I then asked again for a message and saw an egg in which were many many tiny convolutions of some flesh-like substance which would form something. The egg was placed in an oblong as in a picture. Around it were clouds, trees, mountains and water, called the `four elements'. A camel appeared in front of the whole picture. I next tried to find out who the king was. He looked more like Prof. Shotwell than any one else. That is, he was `simple, democratic' and very learned and fine. He was certainly not a king belonging to any kingdom limited by a country's borders, but was a king of men, or a king of the world. I asked his name and the word `Ham' appeared between the egg in the oblong and the soldiers around the king.<<i.e. King of Egypt?>>

The king went out to one side and a wizard linked his arm in the king's as they disappeared. The wizard looked at me significantly as they left. It was a sort of look as if one would almost wink. He was an old man, with gray beard, dressed in a long black gown. He was infinitely wise. They seemed to go to a cave in the base of a low mountain on the shore of a large body of water. A spring of sparkling cool water bubbled up through a barrel near the mouth of the cave. I went into the cave and saw them doing something mysterious with a revolver. The wizard had the revolver. What they were going to do was a joke of some kind, but the wizard looked grim about it. At T.'s suggestion I went up to them and said, ``I am Eve.' ' This seemed to

stop everything. They both disappeared with the cave. Very soon I saw the king sitting in a niche covered with a canopy, cut in the side of the mountain. In quite another place the wizard was sitting under a tree fanning himself. At T.'s suggestion I went up to him and asked him his name. I became very frightened and had the same sensation as when I spoke to him in the cave. It was a kind of shyness and awe. He only smiled at me and would not speak. It seemed that I did not know enough for him to speak with me. In order for him to say anything to me I should have to build a fire of sticks, which he showed me how to do. There was a baby in some way connected with the act of my building the fire which was like a ritual. Then a most beautiful lion was standing by the fire. The wizard was standing and still held one or two sticks in his hand. He smiled and said, ``Child.'' I then saw a most beautiful naked boy 5 or 6 years old dancing and playing in the woods in front of us. T. asked how he would look dressed and when I saw him in conventional clothes he looked very uncomfortable and repressed. He looked as if he should be dressed in skins such as tigers'. To one side near the place where I made the fire was a large turtle standing up as a penguin stands.

The wizard was very happy and satisfied looking. He sat down and reached out his hand to me and had me sit down beside him. As we watched the boy he put his left arm around me tenderly and placed my head on the left side of his chest near the shoulder.

He said, ``It's all in the egg.''
The End.

[Sunday] January 20, 1918 [e.v.]

3.00 a.m. (W.T.L.O.O.D.)

I asked the wizard for a message. A large red `A' appeared and an eagle came through it and flew away through the woods and over some meadows close to the ground. The eagle disappeared and a red Indian was running like the wind. (Very beautiful as a picture.)

4.00 p.m.

T. and I entered the astral plane. I draped in a diaphanous virile yellow green, he in a brilliant red with gold braid. In one hand he had a sceptre and a ring on the other. We went through the ceiling and up about 900 feet in the air and looked up and saw an eye in the clouds. We went to the place of the eye and saw a platform-like building. There were many doors with signs of various sorts on them, such as the Swastika etc., etc. We went to a distant door at the end of the corridor on which there was no sign. A dwarf stood to the right and a girl to the left of the door. I asked the dwarf where the door led to. He did not answer but showed a column with a blazing top. I asked the woman and she said ``Heaven.''. Interpreted, it meant where we wanted to go. I opened the door easily and saw a corridor in darkness. We passed through and saw light outside at the end door. A sheep was just inside the door. (Also sheep down on the ground below.) We went outside and looked down a few hundred feet upon a beautiful pastoral scene and some villages. We dropped down to this scene. A beautiful lady came. She was blonde and dressed in creamy white. I asked her her name and she answered ``Eve.''. This seemed wrong for her to say. I asked her where we were to go to. She said ``France.''. I asked about the message and after some time she lay upon the ground with her head toward us and waved her hand, which looked like the fins of a fish, toward a village. We all went there. On the way a man who looked like a Greek philosopher walked a little behind us as if he were in a shadow. He had a staff and was in Greek costume.

When we came to the village which was called Pantruel, we saw a

church in front of which was a square in which there was a cone-shaped fountain. The fountain was made of metal and water spurting from each petal of the cone. Later the fountain showed that it was also flaming. The dwarf was now with us and we asked him who was the fountain keeper. The fountain opened and the king (of last week's vision) came out with some papers in his hand. One of the papers was a topographical map of South America. The others were legal papers, deeds, etc., etc. I asked about the message and he kept looking at the papers, and finally told us to go to the wizard. We went down by the stream and across it into the woods where the wizard and the child were. They both looked a little lonely. I asked his name and he told me Amalantrah. I asked who I was and he said ``Part of the Tao.' ' I asked for the message and he put me off in all sorts of ways with small visions. Once he said, ``Go,' ' which I took to me an to go to some place. Later he said ``Egypt.' ' He did not seem very friendly toward me and seemed worried at times.

I asked how to spell (Bafometh) <<[Baphomet]>> and a man like the Gods of the Mountains answered my questions about this. Finally I was told B-a-f-o-m-e-t-h. I begged for more information about the message but got none. Many questions were asked about the letters of the spelling as to whether they were Hebrew etc., etc. They were Hebrew.

I then said Good Bye, noting the boy's beautiful dark eyes, and we went away by a little path to the pool of the spring. We bathed in this and then sank through the bottom and came out directly over Manhattan. We came back into our bodies.

Much later I asked for the king's name and was told Eosophon. Later I was told that the boy was named Augustus Fioncharo.

[Saturday] February 2, 1918 e.v.

2.30 a.m. W.E.

I ask wizard if he has anything to say to us. He thunders ``NO''. Therion says that saying NO is saying something. All philosophies for aeons and aeons based on No. They are false. The most important of all scales is that with the index 6, his own number being 729. <<Note. 729 is the numeration of Amalantrah in Hebrew.>> This is natural vanity. Let us however consider this scale. It consists of 0, 1, 64, 729, 4096, 15626, 46656. The wizard says these numbers of perfection are much use in the Qabalah of the angels and Therion need not bother himself much about them.

[Friday] January 25, 1918 [e.v.]

W.T..L.O.O.D.

The wizard showed me a large green god with many arms, sitting in a doorway. Name on doorway in strange letters was `Gate of Abdullah'. I entered this doorway. Inside was an oasis; a well with many Arabs about. The name of the place was Oseika in Marrakesh. A tall Moor, Athanan, talked to me. He was showing (as were)<<EXROUOM>> they all (. . .). His favorite animal was one I could not name. It came out of some water where it had been drinking. Was grey zebra-like (Unicorn). Athanan said h is name added to 74.<<Or is this his grade?>>

Q: ``What is my true number?''

A: 103. <<Anan = 102: q.v. Very interesting.>>

Her magical name in his language was Ahita <<417. Olive. Noah's Ark.>>. <<103 plus 1. Tzaddi the link. 417 plus 1 = 418. The 1 is of course the phallus.>> He was not a living man, but

represented a white man named Haman. <<107, angel ruling Leo>>

He would carry on certain work.

666: ``How?''

A: A Moor's hand with a ring, many stones of different colors, arranged like flowers in the form of a cross of equal arms. (666) will prosper in work and be very happy.

Q: ``How would this come about?''

A: Through a certain person. <<[P.S.]: O.I.V.V.I.O.>> A tall man|| with light moustache (European) on edge of picture had something to do with it.

Q: ``When do we get definite action on the material plane?''

A: ``Before next solstice.''

Q: ``Does someone (666) have to take action or sit tight?''

A: ``Both.''. This certain one must use his brains to plan things.

Q: ``Tell me if B.C. (Annie Besant) will live long in her present body?''

A: ``Yes.''

Q: ``Is a political campaign among existing occult societies with a view to unification under 666 a good plan?''

A: ``Yes.''

Q: ``Should T. approach X?'' (Bert Reece.)

A: A white lotus appears. ``Yes.''

Q: ``Should T. approach another person?'' (Ada Levenson.)

A: ``No.''

Q: ``Should he approach (Bjerregard)?''

A: ``Yes.''

Q: ``Is there anyone else to approach?''

A: Some woman. (Alma, mind thought.) She was stout, large breasts.40; married, no children; dark chestnut hair; pretty skin; fairly good looking; possibly a singer or musician; smiling rich; moderately well-educated American: her name was Elsie Gray Parker.<<Could this be a shot at E.G.P. for Aegipan?>> Wizard says Woodstock adds to 84.

Q: ``How should T. act to find Elsie G[ray] P[arker] ?''

No answer. Wizard now looks like an enormous god, Sphinx head, stalwart, bearded-Assyrian god type. Abdometh is his god name.<<Abdometh = 463, the Middle Pillar and Almond Rod. Equals Servant of the Dragon or of Mithras (? A.C.) or of the Tables , i.e. of Thoth.>> He is sceptered with a kind of battle axe and a knob-kerry in the other hand. He stood against a great dark mountain behind which the sun was rising. The light and effect was one of the most beautiful pictures I ever saw.

Q: ``Where is Elsie G[ray] P[arker] ?''

A: ``In an hotel or private house on 5th Ave. or near.''. 666 knew some friend of hers.

Q: ``Is she a friend of A[imee] G[ouraud] ?''

A: ``Yes.''

Q: ``When may T. expect fulfilment of Liber Legis Cap. III, verse 31?''

A: ``September.''

Q: ``What year?''

A: ``1918.''. This was doubtful.

Q: ``What nationality is the man referred to in that verse?''

A: ``Austrian.''

Q: ``Where does he live now?''

A: ``By a well of concrete: trees around it. In U.S.A.''. (Nebraska?)

Q: ``What business is he in?''

A: ``Man of leisure.''

[Saturday] February 2, 1918 [e.v.]

W.T.L.O.O.D.

In the Earth. Woodland appears. Hills etc. A man called Alamacha. T. invokes Fire of Earth. At end of invocation I saw Japanese looking face which rapidly changed to a dog-like face. Next saw bamboos. Black men with large knives. Then a wild boar. Water in the distance. Place like India.

[Sunday] February 3, [1918 e.v.]

Next day continued.

After a talk on the Qabalah it occurred to T. to ask for a Moslem word to match the 93 series.

A star of six points comes from a cloud. The star is attached to a projection of clay thrust like a phallus from the cloud. The star disappears: a round green wheel takes its place. All disappears. Arcteon (. . .). Two very old women going to door of wizard's room. A council room where he gives things to the Aeons. Like messages or instructions, or words of wisdom. The word (Abrahamada). Ram appears in the room; also a shadow of a fish and a peculiar colored fowl (chicken-like with the fore part taken away) which represents the sign of the Zodiac, Aries. Ram now stands on the cloud.<<Teth-Lamed-He, ram = 44.>> A pair of open shears broken. A crowned Jesus looking up suffering.<<That is lamb = V.O.>> Wizard throws a vision of party of people. One transparent fat woman. Her body shows through her clothes. A butterfly with wings of pine cones in a bowl.

The star reappears and becomes an eye. Then a cross on a key-ring. Then a key. Three Ethiopians in strong poses Malachas, Thelmachus, Argenon. Arcteon comes back.<<Amth = truth.>>

``How many letters has Arcteon?''

A: Star reappears, gold on a winged base.

Both of us were very cross and almost stopped in a quarrel.

Q: ``How many letters has Arcteon?''

A: ``Seven.'' It turns out to add to 360. (A R K Teth I Ayin N = 360.)

Q: ``Who is Arcteon?''

A: Alameda. (I did not know this word.) His function is to preach the law.

Q: ``Is he a living man?''

Wizard laughs.

Q: ``Is he born yet?''

A: (A lot of symbols appear.) ``No.''

T. asked if I could see him. A gorilla appears but is not he. There is a stable by which there is a chair for 360. 360 has a hoary black head, rather caveman like, unkempt. Jewish looking, but not a Jew. Not German.

Wizard looks far away from me spiritually. On shelf (Pylon) where egg is a flaming lamp appears. Over the lamp is a peculiar light. In this light there is a peculiar large-headed, particularly large-eyed small bird. Also there is some strange kind of material like drapery in folds. It is somewhat like metal made into decorative objects like ornamented mirrors etc. etc. and finally like convolutions in the egg.

I see the wizard walking through the desert on hot sands. He is not walking straight along. He is intense. Carrying on some work. I saw an oasis and the dog-like Japanese face, and the lower part of the stall in the stable. I ask the wizard if he had anything to say to us. He pays no attention to me and reaches the oasis. I

leave him here.

I see the king at the fountain at Pantruel. I ask his function. He does not answer because he is modest and simple. He is in ordinary clothes and has a red mark on right side under arm and along chest. I see the child and ask its name. He does not tell me. He turns into many children as I watch him. These children have a goat or a dog and play around. The old name of (Fionchella) does not fit child. He says ``Rex Pan.'' When I ask if he belongs to wizard or king. Pan has something to do with the name.

I see the egg on the pylon. I ask who the egg belongs to. The wizard shows me a hen laying an egg and says ``Whose egg is this?'' I ask him what his opinion is of us. He respects T., but pays little attention to me. This part about little attention to me is false in me. I have to readjust myself back to a true attitude towards the wizard. He now shows me a mirror. I have on a travelling hat. T. in a robe in a hotel room. This means something about a home. We are to go to Egypt for the key. The key might be in center of egg when it is broken. It is a small golden key.

Q: I ask the function of the Monkey Officer.

A: ``To operate through the abstract law of Obsession.''

Q: I ask if I am in the series of 156.

A: ``Yes.''

Q: ``My number?''

A: 3.

Q: ``My name?''

A: None.

Q: ``My number?''

A: 184. (We worked out number 184.)

Q: ``Will the work of the 9th degree be better carried out by one than two?''

A: ``Two.''

Q: ``Is it better to work in a circle or vesica?''

A: ``Circle.''

Q: ``Have you any criticism of T.'s present method?''

A: ``More strength and punch needed.''

Q: ``Does T. fail more in solve or in coagula''

A: ``Coagula.''

Q: ``Can any improvements be suggested?''

A: ``Be more stern and comprehensive.''

Q: ``Is there any special dodge about the preparation of the tincture?''

A: ``Must be clear drop by drop.''

Q: ``Is talismanic theory approximately correct?''

A: ``Yes.''

Q: ``Is the general formula of `The Paris Working' an ideally good one?''

A: ``Yes, only not quite bold enough.''

Q: ``Is the use of Mantras or hymns very advantageous?''

A: ``Yes.''

Q: ``Is the method of drawing 10 from 400 by 80 a good one?''<<10 = seed, Yod. 400 = a sack, 80 = Pe, a mouth.>>

A: ``Yes, except the length of the levers.''

Q: ``Does the eagle play an important part?''

A: ``Yes.''

Q: ``Has T. been making the substance of the talisman satisfactorily?''

A: ``It is too weak or too thin.''

Q: ``Should T. disclose the contents of the book AGAPE to the person in his Mind at present?''

A: ``Yes.''' I see vision of an elephant with howdah in which there is a man with black moustache black eyes, has mahout. It appears just

back of the wizard who has for some time had three bodies around him. They stand so that one is to the right in front of him and the others to the left one in front of the other.

Q: ``Is the trouble with the talisman one of technical skill or an original trouble?''

A: ``Original.''

Q: ``Can this be remedied?''

A: ``Use proper leaven of life: begin as an early child.''' I see a vision of a child in an old fashioned crib being rocked.

Q: ``Is T.'s theory of Levanah based on certain alchemical considerations approximately correct?''

A: ``Yes.''

February 9-11, 1918 [e.v.]

5.20 p.m. [Monday, February] 11. W.T.L.O.O.D.

I see all the usual ones at the wizard's woodland place. They all look sad or at least very quiet and concerned. I go up to the wizard and ask if he has anything to say. He sits down on some steps and motions me to sit at his feet. He spreads out his hands, palms downwards, and begins. ``Once upon a time there was a man and a girl.''' I recognize the story as about me, and instantly stop the picture, for I do not want personal things here. The ego must be crushed. (The truth is that I have been very unsettled and unhappy about T.'s way of interfering with me in my manners toward him. I have been trying to settle on the best plan to get along and have reached the place where I am trying to forget it all -- in other words suppress what I really feel is right.) I turn and tell the part of the story to T. about my ego appearing and he insists that I must suppress ego. Later, as we talk along, T. attacks me again for having caressed him in the night. I had done this in order to forget the differences of points of view that we seemed to have. His remarks here take my breath away for he seemed to be so far from understanding the whole underlying truth. I go back to the wizard saying to T. that I shall ask the wizard what to do. When I see the wizard he is convulsed with laughter, and says to me: ``You have burned your fingers again; you must let T. alone. The only way out for you is not to care.''' I see a distinct flash of dazzling light which shows me that this is the only way out.

(I tell T. that it is alright that the wizard tells me that I must forget it all.)

I go back to the wizard and he shows me a beautiful dog's head in relief against a snow peak on the mountain. Then a walrus lying on the ice. Now a beautiful Esquimaux with an ice-axe, and sled getting food. All of this is a sort of warning to me, or a continuation of what the wizard was telling me was the way out for me. The dog's head means dog-like fidelity (undesirable), self-abnegation; the walrus, stupid fat housewifely virtues; and the Esquimaux, food providing.

T. asks: ``W.Y.B.A.U.T.M.?'' (Will Yorick be any use to me?)

A: ``T.T.T.''' (In Greek Qabalah) -- ``Yes.''' I see an inverted G, perhaps Teth.

T: ``What use?''

A: The wizard has a boy in his arms and turns him so that I see his back. He is a farmer boy. There is a baby in the wizard's arms whom the wizard teaches to spread the law'.

T: ``S.I.G.M.W.F.?'' (Shall I get my work filmed?)

A: I see a hole in the subway: a trap door, white fur animals like balls are moving about rapidly. (This means the struggle to break

away the interferences.) ``Yes, that is the way.''

T: ``H.S.W.C.T.F.S.?' (How soon will come the first success?)

A: ``When the snow melts.''

T: ``Physically?'

A: ``Yes (doubtful): I mean spring.''

T: ``Any special message today?'

A: ``Keep to the task. The fight will be severe: E[ve] will pay a high price.

7.10 p.m.

T: ``In what house of heaven should I work most to secure publication of Equinox III?'

A: ``Fifth.''

T: ``In what sign of the zodiac?'

A: ``Ram.''

T: ``With what planet?'

A: ``Jupiter.''

T: ``I.W.C.S.i.B.F.T.E.O.S.A.XV?' (In what country shall I be for the Equinox of Spring An XV?)

A: I see the path up the mountain with goat<<Khem.>> then the ram. There is a hole in the side of the mountain. (Pyramid and entrance.) ``It is desirable'' (i.e. the country T. wishes to visit). I see a spur like a cock's (D<<P.S.: Trinacria?>>). Also a tiny wheel with 10 or 12 spokes. Really 12, and this picture (Crock of Osiris) (Eye of Horus) (N. the Whip-scourge of Osiris). ``Yes.''

Now I see the N in a whip and a section of a boiled egg. I ask the number of the answer this.

A: ``179.' (Ligatio.) ``57?'' (Rim; consuming; wealth, an age, time; terrible; we; breaking down, destruction; built; fishes; altar; making secret.)

T: To what country do these numbers refer and why?'

A: ``Egypt.' I see a trap with a little animal like a weasel coming out; behind this a prison door. Answer to ``Why?'' is ``Scented wind.' (This is possibly $256 = 179 + 77$.) The 57 melts and reforms itself into 77 which is the right number. There is a bushel of corn poured out which proves this. ($256 = \text{eighth power of } 2 = 2 + ?$ The house of God. <<Might be Egypt too.>><<77 is OZ a goad. 102 is Tzaddi-Beth-Yod a wild goat.>>)

T: ``D.D.T.P.A.G.P.I.T.W.I.T.N.F.?' (Does Dorothy Troxel play any great part in the work in the near future?)

A: The wizard raises his left hand and bright rays of light shoot like a curve over his head from the fingers. A bird and the rising sun I see in the desert (it is the same funny bird that I often see).

``Yes.''

T: ``What part?'

A: ``I see the wizard touch his left shoulder. There is here a peculiar box-shaped machine with 4 striated legs. It suggests Teth. Some Arabs carry out a litter on their shoulders. ``The best part, the blessed part.''

T: ``H.F.B.A.P.I.T.W.?' (Has Faith Baldwin any part in the work?)

A: I see icicles and a jolly face in a winter's cap. ``No.''

T: ``W.M.L.B.O.[A.]U.?' (Will (Miss)<<([Mrs])>> L. be of any use?)

A: I see a moon, a full moon and an obelisk. ``Yes.''

T: ``S.I.A.H.A.I.S.W.?' (Shall I ask her and if so what?)

A: ``Yes.' I see a latticed enclosure -- a tiny table for two as in some famous hotel, large diamond fastened to a metal animal like a monkey. The diamond is fastened to its tail. This monkey is in the wizard's hand. There is a long staff with a top shaped like some kind of shell, in the air. Also a mountain with a very sharp peak. A pretty blond woman in a beautiful blouse comes in to eat at the table. I can

see her as a bride of some future date. I think of J.F. -- ``The number is divisible by 7.''

T: ``What number?''

A: ``63.''' (Abaddon -- Hell of dregs.) ``The way is long: the road difficult.''

T: ``W.R.H.?'' (Will Ricker help?)

A: I see beautiful coleus leaves fluttering, making a figure like an inverted `F' modified. 6 (The sigil of Taphtaratharath!!!) I see a robin's egg in a nest or hole in the ground. ``No.''

[Wednesday] February 12, 1918 [e.v.]

With Mrs Elsa Linke. After dinner.

I see the wizard standing up. The egg is there; the child is sitting under a tree with the roots showing where the rain has washed the dirt away. The lion, the turtle and the mountain path are all there. Also the remains of the charred fire sticks where I built the first fire with the wizard. I greet the wizard. Salam Aleikum. He lifts his left hand and drops pearls or jewels from his fingers. He says ``Amaranthus.''

Q: ``What is the connection with Amaranthus?''

A: I see a ship going South, loaded with Oriental things -- teak wood . . . I see a gold-fish washed upon the shore of the sea. Amaranthus seems to mean something holy -- Holy Light. I see something about a lotus.

Q: ``Is T. going to do any great work at the altar we are going to set up in Egypt whence we are going to find that egg?''

A: The wizard's function with me is to get the truth. He knows the truth for me and is a guide to me. He expects me to go to Egypt to get the egg. He expects T. to go.

T.'s work is some great work.

Q: ``What is the magical name of Mrs L?''

A: ``(Barzedon).'' (Seven, secret, put away, hiding place, shining light, for rising sun. T[herion].) I see a great white cloud upon which there is a glow which turns into a ram's head. There is a frog on the ground. The w[izard] says, ``From the toad much is to be learned.''' The toad is the symbol for Barzedon.

Q: ``When Barzedon is in danger is she to visualise the toad?''

A: ``No. It is a more general symbol.''

Q: ``Is it expedient to start to find the egg and when should we start?''

A: The egg is a work which must be done -- the great work. By doing the work we get to the key.

Q: ``Is it the same vision as in the Virakam vision?''

A: ``The work must go on and there must be an altar, created in Egypt -- starting in Egypt.''' I see the Arab, the one that was at the well some time ago. He will be at one of the corners of the altar. The king is there.

Q: ``Who is the king?''

A: I see O.I.V.V.I.O. T. is the High Priest.

Q: ``Who is the High Priestess?''

A: I see a tall rather beautiful woman, i.e. her face had a beautiful expression. She has dark hair.<<[P.S.]: Might well be 31-666-31.>>

T. knows his work, his special work and this is only the means of doing it, like speaking of the cosmos, but the egg is the special work.

Q: ``What special work has Barzedon to do?''

A: I see the toad again. Her work is something like a mother's; shielding. There is always a golden light, giving a glow.

Q: ``W.B.T.S.I.T.W.?'' (Will Barzedon then sit in the West?) (This means will she stay in U.S.?)

A: I see growing grain and a fox among it. There are baskets of corn, an eagle, and an egg on the ground near the corn. The eagle watches the egg.

Q: ``Who is the eagle?''

A: I see the path and something forming out of indefinite material like in the egg of the first vision. The eagle is in the sky on the other side of the w. I see the crock again. 21.

Q: ``When are we to go to Egypt?''

A: I see two queer animals -- rats as big as horses drawing a chariot at a great pace. I see T. standing surrounded by four knights who are pressed close to his body. There is a wonderful expression on T.'s face. An expression of consecration to some great work.

Q: ``W.J.T.O.B.T.R.T.T.S.[T.]J.?'' (Would June 21 be the right time to start the journey?)

A: I see a horse's head. The w. holds out his hand forming a rabbit's head. There is an object in the w.'s -- 4 shells forming a square cross -- Something like scallop shells.

Q: ``Would the w. be pleased to take B[arzedon] on the astral plane now?''

A: ``Yes.''

[Saturday] February 16, 1918 [e.v.]

10 p.m. W.T.L.O.O.D.

Operation of IXdegree to improve communications with Amalantrah -- Blessed be he.

1.30 [a.m.]

After some talk, Qabalah, etc., I state my general position. Ahita having some doubts as to her communications. Amalantrah says we must have faith -- in common -- especially Ahita, or her messages will be blurred.

Q: ``Did we act rightly in the matter of Barzedon?''

A: ``Very unwisely.''

Q: ``How?''

A: ``Crude.''

Q: ``What course shall we now follow in the matter?''

A: ``Do not have any visions with her. Be definite and frank. Do not be in haste.''

Q: ``What does he think of the letter I wrote to Dorothy Troxel?''

A: ``Very good.''

Q: ``Why am I reluctant about Bert Reece and the search for E[lsie] G[ray] P[arker] ? Am I very wrong in not pushing this?''

A: I see a purple bier with silver casket on it, 4 steps into a large hall. This is connected with E.G.P. The bier is oval -- filligree -- and very long. There is also a tree covered with ice. There is a filligree bird's nest with wings -- a poor boy on a stairway running away. He has a pale white head -- nondescript. There is a dead bay horse. A low ceiled room in vista and a table set with food over which there is a Japanese umbrella. A beautiful woman is eating at the table. A[malantrah] says that T. will meet E.G.P. unawares. He need not seek her.

Q: ``Is her name E.G.P.?''

A: ``No.''

Q: ``Is there something definite to be said to us tonight?''

A: ``How to live. Fear God, and gather the straws as a bird builds a nest.''

Q: ``Do you approve of the letter to S.A. today?''

A: There is a bright light in A.'s face as he looks up. (Repeated several times.) ``Yes.''

Q: ``Does A. know about Dee and Kelly Working?''

A: ``Something vague about `Work on or with James or Sir James'. There is a passing vision here of a large railway terminus of some large railway system.

Sunday [February 17, 1918 e.v.]

11.00 [a.m.]

Note. Ahitha means a natural form of Achitha -- old spelling of Chiva which in full is 666.

8 p.m.

I am asking A[malantrah] questions all relating to my part in the work.

Q: ``Have I faith or understanding enough to work?''

A: ``It is sufficient that you be true drop by drop.''' Here I see a large temple in which the great work is being carried on. I am humbly kneeling and a few pearls are dropping drop by drop through my fingers. I stop and carefully think over this question and answer and analyse them.

Q: ``Should I renounce my professional work to serve the cause?''

A: ``No, your true help and service depends upon the true you that you give.''

Q: ``Will I be of great assistance to T. in his work in Egypt?''

A: I see the temple full of many boxes as in a factory -- there is an apparent confusion. Some of the boxes could be set aside and lost; some could be sent to the wrong place; and some could be sent out and reach the right destination. ``Yes, in so

far as T. uses only gold.''' (This means to me that T. must take only the best of me and not confuse the dross with the gold.)

Q: ``Are my feelings about my responsibility in going the right ones?''

A: ``Yes, and forever.''' I see a ram with beautiful circles around his head.

[Sunday] February 24, 1918 [e.v.]

W.T.L.O.O.D.

As I approach the wizard he beckons me to go up the mountain path with him. I stay at the woodland place to ask him questions. After I ask the first question, he again points to the path.

I now see Barzedon with a parcel in her lap. The parcel is something like an object in wooden splints wrapped in paper. There are the pink and plump feet of a baby sticking out. The baby is alive: its name is (Eperqv) <<? 388; the hardest rock; to seek diligently; table; bread. 4 = 97.>> In some way a clerk in a store is connected with this. On his left there is a ledger on which is written ``Good.''

T: ``Who is the mother of this child?''

A: I see a horn of plenty (Demeter) -- the wheels of an aeroplane -- The w[izard] says ``Much.''

T: ``Who is the father?''

A: I see a skeleton of a buggy. ``Bay -- Bane -- Bale.''' These all seem to mean some word, probably beginning with `b'. Bale seems to suggest bales of hay. I also see a daisy and then a stream. (Daisy =

Sol, obviously.)

T: ``What is the number for the Mother?''

A: ``63 or 639.'' (Briah. Tree of knowledge.)

T: ``What is the number for the father?''

A: ``483 or 487.'' (483 is bearer of iniquity. 3 x 161 the exempted man.)

T: ``What is the number for (Eperov)?''

A: ``437.'' (Balm; balsam tree. 19 x 23.)

T: ``Is the baby a girl or a boy?''

A: I see a young man's head with very dark hair.

All of these above questions about the numbers and whether (E.) is a girl or a boy were asked without the words being said. That is, the answer was asked to the question that was in T.'s mind.

Q: ``Give me the true magical name of D.T.?'' (Dorothy Troxel.)

A: ``Wesrun.'' This is a Druid word? The letters can be used as Hebrew. (627 = 209 x 3: 33 x 19.) (Good.)

Q: ``What is her number?''

A: ``817.'' (19 x 43 = Hazel.)

Q: ``Is this the person in T.'s vision in N[ew] H[ampshire] ?''

A: ``Yes.'' (She was a 'hazel' girl. T[herion].)

Now I am wandering up the mountain path with the w. We are a little way up. He looks like an Arab, has on a white turban. I have on a brown cotton crepe dress. He is stopped and is standing in the main path while I am to one side on the beginning

of a large level place on the mountain side. Some distance away and further out on the level space is a dark haired young man. Both the young man's head and my back are turned this way. The w. is almost facing this way. I see a confused sculptural group or figure on top of which there is a brilliant red four petalled flower. The ends of the petals droop down which gives it a cross-like appearance. The w. looks at me with a kind of admiration and sympathy or friendliness. An animal like a fox (really a chamois, I believe) comes from around the mountain towards me. There is a small snake at my feet. Now the place where I am standing is isolated with 20 -- 25 feet between us and the rest of the mountain. A sort of crevice is all around me. I ask the w. what it means and see ripe corn. Now I see myself with green corn in my lap preparing it for cooking. This means that I am at Nepta. A. admired me because I was climbing up seeking truth. This stopping on the way is a sort of being side tracked in what Nepta would be. That is I would stop and bask in the sunlight of sensual pleasures or emotional enjoyment of such a life. (I do not like this thought. It makes me think of what it would mean in sacrificing real work.) As I keep looking at myself on this isolated spot, I am sometimes all alone as at first, and then there are many people and many confused things all around me. A. explains that my going to E[gypt] in face of objections and obstacles is represented by my being alone. It is then that he admires me. The confused mass of things and the people around me are the remnants of illusions etc., etc., I have not yet broken clear of. I ask A. if he has a message for T. We come down from the mountain to the woods. I see a fruit packing house, a bin for tomatoes, some straw in the bin and an egg in the straw. ``T. must work for the egg.''

T: ``Are there any definite orders for the week?''

A: I see T. in his office, also with a flower in his coat. He is rather happy. He is at his desk. There are many letters. One to D[orothy] T[roxel]. I also see 2 books which were mailed.

[9.30 p.m.]

T. asks A. to spell Therion which he does.

{P.S.: A letter was received from Palak, in Paterson, about the number of Therion adding to 666.

BETH NAHRIN
(Mesopotamia)

2-24-'18

Nahon Elias Palak
Editor and Publisher
210 Getty Avenue
Paterson, New Jersey

George Sylvester Viereck Esq.
Editor
The International
1123 Broadway
New York City

My dear Viereck!

I miss your plays in the Magazine: I mean those written by yourself, and yet no other publication furnishes anything half as good to feed my soul with -- and I am not capricious a bit -- or an idiot either -- as there will be many others who will agree with me along these points as true: (1) That The Philistine, The Fra and The Phoenix were the only magazines that furnished food for brain until recently when can be found in The International hardly better stuff than the Pearson's does except Frank Harris' own stuff.

Please inform your readers that I Shmuel bar Aiwaz bie Yackou de Shirabad, have counted the number of a man Tau= 400 = Resh = 300 = Yod = 10 = Vau = 6 = Nin = 50. Read from right to left.

666}

T: ``Does Egypt mean the (geographical country or the mystic expression?)'' (Asked without words.)

A: Utter darkness appears. A man with a beast's head, something like a dog with a bird's beak for a nose. It is a hawk's head. I see a snake or scorpion. A nebula. Now there are many tiny chains at the feet of 729, coming from this nebula. Now an open door in a hut. A white cloth hangs on it. By this a tall palm, but its top is like a fir tree. A slender animal, somewhat like a calf is near A. In the air A. holds a small doll rather Japanese in appearance. This suggests Rodin's 'Hand of God'. The doll has a cap on as if ready to go out. I see the egg and the eagle. The back of A.'s chair is shaped as a triangle, rather queer; almost as if the triangle were a solid. T. is very enraged and expresses his anger which completely destroys all communications. Later we try to ask more questions but it all seems to be of no use.

[Sunday] March 3, 1918 [e.v.]

1.15 p.m.

Getting ready for work. W.O.L.O.D.

2.05

729 is very majestic.

T: ``Is there any news for us?''

A: He is pleased with us. His face has a very richly gratified

expression as if things were going better all the time.

T: ``Is our operation going well?''

A: A dark light appears on the head of a pole: it might be a headlight of an engine. ``Yes, in a measure.'' ``Your attitude is not quite right; in the will it is right, but you are formulating it badly.'' There is a single eye with a dark light in it looking towards me.

T: ``Will the operation succeed?''

A: 729 shakes his head. ``That depends.''

T: ``On what?''

A: There is a Chinese with his feet crossed, standing. He is in a yellow robe and has large ears. He is of gold. (He might be a source of gold? No, he will not.) There is a tall man of the caricature type of (Y.S.)<<(U.S.)>> standing by the place where I built the first fire. He has no face at all, but has dark straight hair. His hands are held out so that his fingers droop like claws. Very fierce.<<His hands in sign of enterer.>> A white goose goes by the turtle.

Here we take up the question of the position of all the people and objects at the woodland place of 729. From now on we will call it a Temple.

T: ``What is your letter?''

A: ``Samekh.'' (Maybe Shin.)

T: ``Why is there no officer to face the turtle?''

A: ``The eagle is in that place but is in the air.''

T: ``What does the turtle represent?''

A: ``Prometheus. (!!!!) I see a fire and a building coming out of it.''

T: ``What does the eagle represent?''

A: The eagle is now choking a snake. It represent's Eve's function. (The turtle is male and the eagle female canals of force.) The child and the lion also balance (the two forms of Horus).

T: ``Is there an officer in the cave?''

A: ``Yes, a spider or a snake. Yes, a dragon.''

T: ``What does the Temple represent?''

A: Life -- Egypt work. Peter Pan, i.e. eternal youth. 729 Blood Sanguine.<<of `The Paris Working'.>>

T: ``What Roman God?''

A: Thor.<<Jupiter, as I foresaw. Note (. . .) as house of (. . .). Prometheus too, connected with Jupiter.>>
(. . .)

[Saturday] March 9, 1918 [e.v.]

W[ith] Anh[alonium] L[ewinii].

9.50

Began with Anh[alonium] L[ewinii] (complete failure).

10.40

Climax of operation for Belial.

I see 729 with a large mushroom held on his shoulder as if it were an umbrella. He said we should work for success in making money. Now there is the head of a little bird and a rabbit. There is a large clump of palmettoes with ripe fruit; a railroad trestle across a stream and a mad dog drinking in the stream. There are tadpoles in the stream. Along the roadside there are many tiny frogs and some being run over by a wagon wheel. No 827.<<I am sure this was 837 q.v.n.>>

T: ``Don't know it, try again.''

A: 73.

I suggest Belial as Demon of Hod, (. . .) commence) and he agrees; so we begot him.

There is a covered wagon suggesting a turkey. Two bars are crossed upright. Someone is sending a bar about 4 by 1 1/2 feet from above. This keeps me from seeing Belial. Fire is issuing from under the bar suggesting the form of a brush.<<Note: Wiz ard's good Qabalah.>>

1. Success in making money.

2. 73. Belial = (Day-Demon)<<([Night-Demon])>> of 2nd decan Aquarius The lord of earned success (. . .) and is of Mercury in Aquarius, which is making money, not merely receiving it. He is also Demon King of Hod.

3. Aquarius is on the Nadir at this (. . .) or nearby. (N.B. put up figure.) Note too: Anh. Lew. is a mercurial drug.

[Sunday March 10, 1918 e.v.]

12.20 [a.m.]

(Achitha) has been rolling about in agony. The God Mercury being too pure for her corrupt mind and body.

4.30 a.m.

Awoke feeling fairly well. To sleep about 5.15.

9.00 a.m.

Awoke refreshed and normal.

Note on Belial. His colleague by day in 2nd decan Aquarius is Asmodee. We must beget him. He has 3 heads, bull, man, ram, snake's tail, goose's feet, rides with lance and banner on a dragon. Any desired Tarot Card can be invoked in this IX Degree way by begetting its hierarchy, and giving them our own bodies to manifest through, by (feeding) <<(feeling)>> the Eucharist. So then we turn our own selves into talismans of Earned Success or the like. Names of Goetia Demons can be used.

2.35 p.m.

Q: Why doesn't 31 suit Achitha?

A: I see a placenta. 84. There is a pygmy with a wand in his hand. He runs round the hillside. He suggests to me the story of Snow White. There is a field of daisies. There is the head of a duck with a large beak. This means that I took too much.

Q: ``Is this all rational?''

A: ``Yes.'' 729 says that I must take H[ashis]H drop by drop this p.m.

Q: ``Which this p.m., HH or 31?''

A: I see negroes trampling HH.

Q: ``What duty to-day?''

A: I see a luminous white cloth wrinkled together. Under it there is a cup. There is blood or wine in the cup, around it is a wreath of pearls. There is a tiny lion on top of the liquid, also a turtle, which is very cunning. Now there is a balance. (734 combines all this.) (= to bring forth.)

Q: T.b.f.w.? (To bring forth what?)

A: I see a raft or catamaran; a tiger skin is on the raft; there is a native on this. And somewhere near there are two grey rats and a pig's head. (81 combines this.)

Q: ``Does this mean solve question of T.'s `Guides'? ''

A: Yes and something more.

3.50

Oper[ation] to know the powers of the Yoni. LXIV p[er] v[as] n[efandum]. Exceedingly spontaneous and majestic. Elixir a.1.

81 = 9 to the second. Luna in Briah. ALHIM are the gods before the breath. H came to them, and made them creative. 81 can never be used for creative work but it is ideal for manipulations on one plane. Force cannot escape on to higher or lower. It' s like shifting chessmen.

6 p.m.

I see 729 in a chair. He is a miniature pygmy. Everything is in perfect order at the Temple with billions of twinkles in form of golden and varicolored and particularly green leaves. O so beautiful! Because of this vision of the twinkling leaves back of the Temple it is proved that the Temple is correct.

6.25

T. saw most wonderful architectural visions. One building after another. Very good colors too. Mostly sublimation of memories. In fact he found none that could not be replaced.

[Thursday] March 14, 1918 [e.v.]

9.30 p.m.

Operation for Asmodee.

9.40

Temple all right, but 729 is solemn and stern. Looks toward fire - - ashes. Goat on mountain. Things cold and silent, going not very well. Economics bad. Alzedarah tree by 729's chair and crocodile crawling up it. T.'s going to California (? Achit ha's mind). 729 looks very ill. Pipe of peace -- near bowl is a lot of dark brown globules -- suggests a snake. Field with tiny trees at 729's feet. ``Work.'' Cocked hat. Widow in Church. Dove on sill. Crab. Sheep to be slaughtered. Tall official man with letter or paper -- Englishman. Old man in restuarant -- varied expressions on it.

T: ``s.e.d.r.y.o.9.d.s.k.?' ' (Is Marie friend or enemy to 729 and his work?)

A: Pan's reed. 34. (Jupiter; ransom, avenge, pollute; reveal; angel of 7 Cups.)

[Saturday] March 16, [1918 e.v.]

9 p.m.

A light meal.

9.20 p.m.

729 careworn. Jesters are around him in air. There is a new turtle crawling around. Cornfield (as in the other vision) with rattlesnake. Fox in corn.

T: ``M., B. or A.?' ' (Mescal, Bhang or Aethyr?)

A: B.! (He roars with laughter.) M. is right answer. In his hand a scarab of wood chained.

T: ``What work should we do this week end?''

A: 391. (i.e. an operation of Kether.)

Note: Nun, Aleph, Resh, Ayin, Aleph = 25 [sic] q.v.

(. . .) = Nuit plus Sol.

AUMN Amen. OMN-E = PAN.

[Sunday] March 17, 1918 [e.v.]

In Temple Marie [Lavroff]. 383 To make covenants about Prince of Wands.

87: (Determined.) 18 Tarot Card. Obj[ect] = Luna. (87 seems very lunar no.)

17: To build or construct Temple of Nuit. (High Priestess of Temple of Nuit.)

T: ``What number confirms idea of building Temple of Nuit?''

A: ``10 Pantacles.'' (= wealth -- Mercury in Virgo.)

T: ``Pure number in Qabalah for same?''

A: 187. (Magic writings of swastika.)

Thelema Divine about omen for whole Maine incident.

`Liber XXVII'. A nun appears. (No 17. The sensualists.) This is a promise.

Liber CCXX. Cap. 2 verse 63 ``Thou art exhaust'' etc.

(. . .) = Inspiration through smiling.

117 = Fog, darkness; guide, duke. 9 x 13.

Whole = sex, foundation, support of temple.<<P.S.: Her name is

MUSTHRHION = 1178 = XVII = 2 = 589 Viror = 19 = 31.>>

(. . . possibly a page missing)

8:40 Arcteon {C. Stansfeld Jones} begins aethyr experiment.

9:08 Arcteon says clock starts to go much quicker.

9:18 Speeding up of time sense.

9:22 Owing to the quickening of time, slight pain holding ether in lungs, is relieved because . . . of quickening of time sense.

9:30 Did get past anaesthetic stage because he found that what we said about putting cork in bottle was True. When you first smell it, you think it's too pungent, later (a moral lesson).

9:33 (. . .) Arcteon has heard T. snore since he took E[ther] last week end. You have to stand the full strength of a thing before you enjoy it.

9:37 Now at the stage where he can understand what Achitha meant about being afraid of it. The barrier put there by Ego -- not particularly anxious to have it broken down. The passing from consciousness back to normal again must be a perfectly definite plane to most people.

9:45 Inherent fear found by Arcteon of shutting mouth of bottle even after found Truth that you could take as much as you wanted. The danger of drug taking arrives at point where you do not know whether drug is friend of enemy.

9:50 Have come to point where I open my eyes in order to see whether I am conscious or not. Sight is required to know whether one is conscious.

9:54 When you are once used to E[ther] you can drink it. It is hard to destroy consciousness itself. It is hard to become unconscious.

9:55 Getting easy on higher planes of (. . .) The real stage when T. reminded me to bring something out. (?) Surprising.

10:03 ``If you hadn't been at 93, I wouldn't have said anything.''

10:30 Reached stage where you can breathe ether through nose and mouth. Fear of death simply fear of loss of consciousness. Cowardly to speak so much of fear. Stage of having killed subconsciousness.

10:31 Death superfluous. Now understands why Achitha laughed when taking too much. Also understands how absurd it is to say this. Important note. Change of consciousness = change of rapidity of vibration. Understand true point between sub-consciousness and unconsciousness.

10:55 Reached stage when he is going to hang onto bottle as long as possible.

11:03 Repetition of putting cork on a higher plane. Understands why drug taken. Laughs when others laugh.

10:10 Consciousness as breath.

[Saturday] March 23, 1918 [e.v.]

11.20 p.m.

T.'s pride rebuked. Alta tiera means Old Female Wild Beast.

11.40

729 looks majestic, his beard longer and whiter: very sad but stronger. He's older.

Temple as last Sunday. Olun <<Marie Lavroff>> has bird as before: her temple of Nuith is in the distance. Something queer -- pig on ground moving about.

T: Give symbols for last week's work. Was it good?

729: ``Yes.'' VI in Taro. (He's not smiling.) With the Tao. (VI interpreted as in [Liber] 418.)

T: What will be the effect of this Work on (1) Therion, (2) Achitha<<Roddie Minor>>, (3) Olun<<Marie Lavroff>>?

A: 64. (= 8squared Mercury.) 81. (= 9squared Luna) 36. (= 6squared Sol.)

(Sol, Luna, Mercury. B.G.R. = 205. (G.B.L.) Gabriel.)

T: Give Tarot card for O[lun]'s future life.

A: VI. (The Emperor. Aries.)

T: Advise present action with regard to Therion.

A: 684. (= 18 = Pisces.) (She's in doubt.)

583. (= 16 = Mars.) (activity.)

673. (= 16 = Mars.) (activity.)

A: (Pisces, Mars, Mars = 180 = a spring; front part. Moral: she should advance.)

A: 7 of Swords. (Unstable effort. Quite right: her present action.)

T: Her future action, then?

A: 3 Wands. (= Established strength. Sol in Aries.)

T: How will this become possible?

A: To slay or kill. (A[chitha] gets these words without connection.)

865. (= 19 = Sol.)

Spanish moss hanging from trees: humming-birds' nests in moss. A hawk. Snake in tree. Child building play-house in tree -- it's an oak. He has short stick. Tall pine with cones near. A farm plot around this. Moss burns up. Nests ditto and fall to the ground. Snake leaves tree. Hawk looks on. Child sees snake but plays with it happily. Oak only slightly burnt. Pine struck by lightning.

T: Give me a number to express all this.

A: 43. (Great; rejoice; make faint, Challah; hazel, almond.)

T: What is next week's work?

A: 765. (= 18 = Pisces. (XV). 9 of Cups. Material Happiness. Jupiter in Pisces.)

T: Message?

A: Write.

T: What?

A: Something to do with Levi.

T: Show symbol to guide Ahitha in her trouble.

A: Symbol of Venus.

T: Confirm this.

A: Angula polyporus -- white, undeveloped and gelatinous -- it soon

bursts and deflours into a Winged Beetle.

T: Confirm by number.

A: 173. (Lighten mine eyes; 3rd decan Aquarius & 7 Swords = unstable effort.)

T: Tarot card for same?

A: 8 of Cups. (= abandoned success.)

T: How will my affairs go?

A: An ear of corn.

T: Number to confirm?

A: XVII. (= The Star.)

T: Pure number?

A: 761. (= XIV = Temperance.) (Don't understand.) 79. (Boaz and Jachin etc.)

T: Will O.I.V.V.I.O. be able to join me soon?

A: No. <<P.S.: This is the one point incorrect.>>

[Tuesday] March 26, [1918 e.v.]

5.15 p.m.

Soror Bazedon goes to see the Wizard invoking him by the name of Amalantrah. Sees person ``as good as 729'' in desert.

T: His name?

A: Amalaftan.

T: He says?

A: Jargon. He'll take B[azedon] to 729. Oasis -- palms -- camel -- Arabs -- tent. Inside a reclining figure. He's 729.

T: What about vision last night?

A: Correct save in one point.

T: What is coming as to 420? (Ahitha.)

A: That must be worked out. Depends on T.

T: What line should I take?

A: The principal one.

T: Give me a number to express that line.

A: 527. (q.v.) Why haven't you paid more attention to it? All's in good order. T. has been slack.

T: Will 156 reappear?

A: I don't think so: must come by itself if it does.

T: Any message for this moment?

A: Go and see PROCANTUS.

T: Explain that.

A: Go and hear why he has not given you the right of way, he should not adorn himself with what does not belong to him for he is only a milestone on the way: he will not in any way secure the (plot).<<(plough)>>

T: Give message as picture or figure.

A: '88612476.

T: No.

A: 7. Arena with winged lions.

T: News of the person whom I shall call N.

At this point T. concentrated, but not strongly enough, on Wesrun.<<Dorothy Troxel>>

A: Vancouver.

T. had been thinking of Arcteon as he asked the question. He then concentrated properly on Wesrun.

Travelling in light blue dress -- rejoicing over some accomplished work. Going to be a great person whom the Gods have favored.

729 always close to 666 and interested.

[Saturday] March 30, [1918 e.v.]

8.20 p.m.

The striking feature this evening is the way in which the Wizard's left hand is held out.

T: Present to him Nemo, a Master of the Temple. (= O.I.V.V.I.O.) How is the Temple, is it in good shape?

A: I see a Quaker woman. Wizard seems in a funny mood.

T: What is Therion's name in this work?

A: Therion.

T: What is O.I.V.V.I.O.'s name?

A: Abdullah. (173. See 48, 49 or 78, 79.) Therion is ABGARB. (= 209 = (Abrha)<<([Abrah])>> or OD.)

T: Should 666 try E.O.? (Ethyl Oxide.)

A: A bird let loose to fly Westward.

T: Give a number.

A: 249 or 149.

T: Ask for Tarot Trump.

A: XVI.

T: Ask for a card.

A: 8 of Pantacles.

A skull was then shown and T. asked if this meant Yes or No.

A: No.

T: What about Abdullah, is the Wizard glad at his arrival?

A: Owl then shewn to the seeress.

T: On what Path should we walk?

A: A.I.N.. (This is the Hebrew word for ``Nothing'' meaning that no work should be done that night.) Wesrun is a fool.

T: Shall we hear from her soon?

A: There is a bell ringing.

T: And why has she not written?

A: A big gun being fired. Ayin.

T: Will she write soon?

A: M Ayin Ch (Yes.)

T: Will Mercurius write soon?

A: N.M.Ch. (Very favourable letter.)

Therion also obtained a vision at this time. Rainbow effect. Dragon turned to Rainbow as Glory about Soror Achitha.

Sunday March 31, [1918 e.v.]

4.50 p.m.

Invocation of Bornless One by Therion.

T: Explain the spelling of the Word of the Equinox<<AKAMRACH>>, how many letters has it? Seven or nine?

A: A.R.Ch.A.M.R.Ayin.

T: Is this a single word or should it be divided?

A: Single word.

T: How is it to be interpreted?

A: Flowing Water.

T: Of what character?

A: Clear Crystal Water.

T: What are we to understand by it?

A: Universal solvent.

T: On what Path does it flow?

A: Kaph and Mem. (520 the numeration of the word = Tears.)

T: What work shall we undertake tonight?

A: Qabalah.

T: With what object?
A: Inkwell with two pens stuck in it. 101.
T: Does he mean to e.r.i.o.T.? (establish relations in our Trigrammaton?)
A: Yes.
T: What should be done?
A: No answer.
T: On what Path should this be done?
A: Goas. (134 = 67 = 2. Binah P. of Gimel in Chokmah.)
T: Should this work be undertaken with that object only, or with further objects?
A: Further objects.
T: What further object?
A: B Ayin N S Q (282 = Aralim = Spirit of Lives which would mean to create and give birth to a current of force to operate on the material plane.)
T: What kind of Current?
A: B Ayin L M Sh (442 = The ends of the earth = extent of the current.)
T: This means what?
A: Q R L. (330.)
T: Does this mean take Oath for extension of Law and perform Masses for this purpose?
A: Yes.
T: Any other instructions or messages?
A: Qoph.
T: What means this?
No direct answer but letter `M'.
T: Does he want us to perform Op[eratio]n without further talk?
A: Not necessarily.
T: What are the general prospects for next week?
A: Struggles. Picture of stakes in the ground and someone stumbling over them.
T: What is the name of O.I.V.V.I.O. in this particular work of the Temple?
A: ARCTEON.
A[rcteon]: Does Rubina <<Stansfeld Jones' wife>>play any part in this apart from her relationship with Arcteon?
A: Picture of two chairs set at an angle, could not get anything else.

Operation was then performed as directed and Sacrament communicated to A. at 6.23 p.m. and to T[herion] at 7.15 p.m.
9.28 p.m.
T: What should be the nature of the next week's work?
A: D R Sh. (504 = Sought for.)
T: What shall we seek for?
A: 720. (Means arranging of everything in order.)
T: What are we to do about the Egyptian trip, is anything likely to happen about it?
A: XVIII Tarot Trump. (Nothing doing just now.)
T: What are our financial prospects for the next month?
A: 17.
T: Tarot Trump or pure number?
A: Trump. (= Hope.)
T: What are we to do about house 177th Street?
A: Hept o gam o phon.
T: Can you get a number for it?
A: 786. (= smooth.)
T: Ask if Otz would count as Khem on account of its neighbourhood to the Victorious City.

A: Run away.
T: C.w.m.W.h.? (Could we make Woodstock headquarters?)
A: 5 of Pantacles. (Material trouble.)
T: Have you any special messages?
A: A R Q L D R A T H. (550 = an Eagle.)

[Monday] April 1st, 1918 e.v.

11.20 p.m.

T: How are things?
A: Face serious. Dragon is there in front of Wizard. Bazedon has peculiar smile on face. Arcteon is there, standing by the Dragon, much in front, between fire and Wizard and Dragon.
T: Does 786 refer to Oikos Kainos or the other?
A: T S Ayin. (139. Hiddekel.)
T: Should the inhabitants be 21?
A: Tarot card 9 of Swords.
T: Should there be 26?
A: 5 of Cups.
T: d.n.e.e.o.e.? (Should Bazedon be there to live?)
A: Write out a scroll. N. Ayin
T: l.y.p.? (Will Lazenby help?)
A: Nunnally -- 173. (Lighten mine eyes.)
T: By which of twelve Houses of Heaven can result be effected?
A: 4th House.
T: What is the plain Tarot card re method?
A: 7 of Swords. (Luna in Aquarius. Journey by land.)
T: Is Musclow the rich man from the west mentioned in Liber L. ?
A: A lot of writing. WOMOPOGON.
T: Can he explain that word in any way?
A: (b)
T: Give symbol for person referred to by M.
A: Aquarius.
T: Give pure number for his nature.
A: 163.
T: Can you see a picture about this man?
A: I see either a turtle standing up, or a vulture, eagle, or bird of some sort: back turned.
T: Can you see the man himself, where is he and in what circumstances?
A: Short man with light moustache, ruddy complexion between Dragon and fire.
T: His physical condition at present, what is he doing at this moment?
A: Sitting at a table smoking a pipe in restuarant.
T: Name of restuarant?
A: Kosher.
T: (to Achitha.) Do you feel answers are satisfactory?
A: No idea.
T: Can you get a more definite answer to first question (re Musclow)?
A: No.
T: Has Musclow found any mineral gold?
A: Calla Lily handed to Wizard by child.
T: Get Tarot card or number.
A: 83.

[Friday] April 5, 1918 [e.v.]

12.15 p.m.

Wizard is smiling tonight -- a quizzical smile. He looks like a sea captain.

T: W.d.W.n.w.? (Why does Wesrun not write?)

A: 157. Arcteon: Is that an answer?

A: I don't know.

T: Will this change soon?

A: ``Look to the moon.'' There is a stake with a calf tied to it.

T: What magical work shall we do?

A: ``Hew to the line.''

T: With what object should we undertake the next operation?

A: Ayin B. (72.) G Ayin R M A N. (365.) (This appears to mean to discover the secret of gold making.)

T: Have we made proper moves regarding the house?

A: Picture of storm, frame like place -- then side of hill near sea -
- doorway, rain. El Coom -- then picture of tree fallen -- brought
down by storm.

T: How do you spell El Coom in Hebrew?

A: A L Q Ayin Ayin M. (= 311.)

T: l.e.o.n.? (Shall we go on?)

A: Picture of clevis pin. XVII Tarot Trump. (Stick to it.)

T: Has the Wizard any special message for us?

A: Teth-Aleph-Mem (50 -- Impure, unclean.)

T: Explain this further.

A: Ayin Q R Ayin N. (490.)

T: Is there anything further?

A: Eye.

[Saturday] April 6, 1918 [e.v.]

7.20 -- 7.55

Ahita 4 grams.

8.05

Wizard looks very severe. Cheeks haggard. Eyes bright. There is a rail fence and a field needing cultivation in front of the Wizard. He seems to say ``Work the field.''

T: Have we things for next week?

A: He drops his head in a peculiar way as if discouraged. 8 of Cups.

T: What about it?

A: 83.

T: What is this advice, prophecy or what?

A: Swine.

T: Try to get a clear message.

A: I see a man climbing hill with a big pack on back.

T: What happens to him. What does he do?

A: He sees the sun when at top. Palm trees -- wonderful valleys. He is master of all he surveys. Has a staff -- very happy man.

T: Message?

A: ``Work hard and hopefully otherwise you will be sorry for it.''

H Y L Tz (For next week.) (= 136.)

T: Does he think Arcteon's idea re Ether a good one?

A: Yes.

T: Let him give it in a symbol.

A: Triangle and fish.

T: Number?

A: 729.

T: Explain more clearly.

A: A large crane standing in water. Suggests Qoph.

T: Ask for pure number.
A: 453.
T: Ask with what object experiment should be undertaken?
A: I see a slipper and a mushroom.
T: Let us have a pure number for it.
A: (. . .)
T: And Tarot Trump for it.
A: XIX. (= the Sun. Means to make thorough investigation of his own nature -- explore his own nature.)
10.20
Oper[ation] T[herion] and A[chitha]. To spread the law.

[Sunday] April 7, 1918 [e.v.]

1 p.m.
Wizard -- same fence and field as last night. Wizard has a more solid quality. Turtle and fire and dragon still there. Crane has to do with dragon. It is the bird she had in her arms.
T: Shall we produce Mass of Phoenix in public?
A: XII Tarot Trump.
T: Ask for pure number to explain that 874. (No equivalent in `Seph[er] Seph[iroth]'.)
A: 87. (Seems more that he signify than he understood.) (Rather than answer?)
A: 363.
T: Ask where.
A: L V R (236 means before Apr. 22 -- also at night and with few people.)
A[rcteon]: Where?
A: Tz M S. (190. Up at Bazedon's.)
T: I.b.m.o.s.t.l. (Indicate best methods of spreading the law.)
A: Ch L M. (78 -- By writings of wisdom. By extremely (magnetic)<<(magestic)>> word under guidance of (Eiwas).<<([Aiwaz])>> By works of creative temperance. By active propaganda. By indications. By making alliances. By founding colonies. By transmitting the influence. By exercise of compassion. By interpreting of dreams. By Bread.)
A[rcteon]: When shall we put Achita through first III degrees?<<of O.T.O.>>
A: (505.)
T: Now get answer.
A: (Run away.) Zain B N Ayin. (Whenever you please.)
T: What sort of job should Arcteon take?
A: XI Tarot Trump. (Leo. Light and Power.)
T: n.l.e.n.e.? (When will he obtain one?)
A: VI Swords. (= 437. Soon without trouble.)
T: How are the prospects with Simon Iff stories?
A: V Tau H Q. (= 511. This may be taken as indication that he knows what it is about.)
T: What is answer to question?
A: XVIII Trump.
T: Get pure number.
A: 97.
A[rcteon]: I.t.f.i.a.i.r.E.? (Is there further information and instruction re Egypt?)
A: A crescent.
T: Try for a number.
A: 37.
T: Now get an answer.
A: XII Trump. Male elephant -- water with crocodiles -- a lynx -- a

canopy with Arab in it -- an old weather-beaten frame house. Arab looking towards water with crocodile. Elephant's head in front of Temple. Lotus on water. Queer kind of winged cat amaran. A door up on side of high mountain -- with pointed top.

T: Is there anything to be done in this matter?

A: 58. (Means Perfect, the magical force especially in regards to Practical matters.)

T: Should we do that with direct reference to things proposed or simply go ahead on general principles?

A: A frog's mouth. 68. (Means be wise in the matter.)

27. (Take an oracle from Thelema on the subject.)

A: 281.

Divination done by H. ``Go right ahead with work and don't worry about it.''

8.55 p.m.

T[herion] 3 cc H[ashis]H: Ah[ita] 5 cc altogether. 20 min. apart.

T: Ladders to Heaven. Thinks of a thing by a reasoning process etc., etc.

Ah[ita]: ``The overly-underly-womanly complex.''

T. says the wittiest remark every made etc., etc.

[Saturday] April 13, 1918 [e.v.]

9.22 p.m.

The Wizard has a very Scotch like face -- resembling the man in Simon Iff who was tortured and who tortured his wife. Same field and fence -- a little timid deer plays around -- Bazedon is always sitting down -- I get an impression of her as being very feminine a la Maeterlincke.

T: We want to find out (a.) work for week-end and (b.) the prospects for next week.

A: (a.) 3 Pantacles. (b.) Ace of Swords.

T: Is point upwards or downwards?

A: Upwards. (= in a spiritual force.)

T: Give us further symbols re prospects for week.

A: 2 Cups.

T: Does that mean H.N.?

A: Resh.

T: To whom does this refer?

A: Refers to T.

T: To whom else does it refer?

A: B.N. (Tbn TbnbnTnT)

T: How are we to take that B.N.?

A: 87.

T: To what person?

A: 423. (Cannot get anything from that. T[herion].)

T: There is still a confusion there. To what point of compass should I send my thought in this matter?

A: South West. (Cannot get anything from that.) See if Dalet-Resh-Nun would help you.

T: Yes I think it does in a way. Ask if we have done satisfactory work last week.

A: (= 820. Should take omen as meaning very complete but arduous.)

T: How far are we right about things, we always want a little more than we get. I wonder if we are foolishly impatient.

Achita fell asleep at this point. We all slept until the following day.

[Sunday] April 14, 1918 [e.v.]

T: What is Wizard like?

A: Just as he was last night.

T: Has he any particular message to give us as a start?

A: 82. (The angel of x and all sorts of nice things. Also Briatic Palace of Hod which would refer to job getting etc.) A[rcteon]: d.a.o.o.l.y.? (Should Ach[ita] go to Hospital to-day?)

A: 9 Pantacles. (The lord of material gain.)

A[rcteon]: s.t.l.t.n.s.a.l.b.? (Is it well that Therion takes a material job?)

A: XVIII. (= Moon = illusion.)

T: We want an elucidation of this answer.

A: (Tzaddi-Qof-Peh = 270. Again doubtful.)

T: What is the Wizard's plan in the matter. Get vision.

A: Rat and snake on ground in front of Wizard -- a small stake on ground and beetles around. A large golden moon sailing on water -- Very beautiful -- Many little fancy boats around it sailing to a far distant place. In moon head of a beast appear s. See baby killed and washed on shore. Woman comes down and picks baby up -- evidently not the mother -- She is sorry and suffers.

T: Can you get a yes or no to this?

A: ``Yes.'' See birds flying forming a beautiful figure as they fly. Also a rising (. . .) at which the Wizard is looking -- This is all according to his plan. He says ``Plan to get all I can'' . . . ``The sun, the moon, the stars to play with.'' Potatoes in a field.

T: S.I.s.w.o.m.r.m.? (Shall I seek work outside my regular magick?)

(I shall take beautiful visions as yes. Ugly ones as no.)

A: Blue bird turned loose to fly -- thru deep dark woods with large beech trees -- a big bull snorting -- very magnificent! Wonderful!! Mountain with many stones ready to roll down if disturbed. Bird and bull beautiful . . .

A: Water -- bottom of water nest with eggs -- beautiful bird flies down from sky and into water and sits on eggs. Tall snow capped mountain and trains climbing around winding track to top. Fine! Fields of very fine ripe tomatoes growing . . . A horse killed . . . rushing torrents of water . . . Beautiful summer cottages -- some empty, some full . . . Beautiful water in the distance with ducks on it. A boat and hunters in it.

A: ``I think it was magnificent. Blue bird for happiness.''

A[chitha] says Wizard let loose blue bird for happiness -- Bull for strength and virility.

T: What does horse being killed mean?

A: Sex being killed. Water = enlarged sexuality. Ducks, I don't know . . . Cottages -- home.

T: Give a single pure number to symbolise the whole vision.

A: 83. (= The chief thing is consecration = 7 of Pantacles.) 2 of Pantacles. (Harmonised change.)

T: Get two words, one to be a picture of doing the thing; one to be a picture of not doing it.

A: 1. Elbaroth. (Aleph-Lamed-Beth-Resh-Ayin-Taw Tree of knowledge.)

A: 2. Alestone. (Aleph-Lamed-Samekh-Taw-Ayin-Nun-Ayin Fear of the Lord of the Law.)

T: Now get Tarot card for doing it and another for not doing it.

A: 1. 7 of Cups. (Illusionary [sic] success.)

A: 2. 8 of Pantacles. (Skill, prudence, cunning.)

T: How does he seem about this? Does he seem insistent?

A: ``Do with all thy might and let no man turn thee aside.''

T: Do what?

A: ``What thy hand findeth to do. Work to fill the store house.

Accomplish thy will.''

T: Get picture of store house.
A: A busy factory.
T: What sort of factory?
A: Machines for printing.
T: For printing what?
A: Illuminated words and everyday words.
T: Shall we all move outside limits of city to reside?
A: 74. (Apparently means yes but Arcteon does not think so.)
A: 7 of Wands. (Lord of valour, means not a bad plan, but very hard to manage it.)
T: Hebrew letter.
A: Daleth.
T: S.I.b.s.i.I.a.f.w.o.n.? (Shall I be successful if I apply for work on a newspaper?) A picture to represent the thing.
A: Col. river rushing down thru canyon. Horse on prairie fighting cold wind. Hut and dead man in it. Lake with fish in it. Lots of stakes and things tied to them. A lizard or alligator. Wizard has a scalpel in his hand. Is going to dissect an earthworm or something.
T: Let me have a number.
A: 371. (= snowstorm.)

[Saturday] April 20th, 1918 e.v.

8.45 p.m.

Achitha says the Wizard has had his hair cut and beard trimmed, he looks much nicer this week.

10.45 Achitha, Therion and Arcteon take 1 cc of Hashish.

11.10 Achitha and Arcteon 1 cc Hashish.

11.30 Achitha and Arcteon 1 cc Hashish.

11.33

T: Ask Wizard what should be the subject of our discourse this week end?

A: 484. (= 22squared.)

11.45

Wizard is there looking across Water. All there. A Donkey is grazing near base of mountain. Serpent is there. Mountain Goat on mountain. Chinese doll-head. White cliff. Priest in black with shining smooth satin gown. Chinese Lantern.

T: Ask the Wizard to give us a philosophical phrase to express 22.

A: Force of Will.

T: Should the subject of our conversation be How to fix the effect of magical working in general and 9th Degree in particular?

Achitha sees picture of Windram. Therion had never told her that he had this particular power in the greatest plenitude.

T: We know that 22 is masculine and 19 feminine component of 418, which is the Key to this Magick of the Aeon. How do they combine? Are they being combined properly and so on?

A: Vision of beautiful bell -- wedding bell -- changes to foetus. Crown. Head of foetus turns into an egg and rises upwards and then rests on a lotus flower.

T: And that means what?

A: Winged ladder. Ladder. Winged ladder which goes to heaven. Wings and sides white. Rungs almost pocket shaped.

T: What are present instructions?

11.55 Arcteon 2 cc.

A: Crocodile -- unformed man. Shelf, place walled in -- on shelf skeleton. White flag. Skeleton's hand holds white flag. Large wall around place like butterfly net.

T: Give Hebrew word to illustrate.

A: He-Tzaddi-Yod-Vau. (= 111.)<<N.B. The elixir must die in the Cucurbite and the 111 means this exactly. This recalls my dream and vision in N.Y. about killing the lion very dead indeed. It also explains the first answer to the question about the foetus becoming Harpocrates, cf. Jesus ``Except a corn of wheat . . . down to fruit.''
He-Tzaddi-Yod-Vau is the tetragrammaton of the magical officers.
He(Hebrew) is the Emperor, and the Tzaddi the Empress, or High Priestess, vide secret attributions

indicated in Liber CCXX. Yod is the Hermit and Vau the Hierophant who unites either with the High Priestess yet without destroying her virginity or with the more natural correlate. This word is therefore, a complete formula of the Gnostic and Templar mysteries, in one of its aspects.>> Daleth crowned with flowers.

2:10

Arcteon: How do you make it die in the circle?

A: Great sphinx head, the top of which comes off like a lid -- inside are lots of things -- very tiny -- They look like human beings -- often with cloven feet like devils. They are not devils -- they are like satyrs or fauns. Sphinx is like hen sitting on eggs to hatch.

Vision of man like shadow or ghost hurrying to distant place, and between me and ghost rain is falling. He is carrying important message.<<N.B. Sphinx is the lion and ghost is the will in it. Means perhaps something wrong in will in connection with lion. With ? it gives 115, to make strong, vehement/eager.>>

2.35

T: How get ghost into sphinx?

A: White dove flies away. King crowned turns to woman. They become two and prevent ghost getting to sphinx. (Teth Picture of fall explains this.)

A: Lamed-Samekh-Qof-Teth. (= victories -- Yes.)

T: What shall we do to improve our technique in charging talismans?

A: Black lioness lying in street junctions -- resembles sphinx.
(Concentrate better.)

A: A burning tree. (Intensity of passion necessary.)

T: How to kill sphinx?

A: ``Make fast the chains.''
These bind the ships at the pier surging to get away. Tall woman in wonderful light -- dressed in brown.
(Autumn?) Ostrich head in sand. Tzaddi-Yod-Vau-Resh is formula. (306 = woman, honey, cold etc.)

T: Does that mean let it cold in the cucurbite?

A: Resh-Vau-Dalet. (= 210. Cycle etc. Nox etc.; Therefore = Yes.)

T: How long should one leave it?

A: 182. (= Passive.)

T: Repeat.

A: 63. (= Till creation takes place.)

T: How many seconds or minutes for average?

A: V (= 6. Probably minutes or else symbolic.)

T: Is there anything to do before collecting this `dead sphinx'?

A: (. . .)

T: I.A.W.a.? (Is Anna Wright alive?)

Suggested by resemblance to Ach[ita] under H[ashish]. Suggests did Anna W[right] die when spirit entered Ach[ita] or just before?
Ach[ita] says R[oddie] M[inor] and Ach[ita] are two.

T: Describe Achita.

A: She is a woman rather dark, medium tall, neither fat nor thin. Her age is between 17 and 27.

Had long discussion. Now Ach[ita] says she and R[oddie] M[inor] are one!!!

Will try other ways.

T: s.a.t.e. (Is Anna Wright alive?)
A: Tzaddi-Gimel-Lamed. (123. Revolutions of souls, also war and a plague or blow or wound. Also Pleasure. See `On Death'.)
T: In what country d.e.e.? (did she die?)
A: Egypt.
T: From what cause?
A: A bird being chained to a door.
T: What immediate cause?
A: Lamed-Vau-Cheth-Mem. (A wing, army, squadron, troop.)
T: How many months ago?
Achita sleeps.

Sunday [April 21, 1918 e.v.]

9.20 [a.m.]

Arcteon was ill during the night. Achita slept and Therion had the following vision which he dictated to Arcteon at 9.20.

Critical glyphs, I saw how these are arranged. When any idea arises it is recorded automatically in every department of the mind. Each department immediately sends in a report as to how it is effected by the idea, but of course only those reports which are loud make themselves heard in the consciousness. I got a clear idea of the spider's web structure of the mind. The ahankara appeared to me like a crystal, four hexagonal columns joined to the base (maybe octagonal, am not sure). And brought to a blunt point, each point occupying one of the angles of a tetrahedron which may explain the pyramid-phallus symbol. This glowed more or less brightly as each idea was recorded, rather like a tell-tale electric-light which registers a current passing thru a machine and gauges it. This crystal bulged or shrank to a certain extent from time to time but never lost the tetrahedral form. The colour of the light was that peculiar gold which jewellers call a rose finish. I am now reminded of the jewel of Mara. This glow is very closely connected with pleasure and pain. I got away from this by understanding it as a mere ganglion or node of the web and did several mystic stunts.

[Sunday April 21, 1918 e.v.]

Achita with Wizard. (Same subject as last night.)

T: How many months ago?
A: Aleph-Resh-Vau. (207 = a scorpion.) (T[herion]: Might mean October.)
T: To Achita a question. Do you regard Achitha as yourself or as a visit to a friend?
Some argument follows!!!!
T: I want you to answer some questions regarding this portion of yourself you call Achita. What nationality is she?
A[chita]: All or any, but more heavily dashed with European.
T: What country mostly?
A: I think Austria, Serbia or Bulgaria, none bound.
T: What language or languages does she prefer to speak?
A: English or French.
T: Could she understand or speak French?
A: Yes.
T: Can you talk in French?
A: No. She could understand other languages, but my brain is limited, I could not even repeat the words.
T: The woman is like a donkey, ``You dangle a carrot in front of her nose and she goes wherever the carrot goes.''

A: She is not a Lesbian.
T: Has she any relations?
A: None.
T: How do you explain her apperance in your consciousness?
A: Born of magic and Our Lady. Our Lady was the door through which magic put her in.
T: What did she die of before she was born?
A: I cannot answer. I have no understanding of that at all. Arcteon: Do you consider it possible to remain Achita all the time and not return to Roddie Minor?
A: In a way yes and in a way no. Roddie Minor is only earth and works and lives. Achita is a spirit. Achita is one function, one thing among many in Roddie Minor.

[Sunday] April 21, 1918 e.v.

Back to the Wizard.

T: Is there anything to do before collecting the `dead sphinx'?
[malantrah]: A lot of smoke boiling up from in front of the Wizard clears away. Two sticks charred as if fire had been there. Drop by drop -- I get again -- clear crystal drops and 163 as a number.
T: This seems to mean pour drop by drop into a vessel. Should we use the vessel as we have been using to collect it?
A: XVII Trump. (Means part poured on earth and part restored to temple.)
T: With regard to the part to be consumed, is any further preparation necessary?
A: 71.
T: Am I right in taking that to mean nothing?
A: I think you are.
T: Then we now have the whole process complete and perfect?
A: Yes.
T: Alright.
T: Is Anna Wright alive?
A: I see a gondola or Greek galley -- very small.
T: Who or what is in the boat?
A: 14 Slaves work below. Beautiful Queen sits in state.
T: Is there anything in front of her?
A: Yes, a pile of something, it might be fruit or a flagon of wine.
T: Give a number to represent that picture.
A: 83. (Answer: Doubtful.)
T: Give Tarot Trump.
A: XI. (Again not clear.) Wizard says ``Stem the tide.''
T: In reference to what is that?
A: (. . .)
T: s.a.t.f.e.r.r.a.e.n.e.? (Is Achitha part of Roddie Minor or a separate human intelligence?)
A: 43. (The sex self.) XIV. (= i.) (arrow through rainbow = self shooting up through ecstasy or orgasm.)
12.50 noon
T: Is Mrs Agnes Thomas likely to be of any use in any capacity. If so in what capacity?
A: 118. (= To pass, renew, change; To ferment; Strength; Chassan; Ruler of Air; The High Priest.)
T: What Sign of the Zodiac?
A: ?.
T: What planet?
A: ?.

T: Which House of Heaven does she fit?
A: 4th House.
T: What Court Card of Tarot represents her?
A: Princess of Wands.
T: What plain card?
A: Six of Pantacles.
T: Tarot Trump?
A: IV. (= Emperor = Aries.)
T: Give a Chinese Symbol for her relation to us.
A:

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[26] (Earth of Lingam. Great accumulation.)

T: Has this woman an ordinary magical relation, or a Wizard magical relation?
A: 518. ('Sepher Sephiroth' gives no correspondence.) (= 37 = 14 = Magical Self in its function with card Temperance.)
T: Do you see her in the Temple?
A: No.

Sunday April 21, 1918 e.v.

8.25 p.m.

Wizard is just the same.

T: What are our financial prospects for next week?
A: 151. (A fountain of living waters.)
T: Give plain Tarot Card.
A: 7 of Swords.
T: Shall we have any serious embarrassment for the rest of the month?
A: 79. (Boaz etc.)
T: Give symbol for financial position.
A: Resh-Teth-Qof.
T: Give another symbol for how it is to come.
A: 83. (Drops of dew, flowing, wave, camel and 2 of Pantacles.)
T: Does that mean re Camel that Achitha has to find the money?
A: XVI. Alligator head, round back part of neck a band of thick material, iron or leather. I see teeth of the alligator. Sticking up out of the band is a very queer 4 spoked thing, not a regular spear, more of a whale hook -- of bronze.
T: Why cannot we get satisfactory answers re questions of money?
A: Wand, wander.<<See note below>> 162. Gimel-Vau-Zain. (= like = to, spelt backwards.)
T: Give us a better meaning. Shall we bar subject in future, or shall we seek to clarify it? (1) Shall we bar the subject?
A: Op[eratio]n for Red Gold is good for something but not for what you think. Good to clear something up.
Achitha has great difficulty in getting anything at all tonight.
T. asks her to make a great effort to get the matter cleared up.
A: VIII. (This is answer to question re Op[eratio]n for Red Gold.)
T: Are we to consult the Wizard about money, or cut it out? Show this in symbol.
A: 121212.
T: What is the right policy in regard to asking advice about money?
A: 222221.
T: Is there anything wrong with Therion's mental attitude toward the

subject?

[? Sol Sunday April 21 1918 e.v.]

(. . .)

A: Shin.

T: Ask if Achitha's attitude about money is right?

A: 43.

T: What is Arcteon's attitude about this?

A: 136.

T: What about our combined attitude in reference to consulting him?

A: 178.

T: Will he then tell us, are we dull or inaccurate in our interpretation of his answers, or stupid in questioning? (1) Are we stupid in questioning?

A:

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[22] (ornament, free will. (. . .) of Manner = Dullness of Mind.)

T: Will he teach us to question with intelligence?

A:

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[59] (Air of Moon or ? of ?. Dissipation. Dispersion.)

T: Will he teach us now?

A:

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[57] (Air of Air Ease of development, moving power, slumber.)
The questions where difficulty occurs are chiefly those re money and females. T: We think that either Achitha or T. or Ahankam is (. . .) the operation. Is that so?

A:

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[53] (Air of Earth. Fortunate. Gradual advance, goose.)

T: Is the selfishness either of Achitha or T.?

A: (. . .) of Pantacles. (probably means Yes.)

Arcteon: Is the fault with Z (Achitha) ? Is the fault with X (Therion) ?

A: Jupiter.

Arcteon: Is the attitude of Z correct?
A: 94. (There is something not given off which spoils the attitude.)
Arcteon: Is the attitude of X correct?
A: 89. (Shut up, body, silence.) (97) Swords. (A certain trouble from incapacity to regard the problem as a whole.)
Arcteon: w.d.s.y.e.d.? (How should Therion's incapacity be corrected?)
A: ? also Taw-Aleph-Teth-Gimel, [sic]. (= 282 = Active Angels. By action.)
Arcteon: H.s.A.i.b.c.? (How should Achitha's incapacity be corrected?)
A: Qof-Yod-Teth-Mem. (Surpassing whiteness, point.)
Arcteon: A.T.i.i.a.w.p.? (Are Therion's interpretations in any way prejudiced?)
A: 21. (T. says get another symbol.)
Arcteon: Get plain Tarot card.
A: Nine of Cups. (= Material happiness, complete success.) (Rose coloured spectacles.)
Arcteon: H.w.a.s.m.d.t.c.? (Have we any serious money difficulties to confront?)
A: 117. (= Fog, darkness, guide, Duke.)
Arcteon: W.m.o.G.s.w.s.? (What manner of Guide shall we seek?)
A: XVI. (Peh = Lightning flash breaking in the house of our darkness.)
Arcteon: H.m.a.m.s.e.c.t.k.t.h.g.? (How much a month should each contribute to keep the house going?)
A: 75.
Arcteon: How long shall we remain here? Give days, weeks or months.
A: 113. (= 5 = if weeks, end of May.)
Arcteon: S.w.r.h.a.e.o.M.? (Shall we remain here after end of May?)
A: Mem-Teth-Tzaddi-Resh-Qof. (439 = No.)
Arcteon: W.t.T.b.c.b.t.d.? (Will the Tetragrammaton be complete by that date?)
A: 24. (He whom I love. He who loves me. A water pot etc.)
T: t.l.a.o.t.t.? (What will Achitha do about it?)
A: Teth-Resh-Taw. (609 = not clear.)
T: Give another symbol.
A:

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[62] (Fire of Earth = Non-essentials, success, trifles, a wounded bird, small divergencies.)

T: W.t.c.o.t.T.b.s.o.d.? (Will the completion of the Tetragrammaton bring success or disruption?)

A: 42.
T: Get Chinese symbol.
A:

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[3] (Moon of Fire. Danger and obscurity. Birth.)
T: l.s.r.e.k.e.e.g.? (Will this mar the Work we are doing?)

A: 4.
T: What Chinese symbol?
A:

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[24] (Returning visit from friends.)

T: t.d.a.o.t.t.? (What should Achitha do about it?)

A: 41.

T: Chinese symbol?

A:

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[17] (Water of Fire = Following. 41 = (. . .))

T: Give symbol to represent a certain Hebrew letter of which we are thinking (Cheth).

A: Capricornus.

T: What Court card of Tarot?

A: Prince of Pantacles.

T: Give Tarot Trump to represent this letter.

A: XIX. (The Sun.)

T: Get Hebrew word or name to represent this letter.

A: Ch Ayin V S. (= 144. Means Artemis.) Arcteon: From what direction shall we expect Cheth ? (Give Chinese symbol of three characters to represent this direction.)

A:

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(= North West.)

[Q]: (. . .)

[A]: 134 confirms this. (Bunning.)

[Q]: Picture to confirm?

Achitha sleeping -- hell!

[FRAGMENT -- footnote to
6th answer on galley is a ref. to note at end of chapter re: ``Wand,
wander''.]

Do what thou wilt shall be the whole of the Law
Will = direct, straight line (as arrow)
Euclid's straight line or right line is the shortest distance between
two points. Thus right actually means right. All wrong is indication
by definition -- as in wander, wanton, straight etc. Language itself
bears witness to the Law.
Wander -- wanton -- straight -- crooked -- connexion is Euclid's
definition of a straight (right) line. Freudian!
Wander suggests to our memorie we read to wander to love.

[Saturday] April 27th, [1918 e.v.]

10.08 p.m.

Wizard very serious and looks at Achitha in a very contemplative
mood. Seems to approve. Turtle is most prominent thing in Temple.
Child is there, lion and (Barzellon).<<([Barzedon])>> Arcteon has a

very prominent place, he is a tall man that a lways appeared in the Temple.

T: ``What is the work of this week end?''

A: ``Geburah.''

T: ``Geburah applied to what?''

A: ``The egg. The egg is resting on the point of mountain tops, very sharp. Water around, lotus flowers on it.''

T: ``Egg is symbol of some new knowledge, isn't it?''

A: `` Gimel. Lamed. ' ' (= spring, fountain.)

T: ``What does that mean?''

A: ``I don't know; followed symbol of mountain and lotus flower.''

T: ``How are we to break open the egg?''

A: ``In plain language it means Thou art to go this Way.''

T: ``That isn't plain language. How are we to get this new knowledge?''

A: ``Don't ask questions too fast. Sow the wild oats; go into the (. . .) into the Mother . . . (T[herion]: You bet, you bet.) (A[rcteon]: I think you're both getting off the trolly.) . . . to be born again.''

T: ``What about the Mass of the Holy Ghost?''

A: ``That hasn't anything to do with it. You've shattered everything. I'll have to establish connection all over again. Going into the Mother to be born again, you get a New Life and then the Earth is covered with wonderful flowers, and bees come to the flowers to get honey to store, and the honey is stored elixir. I see a hill very steep. (I think (. . .) is played out.) Mother standing (. . .) down washing child. I don't know if she's to save it or go after it or what. Lotus flower on wate r again.''

Arcteon: ``How does this apply to breaking open the egg?''

A: ``No . . . the egg is in the lotus flower. Daleth. Resh. Gimel.''
(207 = the open clear light of day = walled, fenced.)

T: ``What is the allusion? With what object should we next perform the Rite of the Mass of the H[oly] G[host]?''

A: (. . .) (Interpreted by T. as `A fullness of Love'.) (No he says. No.)

T: ``Ask for another interpretation of that object.''

A:

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[51] (= development of Kundalini force.)

T: ``Ask for a general symbol of next week and our general circumstances. Otherwise, what is going to happen to us next week? How are we going to get on?''

A: 42.

T: ``Ask for further symbol.''

A: Lima bean coming up from the ground suggests (. . .)

T: ``Get Chinese symbol.''

A:

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[21] (Sun of Fire. Union by gnawing -- legal constraint.)

T: ``Ask for Tarot card to explain further.''

A: ``6 of Wands.' ' (= Victory.)

T: ``How do you feel about these symbols? Achitha, do you feel them to

be favourable or unfavourable?''

A: ``Very unfavorable. I feel like weeping.'' (?)

T: ``Ask if there is any way to avert this trouble.''

A: ``I have trouble . . . the Wizard -- there's something wrong. Beth. Cheth. Aleph. Kaph. Ayin, He. (106 = attained etc.)

T: ``What is the nature of the danger?''

A: ``Toad -- Now I get camel with enormous load on back -- tied in white cloth.''

T: ``Get a Tarot Card for nature of danger.''

A: ``4 of Pantacles.''

T: ``What will be the upshot?''

A: ``18.''

T: ``Is that a pure number?''

A: ``I think so.''

T: ``Give Chinese symbol.''

A: ``Try 92.''

T: ``Chinese symbol?''

A:

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(Water of Moon. Hexagram 47.)

T: ``You say this can be avoided by use of this symbol?''

A: 106.

T: ``What does Wizard think of it all?''

A: `` Resh.''

T: ``Does that mean that he wants this trouble to come as part of his plan?''

A: (. . .)

T: ``See if you can get an idea in your conscious mind as to the nature of this trouble -- apparently the most appalling calamities will fall on us if we don't watch out.''

Achitha shows ways this (. . .) X wizard

T: ``Tell us something about this.''

A: ``I can't get you an answer. Ask a question and I'll get a symbol, but I can't interpret.''

T: ``I want to know if I should strive to avoid this calamity or not. Is it a real calamity or a blessing in disguise?''

A: 63.

T: ``About how to avert it. Give me a Chinese symbol I ought to take.''

A:

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(Moon of Fire. 3rd hexagram. Be silent and very careful. Do nothing important or big.)

T: ``What will be the result if we are silent and prudent and attempt important move?''

A: ``I see a camel's body, still -- with eagle's head.''' (53 = defense.)

T: ``Shall we hear from Windram during this next week?''

A: 183. (No answer -- no word for this.)

T: ``I asked because you say turtle is very prominent in the Temple.''

T: ``Ask Wizard if he could communicate any important knowledge

through the use of the Ouija Board.'

A: ``He might -- try it.'

T: ``Should we use special ceremonies to control the manifestations?'

A: (I don't get anything at all.)

T: ``Should you try alone or with Arcteon?'

A: 57.

T: ``Ask if it is possible to work Board alone.'

A: ``Yes.'

T: ``Does he induce you to work it alone?'

A: ``It's all right.'

T: ``Do you want to try tonight?'

A: (. . .)

Sunday April 28th, 1918 e.v.

3.20 a.m.

Sitting still in progress.

T: ``What are our financial prospects for May?'

A: `` Qoph Beth Ayin'' (= 172.)

T: ``Give Chinese symbol.'

A:

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[40] (Seems to be very good figure.)

T: ``Is Wizard pleased with Ouija Board experiment?'

A: `` Aleph. Resh. Nun.'' (251. Uriel<<O.I.V.[V.I.O] continually got this Uriel through Ouija Board.>> = Magical Force.)

T: ``Ought we to invoke this angel Uriel?'

A:

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[32] (Fire of Air.)

T: ``Should we ask Uriel or Wizard to speak at Board?'

A: Nun Resh He. (255.)

T: ``Will Wizard direct Uriel to answer messages or will he answer himself?'

A: 303.

T: ``Was it Wizard talking or Ouija Board when it purported to be?'

A: 71.

T: ``Get Chinese symbol.'

A:

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[18] (Earth of Air.)

Sunday [April 28, 1918 e.v.]

10.05 p.m.

Achitha to call on Wizard again re the question of adjustment of any difference in Trigrammaton. Arcteon: ``W.y.i.t.u.t.c.o.t.s.?''
(Will you indicate to us the cause of this stoppage?)

A: XVII. XIV.

Arcteon: ``H.s.t.b.o.?' (How should this be overcome?)

A: 74. (= Lamed.)

T: ``Which Tarot Trump is making the error?'

A: ``The one that has five in it.'

T: ``Am I to take it the person indicated might also be indicated by the letter Beth, or not, or give another clear indication of the person referred to?'

A: ``Get T with some flowers around.'

T: ``Give better indication than that, more magical indication.

T: ``Give me two trigrams. ___ or ___ .'
 ___ or _ _
 ___ or _ _

A:

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T: ``What is the nature of his error?'

A: 3 of Trumps.

T: ``Confirm by Chinese symbol.'

A:

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[37] (Air of Sol Household, wifely duty.)

T: ``Confirm by pure number.'

A: 73.

T: ``Is this last answer a good answer for the nature of his error?'

A: ``Yes, that was the correct answer.'

T: ``Should he do anything to repair this error, if so what?'

A: 153. (= Sum of first 17 numbers and Angel of Libra.)

T: ``What definite action should be taken, if any?'

A: 89. (Shut up, body, silence, Angel of 9 Swords.)

T: ``Explain further by Chinese symbol.'

A:

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[53] (Air of Earth. Fortunate marriage, gradual advance, goose.)

T: ``What line of that hexagram refers to subject more than the other?'

A: 6. (Geese gradually advance to large heights beyond.)

T: Give plain card to symbolize action he should take.

A: 5 of Swords.

T: ``Explain in some other way.''
A: 271. (= Low, mean, earth. 2 dec[an] of Sagittarius. 9 of Wands. Great Strength.)
T: ``Indicate the person or persons with regard to whom he should act in this matter.''
A: Teth Mem Nun Samekh. (159 = not clean.)
T: ``Give Court Card of Tarot.''
A: Princess of Pantacles.
T: ``Is that the only person?''
A: ``Yes.''
Arcteon: ``W.t.d.b.o.d.a.a.o.?'' (Will the difficulty be overcome definitely and at once?)
A: I H S N (125, probably indicates yes.)
T: ``In what manner?''
A: 182. (= outcry, clamour, layer of snares and passive.)
T: ``Is the action which is to produce the result already begun?''
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[52] (Earth of Earth. Peace and mountain.)
T: ``Which line is particularly important?''
A: 3. (Shows the subject keeping his loins at rest and his ribs are separated from body below, perilous situation. Heart glows with suppressed excitement.)
T: ``What Court Card do you give for this?''
A: ``Something with serpent on it. Prince of Cups.''
T: ``Could you describe that person physically?''
A: ``No, not tonight.''
T: ``Could you give his initials?''
A: ``No. L.B.F. (W)
T: ``Can you find out how soon this action will become apparent to us here?''
A: 321. (Might be end of July or of present month while Sun in Taurus, or Aug[ust] Virgo.)

Sunday May 5, 1918 e.v.

About 2 a.m.

The Wizard is there and is unusually natural and at ease. Amused twinkle in his eye.
T: ``I greet Him. Do what thou wilt shall be the whole of the Law. Ask him if he is satisfied with our conduct during the last week?''
A: ``Yes, he is. Pleased, but rather amused in a sympathetic pleasant way.''
T: ``What is the work for week end? First, general work. Then, work of the Holy Ghost?''
A: Curious bird, pure white, standing in water.
T: ``Give us a number for week end.''
A: A R G L Tz. (324 = 18squared = Shekinah.)
T: ``Give pure number.''
A: 171. (= sum of first 18 numbers. Face of God.)
T: ``Tarot Trump?''
A: XVIII.
T: ``Give Chinese symbol.''
A:

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(Hexagram 36 = Sol beneath Yoni.)

T: ``d.e.y.s.a.'' (Should we employ cannabis indica?)

A: 8 of Pantacles.

T: ``d.e.e.h.e.?''' (Should we use Ninth Degree?)

A: 9 Trumps. (18 divided by 2.)

T: ``Give Chinese symbol -- Shall I interpret as Yes?''

A:

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[5] (= Yes. Combine with prudence in order to obtain the
Glory of the Lord with us. T[herion].)

T: ``Is that the right interpretation of his will in the matter?''

A: 51. (ambiguous.)

T: ``Give us Chinese symbol with right interpretation.''

A:

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(Air of Phallus = 9th hexagram = 18 divided by 2.)

T: ``Is danger threatened last week permanently averted?''

A: Samekh.

T: ``Ask general symbol for this week.''

A:

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[13] (Phallus of Sol. Union of Men.)

T: ``Ask for financial symbol.''

A: A R L Ayin M (= 351. Sum of first 26 numbers and Saturn in Leo.)

T: ``Ask: Does that mean that T. gets money?''

A: L R A. (= 231.)

T: ``How and by virtue of what do I get it?''

A: 3

3:20 p.m. Arc[teon] takes V[ow] of S[ilence] for evening.

2.35 [p.m.] 1 cc Hash[ish].

3.15

Completion of Oper[ation] H[?????] and Ach[itha] to have Shekinah.

3.22

Shekinah still on the way.

Note: A Ayin L A Ayin N. = 222. Possible alternative for Olun.

Sunday May 5, [1918 e.v.]

3.25 p.m.

T: Arcteon took a vow of silence for several reasons. First. To impress us with His sanctity. In this he will fail. Second. As an excuse for not (p---g)<< ([fucking])>> you.

(Achitha): This is very like the abyss -- except that the Abyss has no continuity and this has.

(Arcteon): T[herion] has been taking Hashish -- which may account for his ? jokes ?

Achitha says she is f[ucke]d out.

T: ``Achitha, can you see Wizard?''

A: Not very well now whip.

T[herion]:

The apparent disconnected ravings of idiots may possibly represent the risings into consciousness of (nodes) upon the The subject was never changed in the world's history. One thing always leads to another like the Hex of and the r emark of the flea upon the of Soror Achitha.

Hashish brings the subconscious up into the con- scious. You see every item of the will. Ordinarily one thought seems as if complete in itself, under hashish you see all the different thoughts that go to make it up. Note the existence of one factor of the mind whose every sensation that comes up it throws into a class by itself, like dividing the sheep from the goats. Like an office, where certain people put things into different pigeon[holes], some judge them.

If you concentrate on any one of these ideas, they cease to become verbal and become pictorial. Thus appreciation of colour is higher in scale of spiritual than reason is.

All the mysteries of creation are really unveiled to one. This is the Shekinah, thoughts like flames in Sunlight. . . . Everything is clear -- cause and effect. . . . on every plane, abyss after abyss. Wisdom looms up into Glory and that gets down to the bottom again.

The (. . .) is perpetual motion like an actress jumping through a hoop so that whether you go inwards towards wisdom or outward to glory, you are on the same old round. This is symbolized by Kaph. ([10th Key of Tarot -- Hermanubis going up, Typho n going down.])

Arcteon's vow of silence cannot be such as to (----- B.S.) interfere with his power. I see all the steps whereby I arrive at the conclusion that Arcteon is an idiot -- which is a disgusting sight.

But She's asleep.

Voices just coming out of the departments.

4.30

Asleep more than 10 minutes.

Lots of sentries all over the place, ready to report anything that comes to their notice.

Spider's Web is the correct symbol.

Probably self satisfaction to say that.

Never mind onward the (Revd).<<(revel)>>

The deepest thing of all is the one which sounds most foolish of all.

That half broken down question I already forgot -- is the most important thing in the world. -- (Prolonged laughter). Oh, never in a million years will any one reach the understa nding of this mystery, unless they do as I did. -- -- Every mystery is clear --every sacrament is unveiled.

She was really very tired, that was the reason for her temper ----- etc.

The intervals between my sentences would over-flow a 3 vol novel.

That sentinel is like a cathedral. I wish to God I could show you all the debacles by which it is built up, every step is made plain.

9.35 p.m.

T[herion] notes:

American mind like consciousness under Hashish. Every one in America is crazily conscious of his own function and is proclaiming it aloud and is not conscious of any common purpose. (A.N.C.V.) Architecture reflects this fact. The sky scraper has hundreds of offices which are independent -- indifferent to each others' welfare. The building has no moral unity, as a cathedral has.

The democratic idea is similarly 333. In the cathedral every item is subordinated to a single complete conception.

Hashish is really temporary insanity, but owing to its democratic results it becomes impossible to get anywhere. This is one of the meanings of 'Keep Silence'. <<The above thought is only the official view of one of my departments.>> All consciousness is pain. It seems only to come up to the attention when something is wrong.

A department which watches the consciousness pays attention to what it says and guards its welfare. Therefore when there is nothing in the consciousness, this department has nothing to do, which it regards as an ideal state -- according to the general view -- consciousness is pain. -- All work is pain is the view of this department. This analysis is the foundation of the Buddhist theory.

Hashish visions have been considered illusions -- nothing of the sort -- most true analysis. Hashish produces a moral not a mental insanity by removing the control which keeps all these things silent. It gives a voice to the mob. But each person in the mob is quite right from his own point of view. Each point of view is equally true and equally important, but not important to the state as a whole. The work of the individual is important -- but not his idea in doing the work.

A hashish experiment is rather like going slumming -- one is amazed by the variety of the vividness of the impressions. And I think this is caused by a Freudian recognition. One sees again the things that used to be familiar in a simpler consciousness -- things long since buried -- the same thrill as re-visiting one's childhood. It is therefore a return or a retrogression in mental structure. A degeneration. Thus we see that analysis represents going back and synthesis -- advance.

This again is proof of the nature of Choronzon. As dispersion represents analysis or destruction -- thus he is the enemy of man whose formula is creation by synthesis. This synthesis is Love. Hence it is written, Love is the Law. But this synthesis must be morally pointed to a definite purpose of which love is only the method. Hence it is written, Love under will. The law of Thelema is consequently a complete statement based on the facts of the structure of the mind.

We go through about a million processes of debate -- all tremendously vivid and important, in order to make some trifling decision or jesting phrase showing the immense superiority of that normal mind -- to these vivid and violent impressions. Yet it is of course built up of them.

Thus there is a picture of the true state. A vigorous, crude, highly coloured life of the common people.

The polished silence of the gentleman is built up of all those vulgar elements, but has surpassed them, bringing them to silence of function.

This is the English (equivalent) of society.

All emotionalism is due to a crude appreciation of these elements, so that it too is a degeneration or as we say -- bad form.

These thoughts are ablaze in consciousness owing to the inhibition of the moral faculty as above stated. But in samadhi the higher faculties are ablaze too, so that one gets the details and the sum of them all aflame at once in a super consciousness fitted to comprehend them in this way, which transcends the laws of logic,

because in this consciousness one does see each and all at once.

Expression is vulgar mob speech -- representing a low state of evolution. -- The more complex form of individual takes things for granted without going further into the old argument.

Even chemistry illustrates this Social System, each element ceasing to assert its simple nature, and slightly subordinate in structure, to form the high-order molecule. Stability of molecule depends on completeness of satisfaction of the ``will to love'' of each atom.

Sunday [May 5, 1918 e.v.]

12 Midnight

Wizard just as last night. He has a crown in his lap -- of Rays.

T: ``What does crown mean?''

A: ``It is to be worn.''

T: ``By whom?''

A: He turned his head away. Mars is to wear it.

T: ``Is this war talk, or what? What does he mean by Mars wearing it? Is it any one in the Temple?''

A: Pitcher and Peacock. (T[herion] thinks Achitha.)

T: ``Will you ask about Olga. Give symbol for my relations -- which of twelve houses?''

A: 10.

T: ``Give a numerical symbol.''

A: 83. (= 2 of Pantacles. Harmonious change.) 116. (= Jupiter (. .) number.)

T: ``Ask Chinese symbol for relations.''

A:

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(Water of Earth. No 31. Influencing to action, jointly.

Mutual influence.)

T: Give plain card of Taro.

A: 8 of Swords. (Jupiter in [Gemini].)

T: ``Will these relations be advantageous to me?''

A: R L G V. (= 239 = 3 Dec[an] of Taurus = Saturn in Taurus. Illusory success, unprofitable, little gain for much labour.)

T: ``Give Chinese symbol illustrating my advantage.''

A:

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[5] (Moon of Phallus. Waiting, sincerity.)

T: ``Has he got any advice -- is it worth bothering with?''

A: A G Ch T. (= 18.)

T: Give a Chinese symbol for course of action.

A:

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[52] (Earth of Earth. Peace, a mountain. Dignified self-control and firmness. Draw her to me rather than me toward her.)
T: L V Tz (= 126. Cannot get this.) 141.
T: ``Will he give answers re physical events?''
A: A L Sh N. (= 381 = clamour, prayer.)
T: ``Make that answer clearer.''
A: (Visions of boxes and trunks.) 53.
T: Ambiguous.
A: 147.

[Sunday] May 12th, 1918 e.v.

3.42 p.m.

Wizard looks natural, pale and a little drawn.
T: What is symbol work for this week end?
A: I see a lyre -- or harp -- and two gate posts with a large turtle between crawling through.
T: Will Windram communicate this week?
A: 483. (= bearing iniquity.)
T: Explain -- tell us something about Windram.
A: 74. (= It seems as if Windram was under some strain and having to go round obstacles.)
T: Find out Windram's relations with us.
A: 121. (Means that he is writing magically to us. T[herion].)
T: Symbol for contents of his letter.
A: 53. (T[herion]: Seems to mean a very good letter with money or promise of money. I should say a very definite letter.)
T: Find Symbol for next week.
A: I see a sword, particularly the handle.
T: Give Chinese symbol.
A:

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(Fire of Earth. Hexagram 62 = progress and attainment but to descend is better than to ascend. It is a week of small affairs. In particular it refers to making some arrange-ments about essential than non-essentials [sic].
T: Give us a financial symbol for the week.
A: Bars across a shepherd's crook. Upside down.
T: Give number.
A: 138. (To smooth, ferment, pollute, Libanon, forehead.)
T: Give Chinese symbol.
A:

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[63] (Moon of Sol. Advantage.)
T: My relations with Eva Tanguay?
A: (. . .)
T: Give symbol for Y.S.H.M.
A: Statue. Electricity symbol. Contains Fire.
T: Get pure number for that.

A: 283.
T: Give Chinese symbol.
A:

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(53rd hexagram = Help attained, complete success.)

T: Should we do any particular magical work today?
A: (. . .)
T: Give a symbol.
A: Metal Sphere.
T: With what element, sign, planet, or Sephiroth should we work?
A: Qoph. (= Pisces = Duration.)
T: With what weapon should we divine? Give a Hebrew letter for that.
A: Teth.
T: I want you to set up an imaginary geometric figure for my relations with W.T.
A: (. . .)
T: With regard to (which)<<(what)>> shall I do Divination late in evening?
A: (. . .)
T: What does this stand for?
A: A black bird and a black fish hung on a circle. (Black.)
T: Give a number.
A: 151. (Fountain of living waters.)
T: By what means, Earth, Heavens, Mercury, or someway.
A: Fire.
T: How can I divine by fire?
A: I see a little room in Tower of Public Square; little door and balcony; light appears coming out of balcony.
T: I want a complete system of instruction on pyromancy. Will you tell Wizard I don't know how to do it by pyromancy. Give alternate method.
A: Indian head and Chinese symbol. Means Yi King method.

Sunday [May 12, 1918 e.v.]

9.20 p.m.

T: We wish to consult you Amalantrah re the sudden return of Soror Virakam in the Temple. Give symbol to symbolize the effect of that return.
A: Locked cedar chest with fountain pen or black stick in it. Compass, pearl.
T: Don't understand, may we have numerical symbol?
A: 185. (No. of external college.)
T: Give Tarot card.
A: 9 of Trumps. (The Hermit.)
T: Give Chinese symbol representing the effect of her coming into this Temple.
A:

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(Moon of Yoni. Hexagram 8 meaning `Help'.)

T: In what House of Heaven is the Help to be sought?
A: 3. (House of brothers and sisters, correspondence etc.)
T: Give a Chinese symbol for our joint attitude towards her.
A:

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[49] (Water of Sol.)
T: Do you see her in the Temple in any way?
A: She is down by cedar chest near Wizard.
T: She is not a regular officer is she?
A: No not necessarily. I don't know though that little wand I saw in the box might be charred sticks from the fire.
T: What work should we do to-night with her?
A: 58. (1st Dec[an] of Sagittarius.)
T: Give a symbol to say which of these meanings represent most accurately the work of wands.
A: 3 of Pantacles. (= material works.)
T: Give a Chinese symbol for the way in which she can help.
A:

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[14] (Sol of Phallus.)
T: Give a symbol for Wesrun who hasn't written for 3 weeks.
A:

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[26] (Earth of Phallus. Tied up with family.)
T: Give symbol for our absent sister Olun.
A:

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[35] (Sol of Yoni. Doesn't know her own mind.)
T: Give a symbol for (Bazelon's) present attitude.
A:

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[53] (Air of Earth. Coming on slowly.)
T: Ask for a symbol to represent Mrs Wise.
A: 753.
T: Give us a symbol for what we can do to help her and on what lines.
A: 456. (Mountain of Myrrh. Mystery of Sorrow.)

T: Give us a Chinese symbol to confirm.

A:

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[30] (Sol of Sol.)

[Saturday] May 18, 1918 [e.v.]

11.25 p.m.

Wizard is there and everything is all right, but Wizard has very determined look.

T: What is our special work for this week end?

A: 358. There is something about Scorpio.

T: I asked a Geomantic question this morning about `My Way' and got an answer from (Tipherath)<<([Tapthartharath])>>. Does the Wizard agree as to his answer?

A: Aleph Ben Isham. (= 514. Aleph= 111, Ben = 52 : = 163. Isham = 351. Sum of first 26 numbers means Saturn and Leo, thus refers exactly to my way.)

T: I asked a second question by Geomancy this morning. What is the answer to that?

A: ``Cairo in ashes.'

T: I want a third answer (Question Zero) which I will ask in initials. l.a.t.n.m.e.a.a.? (Will Lola get communication from the A.'. A.'.?)

A: ``Burn no bridges.'

T: s.a.e.h.n.n.r.n.? (Is Lola the fourth person in our Tetragrammaton?)

A: ``Turn the wheel to the right,' and see cornfield very clear, baskets of corn and a rattlesnake in cornfield.

A: Ask Wizard to give a mystical name to the Rattle Snake.

A: M A R Y Y V Sh H. (= 571. T.'s not satisfied with this.)

T: s.a.n.e.f.f.r.? (Is Lola in Temple of 4squared)

A: Teth.

T: Is the Rattlesnake an officer in the Temple?

A: No, not an officer.

T: What is it doing there?

A: A (warning).

T: Can you get a magical number of E[va] T[anguay] ?
(Sheila) Goyla, suggests flowers and pleasant fields.

T: Does 641 suggest a name?

A[chitha]: Symbol of Dove on Ionic Column appears in connection with name.

T: Is dove any colour?

A: Light Dove Grey.

T: I want Chinese symbol for Question 0.

A:

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[61] Air of Water. Inmost sincerity. Also

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[42] (Air of Fire. Addition, increase.)

A: I see an egg with one end broken and hand inside.
T: Give symbol in answer to Question 1.
A:

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[37] (Air of Sol.)

A: And I see a cricket.
T: Get Taro symbol for same question.
A: XVI.
T: What does that Trump look like?
A: Woman standing.
T: Get a Court card.
A: Princess of Wands.
T: I want now an answer to Question 2.
A:

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[39] (Moon of Earth. ? some doubt of this.)

T: Ask what Hex[agram] this will develop into.
A:

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[50] (Sol of Air.)

T: Will you give us a symbol of the general events of the week to come?
A: Cow with a chrysanthemum at side of each horn.
T: Give us a more definite symbol.
A: ? 513. (not clear.) 57.
T: I don't think you're getting this right Achitha. Invoke Wizard and ask him to put you right.
A: ? ``Gimel.``
T: What is that in answer to?
A: Means things will be clear in future.
T: Now try and get general symbol for week. Rising or setting sun -- which is the word?
A: Teth Yod Shin A M A R. (= 561 = sum of 33 letters and their concealed mystery.)

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(Fire of Sol. = large abundant progress (Hex[agram] 55.)

T: Give us name of Rattlesnake again.

A: M A R Y Teth V Sh H.

T: Try and get name for E[va] T[anguay].

A: D A R Ayin L A. (= 306 = 17 x 18.)

T: Question no 3. Will Bazedon come back to the Work?

A: (L.N.E.K.O.E.K.) ``Lean upon it lightly.''

T: Question 4. A.t.v.p.w.a.m.c.w.m.o.m.n.s.i.t.t.p.? (Are the various people who appear merely candidates who may or may not succeed in taking their places?)

A: 723. (nothing doing.)

T: Ask Chinese symbol.

A: I see Christ on the cross and = 3degree = 8square symbol.

Question now asked in full.

A: See Wizard as judge with two assessors who test every candidate.

T: Are the plans announced by Wizard tentative or fixed?

A: 7. (Means he has a divinely perfect plan whose execution depends on our ability and I imagine when we fall down he modifies his own ideas to suit our weakness.)

[Saturday] May 25th, [1918 e.v.]

Wizard looks a little serious -- grave.

T: Thank him for abundant prosperity and ask nature of work for weekend.

A: 78 and 75. (Translated by T. as Influence of Nuit or The Message of the Herald.)

T: Try to get Chinese symbol for work of the week.

A:

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[37] (Air of Sol = Family affairs.)

T: Does this mean Tetragrammaton?

A: Crane -- sign of Mars. I see an open door. Dark woman in blackness. 47. (In answer to Tetra[grammaton] and family idea. T. gets nothing from this number connected with the subject.)

T: Ask him what object we should work for in Mass of H[oly] G[host] when next we wish to perform it.

A: 762. (nothing. 381 x 2. May be taken to mean (Harmon).)

T: Get Chinese symbol to confirm.

A:

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[50] (Sun of Air. Concubine.)

T: Ask for the general symbol for next week.

A: Maltese cross. Bull's horns. Sheep's head.

T: Get a number.

A: 136.

[Friday] May 31, [1918 e.v.]

10.35 p.m.

Sun -- bayonet -- skull -- means death of something.

T: General symbol for June.

A: Gate with arched top. 83. (= wave etc. Angel of 2 P[antacles]; Flee, dedicated.)

T: What is in mind of 333? (333 silent.)

A: 74.

T: Give symbol of the decision.

A:

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[15] (Humility.)

T: Give symbol of what will happen in consequence.

A:

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[39] (Moon of Earth.)

[Monday] June 3 [1918 e.v.]

5:00 Wizard smiling.

Child	Egg altar	Wizard	Tree	Lion
Arct[eon]				
777	555	666	156	444
Earth Eagle	Turtle Fire			

X. Strange man? Windram or Cowie? Probably will write this week.

T: Message.

A: 722. (The voice of the trumpet!)

T: What call?

A: 775. (= very vehement indeed.)

T: What does it say?

A: 687 3 x Aiwaz spelt in full

T: What has Aiwaz to say?

A: 47. (Fool; weeping; waves, fortress; clutch etc). (4 7 11 & 4 4.)

T: Expand and explain.

A:

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[53] Air of Earth. Fortunate marriage, gradual advance, geese.

T: Further message?

A: 53. (Stone, rock; Elihu; Angel of 9 P.; Sun, wall; (hung); lover.)

T: General symbol for present week?

A:

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Air of Sun. 37. Fix family affairs.

T: Financial symbol?

A:

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Moon of yoni. 8. Help.

T: Concerning 3 Dragons?

A:

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44. Bold Woman (1st dragon).

T: What do with it?

A:

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56. Humility and integrity. Flatter, though!

T: Second Dragon?

A:

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Sol of Sol. 30. Docility.

T: What do with it?

A:

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[53] Air of Earth. Marriage etc. (vide message above.)

T: Third Dragon?

A:

Water of Water. 58. Pleasure -- still water.

T: What do with it?

A:

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Fire of yoni. 16. Harmony, satisfaction. (Continual liason.)

This is an astonishingly good description of Darola, Wesrun, and Olun, and sound advice in each case.

[Monday] June 10th [1918 e.v.]

8:45 444 asking 555. Wizard as usual -- thoughtful.

T: How is Bazedon?

A: A little clearer -- stronger -- smiling a little -- looking towards 729.

B[azedon]: Will I have mental strength to meet strains that are coming upon me?

A: 437. Balm, balsam tree.

T: How can I get this balm?

3)531

3)177

59

59 x 9 = Sex -- satisfaction.\$AF010

T: In what way is this to be done?

A: 271. Angel 2 dec[an] Sagittarius -- Lord of Great Strength = steady force and purpose.

T: To what end?

A: 87. (cf. entry of June 9 re 333.) B[azedon]: What is the character of my `conscious flying experience'?

A: 327 = triple expansion of her sphere.

B: Why can't I do it again?

A: 563. Washing of hands.

B: What should I wash my hands of?

A: 734. = to bring forth = 2 x 367, homunculus.

B: How can this be done?

5)765

3)153

51 x 15 = Devotion to Nuit.

T: How is that devotion to be done?

A: 263. Angel 2nd dec[an]; Earned success, 6 S[words]. 9 C[ups] = Karma Yoga (see 87 above).

T: Explain this.

A:

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Sol of Earth. 56. Strangers. People travelling. Humility and

integrity.

B: What shall I do about the house on 24th street?

A:

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[37] Use common sense.

B: What practical steps should I take to devote myself to Nuit?

A: 129. Pleasure, delight.

T: What form should this take?

A: 73. The Wise One (i.e. 666) or The Camel (i.e. 555).

T: W.s.s.d.w.r.t.t.p.? (What should she do with regard to this person?)

A: 429. A lion's whelp. Judgment, equity.

T: What lion?

A: 374 = 2 x 187 = Chokmah = 666 again.

T: W.i.h.f.w.r.t.t.w.? (What is her function with regard to this whelp?)

A:

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[50] Caldron etc. Cooling, preparing food etc., i.e. general protection.

Finished 9:50.

[Friday] June 14th [1918 e.v.]

12:26 at night.

Wizard is very natural. I see ship sailing round on water.

T: Give symbol for present attitude of Soror Bazedon towards work of Wizard.

A: 538.

T: Is she to (function) in the Temple?

A: 234. (= Night Demon of 3rd dec[an] of Aquarius = [unstable] effort.)

T: Is she a part of the Wizard's plan?

A: 287. (Little. T[herion].)

T: Give Chinese symbol describing her function.

A:

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[48] Moon of Air. (Symbol of Well etc.)

T: Symbol for our correct attitude toward her.

A: 437. (Balm, balsam tree.)

T: Elucidate the Well symbol.

A: XIV. = Temperance.

T: Give symbol for her proper course of action.

Ata bewela to rafor rom kalom
Bawa! Bawa!

Ol! ata ludu to rafor balong
Um -- zala mala tummri charlo (krory) <<?krong>>
Upala forlo marana palaa
Bewala Rela ra tofor banaa
Bawa! Bawa!

Upmara rada tofagile kor
Nara dala tofare caralor
Mewa topi dodalare tomaa
Utta bewale no ropi garaa
Bawa! Bawa!

Ol kore kore kunura coralo
Bajil ke -- n -- Ol rafutala pilo
Mawa bewala radara kolat
Mawalado peruba korabat
Bawa! Bawa!

Do what thou wilt shall be the whole of the Law
Will = direct, straight line (as arrow)
Euclid's straight line or right line is the shortest distance between
two points. Thus right actually means right. All wrong is indication
by definition -- as in wander, wanton, straight etc. Language
itself bears witness to the Law.
Wander -- wanton -- straight -- crooked -- connexion is
Euclid's definition of a straight (right) line. Freudian!
Wander suggests to our memorie (. . .) we read to wander to love.

BAPHOMET XIØ

Liber CI

{Book 101}

O. T. O.

Ordo Templi Orientis

An Open Letter to
Those Who May Wish
to Join the Order

Enumerating the Duties
and Privileges

These Regulations Come into Force in Any District Where the Membership
of the Order Exceeds One Thousand Souls

These regulations first appeared in The Equinox III(1) (Detroit:
Universal, 1919) and constitute our best and most comprehensive
guidelines for Thelemic social intercourse. Certain provisions will
need to be modified to take advantage of the U.S.A.'s comparatively
enlightened tax-exemption statutes as applied to religious
organizations--a few are of dubious legality at this writing. Most of
the principles outlined herein have long been observed in the U.S.
O.T.O.--H.B.

Issued by Order: BAPHOMET XIØ O.T.O., HIBERNIAE IONAE ET OMNIUM
BRITANNIARUM, REX SUMMUS SANCTISSIMUS

AN EPISTLE OF BAPHOMET to Sir GEORGE MACNIE COWIE, Very Illustrious
and Very Illuminated, Pontiff and Epopt of the Areopagus of the VIII
Degree O.T.O. Grand Treasurer General, Keeper of the Golden Book,
President of the Committee of Publications of the O.T.O.

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

IT HAS BEEN REPRESENTED TO Us that some persons who are worthy to join
the O.T.O. consider the fees and subscriptions rather high. This is
due to your failure to explain properly the great advantages offered
by the Order. We desire you therefore presently to note, and to cause
to be circulated throughout the Order, and among those of the profane
who may seem worthy to join it, these matters following concerning the
duties and the privileges of members of the earlier degrees of the
O.T.O. as regards material affairs. And for convenience we shall
classify these as pertaining to the Twelve Houses of the Heaven, but
also by numbered clauses for the sake of such as understand not the
so-called Science of the Stars. First, therefore, concerning the
duties of the Brethren. Yet with our Order every duty is also a
privilege, so that it is impossible wholly to separate them.

OF THE DUTIES OF THE BRETHREN

FIRST HOUSE

1. There is no law beyond Do what thou wilt. Yet it is well for Brethren to study daily in the Volume of the Sacred Law, Liber Legis, for therein is much counsel concerning this, how best they may carry out this will.

SECOND HOUSE

2. The private purse of every Brother should always be at the disposal of any Brother who may be in need. But in such a case it is a great mischief if the one ask, and the other consent; for if the former be really in need, his pride is wounded by his asking; and if not, the door is opened to beggars and imposters, and all manner of arrant knaves and rogues such as are no true Brethren. But the Brother who is possessed of this world's goods should make it his business to watch the necessity of all those Brethren with whom he may be personally acquainted, anticipating their wants in so wise and kindly and delicate a manner that it shall appear as if it were the payment of a debt. And what help is given shall be given with discretion, so that the relief may be permanent rather than temporary.

3. All Brethren shall be exceedingly punctual in the payment of Lodge Dues. This is to take precedence of all other calls upon the purse.

THIRD HOUSE

4. The Brethren shall be diligent in preaching the Law of Thelema. In all writings they shall be careful to use the prescribed greetings; likewise in speech, even with strangers.

5. They shall respond heartily to every summons of the Lodge or Chapter to which they may belong, not lightly making excuse.

6. Brethren should use every opportunity of assisting each other in their tastes, businesses, or professions, whether by direct dealing with Brethren in preference to others, or by speaking well of them, or as may suggest itself. It seems desirable, when possible, that where two or more Brethren of the same Lodge are engaged in the same work, they should seek to amalgamate the same by entering into partnership. Thus in time great and powerful corporations may arise from small individual enterprises.

7. They shall be diligent in circulating all tracts, manifestos, and all other communications which the Order may from time to time give out for the instruction or emancipation of the profane.

8. They may offer suitable books and pictures to the Libraries of the Profess-Houses of the Order.

FOURTH HOUSE

9. Every Brother who may possess mines, land, or houses more than he can himself constantly occupy, should donate part of such mines or land, or one or more of such houses to the Order.

10. Property thus given will be administered if he desire it in his own interest, thus effecting a saving, since large estates are more economically handled than small. But the Order will use such property as may happen to lie idle for the moment in such ways as it may seem

good, lending an unlet house (for example) to some Brother who is in need, or allowing an unused hall to be occupied by a Lodge.

11. (Yet in view of the great objects of the Order, endowment is welcome.)

12. Every Brother shall show himself solicitous of the comfort and happiness of any Brother who may be old, attending not only to all material wants, but to his amusement, so that his declining years may be made joyful.

FIFTH HOUSE

13. Every Brother shall seek constantly to give pleasure to all Brethren with whom he is acquainted, whether by entertainment or conversation, or in any other manner that may suggest itself. It will frequently and naturally arise that love itself springs up between members of the Order, for that they have so many and sacred interests in common. Such love is peculiarly holy, and is to be encouraged.

14. All children of Brethren are to be considered as children of the whole Order, and to be protected and aided in every way by its members severally, as by its organization collectively. No distinction is to be made with regard to the conditions surrounding the birth of any child.

15. There is an especially sacred duty, which every Brother should fulfil, with regard to all children, those born without the Order included. This duty is to instruct them in the Law of Thelema, to teach them independence and freedom of thought and character, and to warn them that servility and cowardice are the most deadly diseases of the human soul.

SIXTH HOUSE

16. Personal or domestic attendants should be chosen from among the members of the Order when possible, and great tact and courtesy are to be employed in dealing with them.

17. They, on their part, will render willing and intelligent service.

18. While in Lodge, and on special occasions, they are to be treated as Brothers, with perfect equality; such behaviour is undesirable during the hours of service, and familiarity, subversive as it is of all discipline and order, is to be avoided by adopting a complete and marked change of manner and address.

19. This applies to all persons in subordinate positions, but not to the Brethren Servient in the Profess-Houses of the Order, who, giving service without recompense, are to be honoured as hosts.

20. In case of the sickness of any Brother, it is the duty of all Brethren who know him personally to attend him, to see that he want for nothing, and to report if necessary his needs to the Lodge, or to Grand Lodge itself.

21. Those Brethren who happen to be doctors or nurses will naturally give their skill and care with even more than their customary joy in service.

22. All Brethren are bound by their fealty to offer their service in their particular trade, business, or profession, to the Grand Lodge. For example, a stationer will supply Grand Lodge with paper, vellum, and the like; a bookseller offer any books to the Library of Grand Lodge which the Librarian may desire to possess; a lawyer will execute any legal business for Grand Lodge, and a railway or steamship owner or director see to it that the Great Officers travel in comfort wherever they may wish to go.

23. Visitors from other Lodges are to be accorded the treatment of ambassadors; this will apply most especially to Sovereign Grand Inspector Generals of the Order on their tours of inspection. All hospitality and courtesy shown to such is shown to Ourselves, not to them only.

SEVENTH HOUSE

24. It is desirable that the marriage partner of any Brother should also be a member of the Order. Neglect to insist upon this leads frequently to serious trouble for both parties, especially the uninitiate.

25. Lawsuits between members of the Order are absolutely forbidden, on pain of immediate expulsion and loss of all privileges, even of those accumulated by past good conduct referred to in the second part of this instruction.

26. All disputes between Brethren should be referred firstly to the Master or Masters of their Lodge or Lodges in conference; if a composition be not arrived at in this manner, the dispute is to be referred to the Grand Tribunal, which will arbitrate thereon, and its decision is to be accepted as final.

27. Refusal to apply for or accept such decision shall entail expulsion from the Order, and the other party is then at liberty to seek his redress in the Courts of Profane Justice.

28. Members of the Order are to regard those without its pale as possessing no rights of any kind, since they have not accepted the Law, and are therefore, as it were, troglodytes, survivals of a past civilisation, and to be treated accordingly. Kindness should be shown towards them, as towards any other animal, and every effort should be made to bring them into Freedom.

29. Any injury done by any person without the Order to any person within it may be brought before the Grand Tribunal, which will, if it deem right and fit, use all its power to redress or to avenge it.

30. In the case of any Brother being accused of an offence against the criminal law of the country in which he resides, so that any other Brother cognisant of the fact feels bound in self-defence to bring accusation, he shall report the matter to the Grand Tribunal as well as to the Civil Authority, claiming exemption on this ground.

31. The accused Brother will, however, be defended by the Order to the utmost of its power on his affirming his innocence upon the Volume of the Sacred Law in the Ordeal appointed ad hoc by the Grand Tribunal itself.

32. Public enemies of the country of any Brother shall be treated as such while in the field, and slain or captured as the officer of the Brother may command. But within the precincts of the Lodge all such divisions are to be forgotten absolutely; and as children of One Father the enemies of the hour before and the hour after are to dwell in peace, amity, and fraternity.

EIGHTH HOUSE

33. Every Brother is expected to bear witness in his last will and testament to the great benefit that he hath received from the Order by bestowing upon it part or the whole of his goods, as he may deem fit.

34. The death of a Brother is not to be an occasion of melancholy, but of rejoicing; the Brethren of his Lodge shall gather together and make a banquet with music and dancing and all manner of gladness. It is of the greatest importance that this shall be done, for thereby the inherited fear of death which is deep-seated as instinct in us will gradually be rooted out. It is a legacy from the dead aeon of Osiris, and it is our duty to kill it in ourselves that our children and our children's children may be born free from the curse.

NINTH HOUSE

35. Every Brother is expected to spend a great part of his spare time in the study of the principles of the Law and of the Order, and in searching out the key to its great and manifold mysteries.

36. He should also do all in his power to spread the Law, especially taking long journeys, when possible, to remote places, there to sow the seed of the Law.

TENTH HOUSE

37. All pregnant women are especially sacred to members of the Order, and no effort should be spared to bring them to acceptance of the Law of Freedom, so that the unborn may benefit by that impression. They should be induced to become members of the Order, so that the child may be born under its aegis.

38. If the mother that is to be have asserted her will to be so in contempt and defiance of the Tabus of the slave-gods, she is to be regarded as especially suitable to our Order, and the Master of the Lodge in her district shall offer to become, as it were, godfather to the child, who shall be trained specially, if the mother so wishes, as a servant of the Order, in one of its Profess-Houses.

39. Special Profess-Houses for the care of women of the Order, or those whose husbands or lovers are members of the Order, will be instituted, so that the frontal duty of womankind may be carried out in all comfort and honour.

40. Every Brother is expected to use all his influence with persons in a superior station of life (so called) to induce them to joint the Order. Royal personages, ministers of State, high officials in the Diplomatic, Naval, Military, and Civil Services are particularly to be sought after, for it is intended ultimately that the temporal power of the State be brought into the Law, and led into freedom and prosperity

by the application of its principles.

41. Colleges of the Order will presently be established where the children of its members may be trained in all trades, businesses, and professions, and there they may study the liberal arts and humane letters, as well as our holy and arcane science. Brethren are expected to do all in their power to make possible the establishment of such Universities.

ELEVENTH HOUSE

42. Every Brother is expected to do all in his power to induce his personal friends to accept the Law and join the Order. He should therefore endeavor to make new friends outside the Order, for the purpose of widening its scope.

TWELFTH HOUSE

43. The Brethren are bound to secrecy only with regard to the nature of the rituals of our Order, and to our words, signs, etc. The general principles of the Order may be fully explained, so far as they are understood below the VIØ; as it is written, ``The ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.'' It is to be observed that punctual performance of these duties, so that the report thereof is noised abroad and the fame of it cometh even unto the Throne of the Supreme and Holy King himself, will weigh heavily in the scale when it comes to be a question of the high advancement of a Brother in the Order.

OF THE PRIVILEGES OF THE BRETHERN

FIRST HOUSE

44. The first and greatest of all privileges of a Brother is to be a Brother; to have accepted the Law, to have become free and independent, to have destroyed all fear, whether of custom, or of faith, or of other men, or of death itself. In other papers the joy and glory of those who have accepted The Book of the Law as the sole rule of life is largely, though never fully, explained; and we will not here recapitulate the same.

SECOND HOUSE

45. All Brethren who may fall into indigence have a right to the direct assistance of the Order up to the full amount of fees and subscriptions paid by them up to the time of application. This will be regarded as a loan, but no interest will be charged upon it. That this privilege may not be abused, the Grand Tribunal will decide whether or no such application is made in good faith.

THIRD HOUSE

46. Members of the Order will be permitted to use the Library in any of our Profess-Houses.

47. Circulating Libraries will presently be established.

48. Brethren who may be travelling have a right to the hospitality of the Master of the Lodge of the district for a period of three days.

FOURTH HOUSE

49. Brethren of all grades may be invited to sojourn in the Profess-Houses of the Order by Grand Lodge; and such invitation may confidently be expected as the reward of merit. There they will be able to make the personal acquaintance of members of the higher Grades, learn of the deeper workings of the Order, obtain the benefit of personal instruction, and in all ways fit themselves for advancement.

50. Brethren of advanced years and known merit who desire to follow the religious life may be asked to reside permanently in such houses.

51. In the higher degrees Brethren have the right to reside in our Profess-Houses for a portion of every year, as shown:

P.R.S. Six weeks. S.G.C. Three months.

VIø. Two weeks.

VIIø. Two months.

G.T. One month.

S.G.C. Three months.

P.R.S. Six weeks.

VIIIø. Six months.

52. Members of the IXø, who share among themselves the whole property of the Order according to the rules of that degree, may, of course, reside there permanently. Indeed, the house of every Brother of this grade is, ipso facto, a Profess-House of the Order.

FIFTH HOUSE

53. All Brethren may expect the warmest co-operation in their pleasures and amusements from other members of the Order. The perfect freedom and security afforded by the Law allows the characters of all Brethren to expand to the very limits of their nature, and the great joy and gladness with which they are constantly overflowing make them the best of companions. ``They shall rejoice, our chosen; who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.''

54. Children of all Brethren are entitled to the care of the Order, and arrangements will be made to educate them in certain of the Profess-Houses of the Order.

55. Children of Brethren who are left orphans will be officially adopted by the Master of his Lodge, or if the latter decline, by the Supreme Holy King himself, and treated in all ways as if they were his own.

56. Brethren who have a right to some especial interest in any child whose mother is not a member of the Order may recommend it especially

to the care of their lodges or of Grand Lodge.

SIXTH HOUSE

57. In sickness all Brethren have the right to medical or surgical care and attendance from any Brethren of the Lodge who may be physicians, surgeons, or nurses.

58. In special necessity the Supreme Holy King will send his own attendants.

59. Where circumstances warrant it, in cases of lives of great value to the Order and the like, he may even permit the administration of that secret Medicine which is known to members of the IXø.

60. Members of the Order may expect Brethren to busy themselves in finding remunerative occupation for them, where they lack it, or, if possible, to employ them personally.

SEVENTH HOUSE

61. Members of the Order may expect to find suitable marriage partners in the extremely select body to which they belong. Community of interest and hope being already established, it is natural to suppose that where mutual attraction also exists, a marriage will result in perfect happiness. (There are special considerations in this matter which apply to the VIIø and cannot be discussed in this place.)

62. As explained above, Brethren are entirely free of most legal burdens, since lawsuits are not permitted within the Order, and since they may call upon the legal advisers of the Order to defend them against their enemies in case of need.

EIGHTH HOUSE

63. All Brethren are entitled after death to the proper disposal of their remains according to the rites of the Order and their grade in it.

64. If the Brother so desire, the entire amount of the fees and subscriptions which he has paid during his life will be handed over by the Order to his heirs and legatees. The Order thus affords an absolute system of insurance in addition to its other benefits.

NINTH HOUSE

65. The Order teaches the only perfect and satisfactory system of philosophy, religion, and science, leading its members step by step to knowledge and power hardly even dreamed of by the profane.

66. Brethren of the Order who take long journeys overseas are received in places where they sojourn at the Profess-Houses of the Order for the period of one month.

TENTH HOUSE

67. Women of the Order who are about to become mothers receive all care, attention, and honour from all Brethren.

68. Special Profess-Houses will be established for their convenience, should they wish to take advantage of them.

69. The Order offers great social advantages to its members, bringing them as it does into constant association with men and women of high rank.

70. The Order offers extraordinary opportunities to its members in their trades, businesses, or professions, aiding them by co-operation, and securing them clients or customers.

ELEVENTH HOUSE

71. The Order offers friendship to its members, bringing together men and women of similar character, taste, and aspiration.

TWELFTH HOUSE

72. The secrecy of the Order provides its members with an inviolable shroud of concealment.

73. The crime of slander, which causes so great a proportion of human misery, is rendered extremely dangerous, if not impossible, within the Order by a clause in the Obligation of the Third Degree.

74. The Order exercises its whole power to relieve its members of any constraint to which they may be subjected, attacking with vigour any person or persons who may endeavour to subject them to compulsion, and in all other ways aiding in the complete emancipation of the Brethren from aught that may seek to restrain them from doing That Which They Will.

It is to be observed that these privileges being so vast, it is incumbent upon the honour of every Brother not to abuse them, and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal. The utmost frankness and good faith between Brethren is essential to the easy and harmonious working of our system, and the Executive Power will see to it that these are encouraged by all means possible, and that breach of them is swiftly and silently suppressed.

Love is the law, love under will.

Our fatherly benediction, and the Blessing of the All-Father in the Outer and the Inner be upon you.

BAPHOMET XØ O.T.O., IRELAND, IONA, AND ALL THE
BRITAINS

November 13, 1988 e.v. key entry by Bill Heidrick T.G. O.T.O.

(c) O.T.O. NOT PROOFED!

for special characters and alphabets. ---- This is an ASCII file

Items in Curly Braces are Descriptions of Single Characters --Tony

Liber CXI vel {HB:Aleph } Aleph

The Book of Wisdom and Folly.

{Epsilon }{Pi }{Iota }{Sigma }{Tau }{Omicron }{Lambda }{Eta }
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Do what thou wilt shall be the whole of the Law.

Love is the law, love under will.

666

AN X I V

{Sun} in {Aries}

{Moon} in {Aries}

Liber CXI vel {HB:Aleph } Aleph

The Book of Wisdom and Folly.

{Epsilon }{Pi }{Iota }{Sigma }{Tau }{Omicron }{Lambda }{Eta }
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{Mu }{Mu }{Alpha }{Tau }

{Omicron }{Nu }

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

{alpha } A P O L O G I A

I have begotten thee, o my Son, and that strangle, as thou knowest, upon the Scarlet Woman called Hilarion, as it was mysteriously foretold unto me in "The Book of the Law." Now therefore that thou art come to the Age of Understanding, do thou give ear unto my Wisdom, for that therein lieth a simple and direct Way for every Man that he may attain to the End.

Firstly, then, I would have thee to know that Spiritual Experience and Perfection have no necessary connection with Advancement in our Holy Order. But for each Man is a Path: there is a Constant, and there is a Variable. Seek ever therefore in thy Work of the Promulgation of the Law to discover in each Man his own true Nature, that

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he may in due Season accomplish it not only for himself, but for all who are bound unto him. There are very many for whom in their present Incarnations this Great Work may be impossible; since their appointed Work may be in Satisfaction of some Magical Debt, or in Adjustment of some Balance, or in Fulfilment of some Defect. As is written: Suum Cuique. (Jedem das Seine.)

Now because thou art the Child of my Bowels, I yearn greatly towards thee, o my Son, and I strive strongly with my Spirit that by my Wisdom I may make plain thy Way before thee; and thus in many Chapters will I write for thee those things that may profit thee.

Sis benedictus.

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{beta } DE ARTE KABBALISTIKA.

Do thou study most constantly, my Son, in the Art of the Holy Qabalah. Know that herein the Relations between Numbers, though they be mighty in Power and prodigal of Knowledge, are but lesser Things. For the Work is to reduce all other conceptions to these of Number, because thus thou wilt lay bare the very Structure of thy Mind, whose rule is Necessity rather than Prejudice. Not until the Universe is thus laid naked before thee canst thou truly anatomize it. The Tendencies of thy Mind lie deeper far than any Thought, for they are the Conditions and the Laws of Thought; and it is these that thou must bring to Nought.

This Way is most sure; most sacred; and the Enemies thereof most awful, most sublime. It is for the Great Souls to enter on this Rigour and Austerity. To them the Gods themselves do Homage; for it is the Way of Utmost Purity.

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{gamma } DE VITA CORRIGENDA.

Know, son, that the true Principle of Self-Control is Liberty. For we are born into a World which is in Bondage to Ideals; to them we are perforce fitted, even as the Enemies to the Bed of Procrustes. Each of us, as he grows, learns Repression of himself and his true Will. "It is a lie, this folly against self.": these Words are written in "The Book of" "the Law". So therefore these Passions in ourselves which we understand to be Hindrances are not part of our True Will, but

diseased Appetites, manifest in us through false early Training. Thus the Tabus of savage Tribes in such matter as Love constrain that True Love which is born in us; and by this Constraint come ills of Body and Mind. Either the Force of Repression carries it, and creates Neuroses and Insanities; or the Revolt against that Force, breaking forth with Violence, involves Excesses and Extravagances. All these Things are Disorders, and against Nature. Now then learn of me the testimony of History and literature as a great Scroll of Learning. But the Vellum of the Scroll is of Man's Skin, and its Ink of his Heart's Blood.

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{delta } LEGRENDA DE AMORE.

The Fault, that is Fatality, in Love, as in every other Form of Will, is Impurity. It is not the Spontaneity there-of which worketh Woe, but some Repression in the Environment.

In the Fable of Adam and Eve is this great Lesson taught by the Masters of the Holy Qabalah. For Love were to them the eternal Eden, save for the Repression signified by the Tree of the Knowledge of Good and Evil. Thus their Nature of Love was perfect; it was their Fall from that Innocence which drove them from the Garden.

In the Love of Romeo and Juliet was no Flaw; but family Feud, which imported nothing to that Love, was its Bane; and the Rashness and Violence of their Revolt against that Repression, slew them.

In the pure Outrush of Love in Desdemona for Othello was no Flaw; but his Love was marred by his consciousness of his Age and his Race, of the Prejudices of his Fellows and of his own Experience of Woman-Frailty.

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{epsilon } GESTA DE AMORE.

Now as Literature overfloweth with the Murders of Love, so also doeth History, and the Lesson is ever the same.

Thus the Loves of Abelard and of Heloise were destroyed by the System of Repression in which they chanced to move.

Thus Beatrice was robbed of Dante by social Artificialities; and Paolo slain on account of Things external to his Love of Francesca.

Then, per contra, Martin Luther, being a Giant of Will, and also the Eighth Henry of England, as a mighty King, bent them to overturn the whole World that they might have satisfaction of their Loves.

And who shall follow them? For even now we find great Churchmen, Statesmen, Princes, Dramamakers, and many lesser Men, overwhelmed utterly and ruined by the conflict between their Passions and the Society about them. Wherein which Party errs is no matter of Moment for our Thought; but the Existence of the War is Evidence of Wrong done to Nature.

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{digamma } UTIMA THESIS DE AMORE.

Therefore, o my Son, be thou wary, not bowing before the false Idols and ideals, yet not flaming forth in Fury against them, unless that be thy will.

But in this Matter be prudent and be silent, discerning subtly and with acumen the nature of the Will within thee; so that thou mistake not Fear for Chastity, or Anger for Courage. And since the fetters are old and heavy, and thy Limbs withered and distorted by reason of their Compulsion, do thou, having broken them, walk gently for a little while, until the ancient Elasticity return, so that thou mayst walk, run, and leap naturally and with Rejoicing.

Also, since these Fetters are as a Bond almost universal, be instant to declare the Law of Liberty, and the full Knowledge of all Truth that appertaineth to this Matter; for if in this only thou overcome, then shall all Earth be free, taking its Pleasure in Sunlight without Fear or Phrenzy. Amen.

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{zeta } DE NATURA SUA PERCIPIENDA.

Understand, o my Son, in thy Youth, these Words which some wise One, now nameless, spake of old; except ye become as little Children ye shall in no wise enter into the Kingdom of Heaven. This is to say that thou must first comprehend thine original Nature in every Point, before thou wast forced to bow before the Gods of Wood and Stone that Men have made, not comprehending the Law of Change, and of Evolution Through Variation, and the independent Value of every living Soul.

Learn this also, that even the Will to the Great Work may be misunderstood of Men; for this Work must proceed naturally and without Overstress, as all true Works. Right also is that Word that the Kingdom of Heaven suffereth Violence, and the violent take it by Force. But except thou be violent by Virtue of thy true Nature, how shalt thou take it? Be not as the Ass in the Lion's Skin; but if thou be born Ass, bear patiently thy Burdens, and enjoy thy Thistles; for an Ass also, as in the Fables of Apuleius and Matthaiss, may come to Glory in the Path of his own Virtue.

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{eta } ALTERA DE VIA MATUREAE.

Sayest thou (methinks) that here is a great Riddle, since by Reason of much Repression thou hast lost the Knowledge of thine original Nature?

My son, this is not so; for by a peculiar Ordinance of Heaven, and a Disposition occult within his Mine, is every Man protected from this Loss of his own Soul, until and unless be by Choronzon disintegrated and dispersed beyond power of Will to repair; as when the Conflict within him, rending and burning, hath made his Mind utterly desert, and his Soul Madness.

Give Ear, give Ear attentively; the Will is not lost; though it be buried beneath a life-old midden of Repressions, for it persisteth vital within thee (is it not the true Motion of thine inmost Being?) and for all thy conscious Striving cometh forth by Night and by Stealth in Dream and Phantasy. Now is it naked and brilliant, now clothed in rich Robes of Symbol and Hieroglyph; but always travelleth it with thee upon

thy Path, ready to acquaint thee with thy true Nature, if thou attend unto its Word, its Gesture, or its Show of Imagery.

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{theta } QUO MODO NATURA SUA EST LEGENDA.

Therefore deem not that thy lightest Fancy is insignificant. Thy most unconscious Acts are Keys to the Treasure-Chamber of thine own Palace, which is the House of the Holy Ghost. Consider well thy conscious Thoughts and Acts, for they are under the Dominion of thy Will, and moved in Accord with the Operation of thy Reason; this indeed is a necessary work, enabling to comprehend in what manner thou mayst adjust thyself to thine Environment. Yet is this Adaptation but Defence for the most Part, or at the best Subterfuge and Stratagem in the Tactics of thy Life, with but an accidental and subordinate Relation to thy true Will, whereof by Consciousness and by Reason thou mayst be ignorant, unless by Fortune great and rare thou be already harmonized in thyself, the Outer with the Inner, which Grace is not common among Men, and is the Reward of previous Attainment.

Neglect not simple Introspections, therefore; but give yet greater Heed unto those Dreams and Phantasies, those Gestures and Manners unconscious, and of undiscovered Cause, which betoken thee.

-11

{kappa } DE SOMNISS.

{alpha } CAUSA PER

ACCIDENS.

As all diseases have two conjunct causes, one immediate, external and exciting, the other constitutional, internal, and predisposing, so it is with Dreams, which are Dis-Eases, or unbalanced States of Consciousness, Disturbers of Sleep as Thoughts are of Life.

This exciting Cause is commonly of two kinds: videlicet, imprimis, the physical Condition of the Sleeper, as a Dream of Water caused by a shower without, or a Dream of Strangulation caused by a Dyspnoea, or a Dream of Lust caused by the seminal Congestions of an unclean Life, or a Dream of falling or flying caused by some unstable Equilibrium of Body.

Secundo, the psychic condition of the Sleeper, the Dream being determined by recent Events in his Life, usually those of the Day previous, and especially such Events as have caused

Excitement of Anxiety, the more so if they be unfinished or unfulfilled.

But this exciting Cause is of a superficial Nature, as it were a Cloke or a Mask; and thus it but lendeth Aspect to the other Cause, which lieth in the Nature of the Sleeper himself.

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{kappa } DE SOMNIIS.
NATURAM.

{beta } CAUSA PER

The deep, constitutional, or predisposing Cause of Dreams lieth within the Jurisdiction of the Will itself. For that Will, being alway present, albeit (it may be) latent, discovereth himself when no longer inhibited by that conscious Control which is determined by Environment, and therefore oft times contrary to himself. This being so, the Will declareth himself, as it were in a Pageant, and showeth himself thus apparelled, unto the Sleeper, for a Warning or Admonition. Every Dream, or Pageant of Fancy, is therefore a Shew of Will; and Will being no more prevented by Environment or by Consciousness, cometh as a Conqueror. Yet even so he must

come for the most Part throned upon the Chariot of the exciting Cause of the Dream, and therefore is his Appearance symbolic, like a Writing in Cipher, or like a Fable, or like a Riddle in Pictures. But always does he triumph and fulfil

himself therein, for the Dream is a natural Compensation in the inner World for any Failure of Achievement in the outer.

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{lambda } DE SOMNIIS.
HORRORIS.

{gamma } VESTIMENTA

Now then if in a Dream the Will be always triumphant, how cometh it that a Man may be ridden of the Nightmare? And of this the true Explanation is that in such a case the Will is in Danger, having been attacked and wounded or corrupted by the Violence of some Repression. Thus the Consciousness of the Will is directed to the sore Spot, as in Pain, and seeketh comfort in an Externalisation, or shew, of that Antagonism. And because the Will is sacred, such dreams excite an Ecstasy or Phrenzy of Horror, Fear or Disgust. Thus the true Will of Oedipus was toward the bed of Jocasta, but the Tabu, strong both by Inheritance and by Environment, was so attached to that Will that his Dream concerning his Destiny was a Dream of Fear and of Abhorrence, his Fulfilment thereof (even in Ignorance) a spell to stir up all the subconscious Forces of all the People about him, and his Realization of the Act a

madness potent to drive him to self-inflicted Blindness and fury-haunted Exile.

-14-

{mu } DE SOMNIIS.

{delta } SEQUENTIS.

Know firmly, o my son, that the true Will cannot err; for this is thine appointed course in Heaven, in whose order is Perfection.

A Dream of Horror is therefore the most serious of all Warnings; for it signifieth that thy Will, which is Thy Self in respect of its Motion, is in Affliction and Danger. Thus thou must instantly seek out the Cause of that subconscious Conflict, and destroy thine Enemy utterly by bringing thy conscious Vigour as an Ally to that true Will. If then there be a Traitor in the Consciousness, how much the more is it necessary for thee to arise and extirpate him before he wholly infect thee with the divided Purpose which is the first Breach in that Fortress of the Soul whose Fall should bring it to the shapeless Ruin whose Name is Choronzon!

-15-

{nu } DE SOMNIIS.

{epsilon } CLAVICULA.

The Dream delightful is then a Pageant of the Fulfilment of the true Will, and the Nightmare a symbolic Battle between it and its Assailants in thyself. But there can be only one true Will, even as there can be only one proper Motion in any Body, no matter of how many Forces that Motion be the Resultant. Seek therefore this Will, and conjoin with it thy conscious Self; for this is that which is written; "Thou hast no right but to do thy Will. Do that, and no other shall say nay." Thou seest, o my Son, that all conscious Opposition to thy Will, whether in Ignorance, or by Obstinacy, or through Fear of others, may in the end endanger even thy true Self, and bring thy Star into Disaster.

And this is the true Key to Dreams; see that thou be diligent in its Use, and unlock therewith the secret Chambers of thine Heart.

-16-

{xi } DE VIA PER EMPYRAEUM.

Concerning they Travellings in thy Body of Light, or Astral journeys and Visions so-called, do thou lay this Wisdom

to thy Heart, o my Son, that in this Practice, whether Things Seen and Heard be Truth and Reality, or whether they be Phantoms in the Mind, abideth this Supreme Magical Value, namely: Whereas the Direction of such Journeys is consciously willed, and determined by Reason, and also unconsciously willed, by the true Self, since without It no Invocation were possible, we have here a Cooperation of Alliance between the Inner and the Outer Self, and thus an Accomplishment, at least partial, of the Great Work.

And therefore is Confusion or Terror in any such Practice an Error fearful indeed, bringing about Obsession, which is a temporary or even it may be a permanent Division of the Personality, or Insanity, and therefore a defeat most fatal

and pernicious, a Surrender of the Soul to Choronzon.

-17-

{omicron } DE CULTU.

Now, o my Son, that thou mayst be well guarded against thy ghostly Enemies, do thou work constantly by the Means prescribed in our Holy Books.

Neglect never the fourfold Adorations of the Sun in his four Stations, for thereby thou doest affirm thy Place in Nature and her Harmonies.

Neglect not the Performance of the Ritual of the Pentagram, and of the Assumption of the Form of Hoor-pa Kraat.

Neglect not the daily Miracle of the Mass, either by the Rite of the Gnostic Catholic Church, or that of the Phoenix.

Neglect not the Performance of the Mass of the Holy Ghost, as Nature herself prompteth thee.

Travel also much in the Empyrean in the Body of Light, seeking ever Abodes more fiery and lucid.

Finally, exercise constantly the Eight Limbs of Yoga., And

so shalt thou come to the End.

-18-

{pi } DE CLAVIGULA SOMNIORUM.

And now concerning Meditation let me disclose unto thee more fully the Mystery of the Key of Dreams and Phantasies.

Learn first that as the Thought of the Mind standeth before the Soul and hindereth its Manifestation in consciousness, so also the gross physical Will is the Creator of the Dreams of common Men, and as in Meditation thou doest destroy every Thought by mating it with its Opposite, so must thou cleanse thyself by a full and perfect Satisfaction of that bodily will in the Way of Chastity and Holiness which has been revealed unto thee in thy Initiation.

This inner Silence of the Body being attained, it may be that the true Will may speak in True Dreams; for it is written that He giveth unto His Beloved in Sleep.

Prepare thyself therefore in this Way, as a good Knight should do.

-19-

{koppa } DE SOMNO LUCIDO.

Now know this also that at the End of that secret Way lieth a Garden wherein is a Rest House prepared for thee.

For to him whose physical Needs of whatever Kind are not truly satisfied cometh a Lunar or physical Sleep appointed to refresh and recreate by Cleansing and Repose; but on him that is bodily pure the Lord bestoweth a Solar or Lucid Sleep, wherein move Images of pure Light fashioned by the True Will. And this is called by the Qabalists the Sleep of Shiloam, and of this doeth also Porphyry make mention mention, and Cicero, with many other Wise Men of Old Time.

Compare, o my Son, with this Doctrine that which was taught thee in the Sanctuary of the Gnosis concerning the Death of the Righteous; and learn moreover that these are but particular Cases of an Universal Formula.

-20-

{rho } DE VENEMIS.

My Son, if thou fast awhile, there shall come unto thee a second State of physiological Being, in which is a delight passive and equable, without Will, a contentment of Weakness, with a Feeling of Lightness and of Purity. And this is because the Blood hath absorbed, in its Need of Nutriment, all foreign Elements. Such also is the Case with the Mind which hath not fed itself on Thought. Consider the placid and ruminant Existence of such Persons as read little, are removed from worldly Struggle by some sufficient Property of small and unexciting Value, stably invested, and by Age and Environment are free from Passion. They live, according to their own Nature, without Desire, and they oppose no Resistance to the Operations of Time. Such are called Happy, and in their Way of Vegetable Life it is so; for they are free of any Poison.

-21-

{sigma } DE MOTU VITAE.

Learn then, o my Son, that all Phenomena are the effect of Conflict, even as the Universe itself is a Nothing expressed as the Difference of two Equalities, or, as thou wilt, as the Divorce of Nuith and Hadith. So therefore every Marriage dissolveth a more material, and createth a less material Complex; and this is our Way of Live, rising ever from Ekstacy

to Ekstasy. So then all high Violence, that is to say, all Consciousness, is the spiritual Orgasm of a Passion between two lower and grosser Opposites. Thus Light and Heat result from the Marriage of Hydrogen and Oxygen; Love from that of Man and Woman, Dhyana or Ekstasy from that of the Ego and the non-Ego.

But be thou well grounded in this Thesis corollary, that one or two such Marriages do but destroy for a Time the Exacerbation of any Complex; to deracinate such is a Work of

long Habit and deep Search in Darkness for the Germ thereof. But this once accomplished, that particular Complex is destroyed, or sublimated for ever.

-22-

{tau } DE MORBIS SANGUINIS.

Now then understand that all Opposition to the Way of Nature createth Violence. If thine excretory System do its Function not at its fullest, there come Poisons in the Blood, and the Consciousness is modified by the conflicts or Marriages between the elements heterogeneous. Thus if the Liver be not efficient, we have Melancholy; if the Kidneys, Coma; if the Testes or Ovaries, loss of Personality itself. Also, an we poison the Blood directly with Belladonna, we have Delirium vehement and furious; with Hashish, Visions phantastic and enormous; with Anhiolonium, Ekstasy of colour and what not; with diverse Germs of Disease, Disturbances of Consciousness varying with the Nature of the Germ. Also with Ether, we gain the Power of analysing the Consciousness into its Planes; and so for many others.

But all these are, in our mystical Sense, Poisons; that is, we take two Things diverse and opposite, binding them together so that they are compelled to unite; and the Orgasm of each Marriage is an Ekstasy, the Lower dissolving in the Higher.

-23-

{upsilon } DE CURSU AMORIS.

I continue then, o my son, and reiterate that this Formula is general to all Nature. And thou wilt note that by repeated Marriage cometh Toleration, so the Ekstacy appeareth no more. Thus his half grain of Morphia, which first opened his Gates of Heaven, is nothing worth to the Self-poisoner after a Year of daily Practice. So too the Lover findeth no more Joy in Union with his Mistress, so soon as the original Attraction between them is satisfied by repeated Conjunctions. For this Attraction is an Antagonism; and the greater this Antinomy, the more fierce the Puissance of the Magnetism, and the Quality of Energy disengaged by the Coition.

Thus in the Union of Similar, as of Halogens with each other, is no strong Passion of explosive Force, and the Love between two Persons of the like Character and Taste is placid and without Transmutation to higher Planes.

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{phi } DE NUPTIIS MYSTICIS.

O my Son, how wonderful is the Wisdom of this Law of Love! How vast are the Oceans of uncharted Joy that lie before the Keel of thy Ship! Yet know this, that every Opposition is in its Nature named Sorrow, and the Joy lieth in the Destruction of the Dyad. Therefore, must thou seek ever those Things which are to thee poisonous, and that in the highest Degree, and make them thine by Love. That which repels, that which disgusts, must thou assimilate in this Way of Wholeness. Yet rest not in the Joy of the Destruction of each complex in thy Nature, but press on to that ultimate Marriage with the Universe whose Consummation shall destroy thee utterly, leaving only that Nothingness which was before the Beginning.

So then the Life of Non-Action is not for thee; the Withdrawal from Activity is not the Way of the Tao; but rather the Intensification and making universal every Unit of thine Energy on every Plane.

-25-

{chi } DE VOLUPTATE POENARUM.

Go forth, o my Son, o Son of the Sun, rejoicing in thy Strength, as a Warrior, as a Bridegroom, to take thy Pleasure upon the Earth, and in every Palace of the Mind, moving ever from the crass to the subtle, from the coarse to the fine. Conquer every Repulsion in thy self, subdue every Aversion. Assimilate all Poison, for therein only is there Profit. Seek constantly therefore to know what is painful and to cleave thereunto, for by Pain cometh true Pleasure. Those who avoid Pain physical or mental remain little Men, and there is no Virtue in them. Yet be thou ware lest thou fall into the Heresy which maketh Pain, and Self-sacrifice as it were Bribes to corrupt God, to secure some future Pleasure in an imagined After-life. Nay, also of the other Part, fear not to destroy thy Complexes, thinking dreadfully thereby to lose the Power of creating Joy by their Distinction. Yet in each Marriage be thou bold to affirm the spiritual Ardour of the Orgasm, fixing it in some Talisman, whether it be Art, or Magick, or Theurgy.

-26-

{psi } DE VOLUNTATE ULTIMA.

Say not then that this Way is contrary to Nature, and that in Simplicity of Satisfaction of thy Needs is perfection of thy Path. For to thee, who hast aspired, it is thy Nature to perform the Great Work, and this is the final Dissolution of the Cosmos. For though a Stone seem to lie still on a Mountain Top, and have no care, yet hath it an hidden Nature, a Task Ineffable and Stupendous; namely, to force its Way to the Centre of Gravity of the Universe, and also to burn up its Elements into the final Homogeneity of Matter. Therefore the Way of Quiet is but an Illusion of Ignorance. Whoever thou

mayst be now, thy Destiny is that which I have declared unto thee; and thou art most fixed in the true Way when, accepting this consciously as thy Will, thou gathereth up thy Powers to move thy Self mightily within it.

-27-

{omega } DE DIFFERENTIA RERUM.

But, o my Son, although thine ultimate Nature be Universal, thine immediate Nature is Particular. Thy Way to the Centre is not oriented as that of any other Being, and thine elements are no kin, but alien, to his. For Shame! Is it not the most transcendent of all the Wisdoms of this Cosmos, that no two Beings are alike? Lo! This is the Secret of all Beauty, and maketh Love not only possible, but necessary, between every Thing and every other Thing. So then, lest thou in thine Ignorance take the false Way, and divigate, must thou learn thine own particular and peculiar Nature in its Relation to all others. For though it be Illusion, it is by the true Analysis of Falsehoods that we are able to destroy them, just as the Physician must understand the Disease of his Patient if he is to choose the fitting Remedy. Now therefore will I make yet more clear unto thee the Value of thy Dreams and

Phantesies and Gestures of thine unconscious Body and Mind, as Symptoms of thy particular Will, and show thee how thy mayst come to their Interpretation.

-28-

{Alpha } {alpha } DE VOLUNTATE TACITA.

All Disturbances, o my Son, are Variations from Equilibrium; and just as thy conscious Thoughts, Words, and Acts are Effects of the Displacement of the conscious Will, so is it in the Unconscious. For the most Part, therefore, all Dreams, Phantasies, and Gestures represent that Will subliminal; and if the physical Part of that Will be unsatisfied, its Utterance will predominate in all these automatic Expressions. Do thou then note what Modifications thereof follow such Changes in the conscious Foundation of that Part of thy Will as thou mayst make in thy Experiments therewith, and thus separate, as sayeth Trismegistus, the fine from the coarse, Fire from Earth, or, as we may say, assign each Effect to its true Cause. Seek then to perfect a conscious Satisfaction of every Part of that Will, so that the unconscious Disturbances be at last brought to Silence. Then

will the Residuum be as an Elixir clarified and perfected, a true Symbol of that other hidden Will which is the Vector of thy Magical Self.

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{Alpha }{beta } DE FORMULA SUMMA.

Learn moreover that thy Self includeth the whole Universe of thy Knowledge, so that every increase upon every Plane is an Aggrandisement of that Self. Yet the greater Part of this Universe is common Knowledge, so that thy Self is interwoven with other Selves, save for that Part peculiar to thy Self. And as thou growest, so also this peculiar Part is ever of less Proportion to the Whole, until when thou becomest infinite, it is a Quantity infinitesimal and to be neglected. Lo! When the All is absorbed within the I, it is as if the I were absorbed within the All; for if two Things become wholly and indissolubly One Thing, there is no more Reason for Names, since Names are given to mark off one Thing from another. And this is that which is written in "The Book of the Law": "...Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt. But whoso availeth in this, let him be the chief of all!"

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{Alpha }{gamma } DE VIA INERTIAE.

Of the Way of the Tao I have already written to thee, o my

Son, but I further instruct thee in this Doctrine of doing everything by doing nothing. I will first have thee to understand that the Universe being as above said an Expression of Zero under the Figure of the Dyad, its Tendency is continually to release itself from that strain by the Marriage of Opposites whenever they are brought into Contact. Thus thy true Nature is a Will to Zero, or an Inertia, or Doing Nothing; and the Way of Doing Nothing is to oppose no Obstacle to the free Function of that true Nature. Consider the Electrical Charge of a Cloud, whose Will is to discharge itself in Earth, and so release the Strain of its Potential. Do this by free conduction, there is Silence and Darkness; oppose it, there is Heat and Light, and the Rending asunder of that which will not permit free Passage to the Current.

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{Alpha }{delta } DE VIA LIBERTATIS.

Do not think then that by Non-Action thou doest follow the Way of the Tao, for thy Nature is Action, and by hindering the Discharge of thy Potential thou doest perpetuate and aggravate the Stress. If thou ease not Nature, she will bring thee to Dis-Ease. Free thereof every Function of thy Body and of every other Part of thee according to its true Will. This also is most necessary, that thou discover that true Will in every Case, for thou art born into Dis-Ease; where are many false and perverted Wills, monstrous Growths, Parasites, Vermin are they, adherent to thee by Vice of Heredity, or of Environment or of evil Training. And of all these Things the subtlest and most terrible, Enemies without Pity, destructive to thy will, and a Menace and Tyranny even to thy elf, are the Ideals and Standards of the Slave-gods, false Religion, false Ethics, even false Science.

-32-

{Alpha }{epsilon } DE LEGE MOTUS.

Consider, o my Son, that Word in the Call or Key of the Thirty Aethyrs: Behold the Face of your God, the Beginning of comfort, whose Eyes are the Brightness of the heavens, which provided you for the Government of the Earth, and her unspeakable Variety! And again: Let there be no Creature upon her or within her the same. All here Members let them differ in their Qualities, and let there be no Creature equal with another. Here also is the Voice of true Science, crying aloud: Variation is the Key of Evolution. Thereunto Art cometh the third, perceiving Beauty in the Harmony of the Diverse. Know then, o my Son, that all Laws, all Systems, all Customs, all Ideals and Standards which tend to produce Uniformity, being in direct Opposition to Nature's Will to change and to develop through Variety, are accursed. Do thou with all thy Might of Manhood strive against these Forces, for they resist Change, which is Life: and thus they are of Death.

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{Alpha }{digamma } DE LEGIBUS CONTRA MOTUM.

Say not, in thine Haste, that such Stagnations are Unity even as the last Victory of thy Will is Unity. For thy Will moveth through free Function, according to its particular Nature, to that End of Dissolution of all Complexities, and the Ideals and Standards are Attempts to halt thee on that Way. Although for thee some certain Ideal be upon thy Path; yet for thy Neighbour it may not be so. Set all Men a-horseback: thou speedest the Foot-soldier on his Way, indeed: but what hast thou done to the Bird-Man? Thou must have simple Laws and Customs to express the general Will, and so prevent the Tyranny of Violence of a few; but multiply them not! Now then herewith I will declare unto thee the Limits of the Civil Law upon the rock of the Law of Thelema.

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{Alpha }{zeta } DE NECESSITATE COMMUNI.

Understand first that the Disturbers of the Peace of Mankind do so by Reason of their Ignorance of their own true Wills. Therefore as this Wisdom of mine increaseth among Mankind, the false Will to Crime must become constantly more rare. Also, the Exercise of our Freedom will cause Men to be born with less and ever less Affliction from that Dis-Ease of Spirit, which breedeth these false Wills. But, in the while of waiting for this Perfection, thou must by Law assure to every Man a Means of satisfying his bodily and his mental Needs, leaving him free to develop any Super-Structure in Accordance with his Will, and protecting him from any that may seek to deprive him of these vertebral Rights. There shall be therefore a Standard of Satisfaction, though it must vary in Detail with Race, Climate, and other such Conditions. And this Standard shall be based upon a large Interpretation of

Facts biological, physiological, and the like.

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{Alpha }{eta } DE LIBERTATE CORPORIS.

There shall be no Property in Human Flesh. Every Man and every Woman hath Right Indefeasable to give the Body for the Enjoyment of any other. The Exercise of this Right shall not be punished either by Law or by Custom; there shall be no Penalty either by Loss or Curtailment of Liberty, of Rights, of Wealth, or of Social Esteem; but this Freedom shall be respected of all, seeing that it is the Right of the Bodily Will. For this same Reason thou shalt cause full Restriction and Punishment of any who may seek to limit that Freedom for the sake of his own Profit, or Desire, or Ideal. Every Man and every Woman has full right either to grant or to deny the Body, as the Will speaketh within. This being made Custom, the Evils of Love, which are many, extending to the Disturbance not only of Body but of Mind, and that in obscure Paths, shall little by little disappear from the Face of His unspeakable Glory.

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{Alpha }{theta } DE LIBERTATE MENTIS.

There shall be no Property in Human Thought. Let each think as he will concerning the Universe; but let none seek to impose that Thought upon another by any Threat of Penalty in this World or any other World. Look now, though I enkindle thee to Effort in thy Way, yet it is the Way of thy Will, and I say not even that thou dost well to hasten therein, for the whole Matter lieth in thy Will, and to force thyself against thy Nature would be an Obstacle to thy Passage. But if I urge thee to run well this Race as an Athlete, it is because I have perceived in thy Nature that fierce Lust and mighty Concentration in that Will, and I write this Letter unto thee, knowing well that thou wilt rejoice exceedingly therein, since it is an Expression of thine own Will, and it may be a Discovery thereof, which Thing thou vehemently seekest. I charge thee therefore that thou permit none to tyrannize any

other in Thought, or to threaten, or in any other Wise to blaspheme the great Liberty of our Father the Sun in the Great Cosmos, or of His Vice-Regent in the Little.

{Alpha }{iota } DE LIBERATATE JUVENUM

O thou that art the Child of mine own Bowels, how shall I write to thee concerning Children? For herein is the Gordian Knot in our whole Rope of Wisdom, and it may not be severed by Sword, no, not of a Greater than Alexander the Two-Horned. And it is a Balance like that of the Egg, and the Violence of a Columbus will but crack the tender Shell which we must first of all preserve.

Now Sentinel to this Fortress standeth a certain Paradox of general Application, and in this large Order I will declare it, so that its particular Sense may enlighten thee hereafter. And this is the Paradox, that there are Bonds which lead to Slavery, and Bonds which lead to Freedom. All we are bound in many Fetters by Environment, and it is for ourselves in great Part to determine whether they shall enslave us or emancipate us. And I will make clear this Thesis to thee by the Way of Illustration.

{Alpha }{kappa } DE VI PER DISCIPLINAM COLENDAM.

Consider the Bond of a cold Climate, how it maketh Man a Slave; he must have Shelter and Food with fierce Toil. Yet hereby he becometh strong against the Elements, and his moral Force waxeth, so that he is Master of such Men as live in Lands of Sun where bodily Needs are satisfied without Struggle.

Consider also him that willeth to exceed in Speed or in

Battle, how he denieth himself the Food he craveth, and all Pleasures natural to him, putting himself under the harsh Order of a Trainer. So by this Bondage he hath, at the last, his Will.

Now then the one by natural, and the other by voluntary, Restriction have come each to greater Liberty. This is also a general Law of Biology, for all Development is Structuralization; that is, a Limitation and Specialization of

an originally indeterminate Protoplasm, which latter may therefore be called free, in the Definition of a Pedant.

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{Alpha }{\lambda } DE ORDINE VERUM.

In the Body every Cell is subordinated to the general physiological Control, and we who will that Control do not ask whether each individual Unit of that Structure be consciously happy. But we do care that each fulfil its Function, and the Failure of even a few Cells, or their Revolt, may involve the Death of the whole Organism. Yet even here the Complaint of a few, which we call Pain, is a Warning of general Danger. Many Cells fulfil their Destiny by swift Death, and this being their Function, they in no wise resent it. Should Haemoglobin resist the Attack of Oxygen, the Body would perish, and the Haemoglobin would not even save itself. How, o my Son, do thou then consider deeply of these Things in thine Ordering of the World under the Law of Thelema. For every Individual in the State must be perfect in his own Function, with Contentment, respecting his own Task as necessary and holy,

not envious of another's. For so only mayst thou build up a Free State, whose directing Will shall be singly directed to the Welfare of all.

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{Alpha }{mu } DE FUNDAMENTIS CIVITATIS.

Say not, o my Son, that in this Argument I have set Limits to individual Freedom. For each Man in this State which I purpose is fulfilling his own true Will by his eager Acquiescence in the Order necessary to the Welfare of all, and therefore of himself also. But see thou well to it that thou set high the Standard of Satisfaction, and that to everyone there be a surplus of Leisure and of Energy, so that, his Will of Self-Preservation being fulfilled by the Performance of his Function in the State, he may devote the remainder of his Powers to the Satisfaction of the other Parts of his Will. And because the People are oft times unlearned, not understanding Pleasure, let them be instructed in the Art of Life; to prepare Food palatable and wholesome, each to this own Taste, to make Clothes according to Fancy, with Variety of Individuality and to prractise the manifold Crafts of Love.

There Things being first secured, thou mayst afterward lead them into the Heavens of Poesy and Tale, of Music, Painting, and Sculpture, and into the Lore of the Mind itself, with its insatiable Joy of all knowledge. Thence let them soar!

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{Alpha }{nu } DE VOLUNTATE JUVENUM.

Long, o my Son, hath been this Digression from the plain Path of my Word concerning Children; but it was most needful that thou shouldst understand the Limits of true Liberty. For that is not the Will of any Man which ultimateth in his own Ruin and that of all his Fellows; and that is not Liberty whose Exercise bringeth him to Bondage. Thou mayst therefore assume that it is always an essential Part of the Will of any Child to grow to Manhood or to Womanhood in Health, and his Guardians may therefore prevent him from ignorantly acting in Opposition thereunto, Care being always taken to remove the Cause of the Error, namely, Ignorance, as aforesaid. Thou mayst also assume that it is Part of the Child's Will to train every Function of the Mind; and the Guardians may therefore combat the inertia which hinders its Development. Yet here is much Caution necessary, and it is better to work by exciting

and satisfying any natural Curiosity than by forcing Application to set Tasks, however obvious this Necessity may appear.

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{Alpha }{chi } DE MODO DISPUTANDI.

Now in this Training of the Child there is one most dear Consideration, that I shall impress upon thee as in Conformity with our Holy ?Experience in the Way of Truth. And it is this, that since that which can be thought is not true, every Statement is in some Sense false. Even on the Sea of pure Reason, we may say that every Statement is in some Sense disputable, there fore in every Case, even the simplest, the Child should be taught not only the Thesis, but also its opposite, leaving the Decision to the Child's own Judgment and good Sense, fortified by Experience. And this Practice will develop its Power of Thought, and its Confidence in itself, and its Interest in all Knowledge. But most of all beware against any Attempt to bias its Mind on any point that lieth without the Square of ascertained and undisputed Fact. Remember also, even when thou art most sure, that so were they

sure who gave instruction to the young Copernicus. Pay Reverence also to the Unknown unto whom thou presumeth to impart the Knowledge; for he may be one greater than thou.

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{Alpha }{omicron } DE VOLUNTATE JUVENIS COGNOSCENDA.

It is important that thou shouldst understand as early as may be what is the true Will of the Child in the Matter of his Career. Be thou well ware of all Ideals and Day-dreams; for the Child is himself, and not thy Toy. Recall the comic Tragedy of Napoleon and the King of Rome; build not an House for a wild Goat, nor plant a Forest for the Domain of a Shark. But be thou vigilant for every Sign, conscious or unconscious of the Will of the Child, giving him then all Opportunity to pursue the Path which he thus indicates. Learn this, that he, being young, will weary quickly of all false Ways, however pleasant they may be to him at the Outset; but of the true Way

he will not weary. This being in this Manner discovered, thou mayst prepare it for him perfectly; for no Man can keep open all Roads for ever. And to him making his Choice explain how one may not travel far on any Road without a general Knowledge

of Things apparently irrelevant. And with that he will understand, and bend him wisely to his Work.

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{Alpha }{pi } DE AURO RUBEO.

I would have thee to consider, o my son, that Word of Publius Vergilius Maro, that was the greatest of all the Magicians of his time: in medio tutissimus ibis. Which Thing has also been said by many wise Men in other Lands; and the Holy Qabalah confirmeth the same, placing Tipheret, which is the Man, and the Beauty and Harmony of Things, and Gold in the Kingdom of the Metals, and the Sun among the Planets, in the Midst of the Tree of Life. For the Centre is the Point of Balance of all Vectors. So then if thy wilt live wisely, learn that thou must establish this Relation of Balance with every Thing soever, not omitting one. For there is nothing so alien from thy Nature that it may not be brought into harmonious Relation therewith; and thy Stature of Manhood waxeth great even as thou comest to the Perfection of this Art. And there is nothing so close Kin to thee it may not be hurtful to thee if this Balance is not truly adjusted. Thou

hast need of the whole Force of the Universe to work with thy Will; but this Force must be disposed about the Shaft of that Will so that there is no Tendency to Hindrance or to Deflection. And in my Love of thee I will adorn this Thesis with Example following.

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{Alpha }{koppa } DE SAPIENTIA IN RE SEXUALI.

consider Love. Here is a Force destructive and corrupting where by many Men have been lost. Yet without Love Man were not Man. Therefore thine Uncle Richard Wagner made of our Doctrine a musical Fable, wherein we see Amfortas, who yielded himself to Seduction, wounded beyond Healing; Klingsor, who withdraw himself from a like Danger, cast out for ever from the Mountain of Salvation'; and Parsifal, who yielded not, able to exercise the true Power of Live, and thereby to perform the Miracle of Redemption. Of this also have I myself written in my Poema called Adonis. It is the same with Food and Drink, with Exercise, with Learning itself, the Problem is ever to bring the Appetite into right Relation with the Will. Thus thou mayst fast or feast; there is no Rule than that of Balance. And this Doctrine is of general Acceptation among the better Sort of Men; therefore on thee will I rather

impress more carefully the other Part of my Wisdom, namely, the Necessity of extending constantly thy Nature to new Mates upon every Plane of Being, so that thou mayst become the perfect Microcosm, an Image without Flaw of all that is.

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{Alpha }{rho } DE GRADIBUS AEQUIS SCIENTIAE.

I say in sooth, my son, that this Extension of thy Nature is not in Violation thereof; for it is the Nature of thy Nature to grow continually. Now there is no Part of Knowledge which is foreign to thee; yet Knowledge itself is of no avail unless it be assimilated and co-ordinated into Understanding. Grow therefore, easily and spontaneously, developing all Parts equally, lest thou become a Monster. And if one Thing tempt thee overmuch, correct it by Devotion to its Opposite until Equilibrium be re-established. But seek not to grow by sudden Determination toward Things that be far from thee; only, if such a Thing come into thy Thought, construct a Bridge thereunto, and take firmly the first Step upon the Bridge. I shall explain this. Dost thou speculate upon the Motives of the Stars, and on their Elements, their Size and Weight? Then thou must first gain Knowledge of Doctrine mathematical, of

Laws physical and chemical. So then first, that thou mayst understand clearly the Nature of thine whole Work, map out thy Mind, and extend its Powers from the essential outwards, from the near to the far, always with Firmness and great Thoroughness, making every Link in thy Chain equal and perfect.

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{Alpha }{sigma } DE VIRTUTE AUDENDI.

Yet this I charge thee with my Might: Live Dangerously.
Was not this the Word of thine Uncle Friedrich Nietzsche? Thy

meanest Foe is the Inertia of the Mind. Men do hate most those things which touch them closely, and they fear Light, and persecute the Torchbearers. Do thou therefore analyse most fully all those Ideas which Men avoid; for the Truth shall dissolve Fear. Rightly indeed Men say that the Unknown is terrible; but wrongly do they fear lest it become the Known. Moreover, do thou all Acts of which the common Sort beware, save where thou hast already full knowledge, that thou mayest learn Use and Control, not falling into Abuse and Slavery. For the Coward and the Foolhardy shall not live out their Days. Every Thing has its right Use; and thou art great as thou hast Use of Things. This is the Mystery of all Art Magick, and thine Hold upon the Universe. Yet if thou must

err, being human, err by excess of courage rather than of Caution, for it is the Foundation of the Honour of Man that he dareth greatly. What sayth Quintus Horatius Flaccus in the third Ode of his First Book? Die thou standing!

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{Alpha }{tau } DE ARTE MENTIS COLLENDI. (1)
MATHEMATICA.

Now concerning the first Foundation of thy Mind I will say somewhat. Thou shalt study with Diligence in the mathematics, because thereby shall be revealed unto thee the Laws of thine own Reason and the Limitations thereof. This Science manifesteth unto thee thy true Nature in respect of the Machinery whereby it worketh; and showeth in pure Nakedness, without Clothing of Personality or Desire, the Anatomy of thy conscious Self. Furthermore, by this thou mayst understand the Essence between the Relation of all Things, and the Nature of Necessity, and come to the Knowledge of Form. For this Mathematics is as it were the last Veil before the Image of Truth, so that there is no Way better than our Holy Qabalah, which analyseth all Things soever, and reduceth them to pure Number; and thus their Natures being no longer coloured and

confused, they may be regulated and formulated in Simplicity by the Operation of Pure Reason, to thy great Comfort in the Work of our Transcendental Art, whereby the Many become One.

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{Alpha }{upsilon } SEQUITUR.

(2) CLASSICA.

My son, neglect not in any wise the Study of the Writings of Antiquity, and that in the original Language. For by this thou shalt discover the History of the Structure of thy Mind, that is, its Nature regarded as the last term in a Sequence of Causes and Effects. For thy Mind hath been built up of these Elements, so that in these Books thou mayst bring into the Light thine own subconscious Memories. And thy Memory is as it were the Mortar in the House of thy Mind, without which is no Cohesion or Individuality possible, so that the Lack thereof is called Dementia. And these Books have lived long and become famous because they are the Fruits of ancient Trees whereof thou art directly the Heir, wherefrom (say I) they are more truly german to thine own Nature than Books of Collateral Offshoots, though such were in themselves better and wiser. Yes, o my Son, in these Writings thou mayst study to come to

the true Comprehension of thine own Nature, and that of the whole Universe, in the Dimension of Time, even as the Mathematic declareth it in that of Space: That is, of Extension. Moreover, by this Study shall the Child comprehend the Foundation of Manners: the which, as sayeth one of the Sons of Wisdom, maketh Man.

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{Alpha }{phi } SEQUITUR.

(3) SCIENTIFICA.

Since Time and Space are the Conditions of Mind, these two Studies are fundamental. Yet there remaineth Causality, which is the Root of the Actions and Reactions of Nature. This also shalt thou seek ardently, that thou mayst comprehend the Variety of the Universe, its Harmony and its Beauty, with the Knowledge of that which compelleth it. Yet this is not equal to the former two in Power to reveal thee to thy Self; and its first Use is to instruct thee in the true Method of Advancement in Knowledge, which is fundamentally, the Observation of the Like and the Unlike. Also, it shall arouse in thee the Ekstacy of Wonder; and it shall bring thee to a proper Understanding of Art Magick. For our Magick is but one of the powers that lie within us undeveloped and unanalysed; and it is by the Method of Science that it must be made clear, and available to the Use of Man. Is not this a Gift beyond Price, the Fruit of a Tree not only of knowledge by to Life?

For there is that in Man which is God, and there is that also which is Dust; and by our Magick we shall make these twain one Flesh, to the Obtaining of the Empery of the Universe.

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{Alpha }{chi } DE MODO QUO OPERET LEX MAGICA.

Give Ear attentively, o my Son, while I expound unto thee the true Doctrine of Magick. Every force acteth, in due Proportion, on all Things with which it is connected. Thus a burning Forest causes chemical Change by Combustion, and giveth Heat and Motion to the Air about it by the Operation of physical Laws, and exciteth thought and Emotion in the Man whom it reacheth through his Organs of Perception. Consider (even though it were by Legent) the Fall of the apple of Isaac Newton, its Effect upon the Spiritual Destinies of Man! Consider also that no Force cometh ever to the end of its work! The Air that is moved by my Breath is a Disturbance or Change of Equilibrium that cannot be fully compensated and brought to naught, though the Aeons be endless. Who then shall deny the Possibility of Magick? Well said Frazer, the most learned Doctor of the College of the Holy Trinity in the University of Cambridge, that Science was but the Name of any Magick which failed not of its intended Effect.

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{Alpha }{psi } DE MACHINA MAGICA.

Lo! I put forth my Will, and my Pen moveth upon the Paper, by Cause that my will mysteriously hath Power upon the Muscle of my Arm, and these do Work at a mechanical Advantage against the Inertia of the Pen. I cannot break down the Wall opposite me by Cause that I cannot come into mechanical Relation with it; or the Wall at my Side, by Cause that I am not strong

enough to overcome its Inertia. To win that Battle I must call Time and Pick-axe to mine aid. But how could I retard the Motion of the Earth in Space? I am myself Party of its Momentum. Yet every Stroke of my Pen affecteth that Motion by changing the Equilibrium thereof. The Problem of every Act of Magick is then this: to exert a Will sufficiently powerful to cause the required Effect, through a Menstruum or Medium of Communication. By the common Understanding of the Word Magick, we however exclude such Media as are generally known

and understood. Now then, o my Son, will I declare unto thee first the Nature of the Power, and afterward that of the Medium.

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{Alpha } {omega } DE HARMONIA ANIMAE CUM CORPORE.

All Things are interwoven. The most spiritual Thought in thy Soul (I speak as a Fool) is also a most material Change in Blood or Brain. Anger maketh the Blood acid; Hate poisoneth Mother's milk; even as I showed formerly in reverse, how Disturbance of physical Function altereth the States of Consciousness. Now no Man doubteth the Power of the Will of Man, whether it be his love that begetteth Children or causes wars wherein many Men be slain, whether it be his Eloquence that moveth a Mob or his Vanity that destroyeth a People. Only in all such Cases we understand how Nature worketh, though known Laws physical or psychical. That is, there is a State of unstable Equilibrium, so that one Machine setteth another in Motion as soon as the first Disturbance ariseth. Therefore, it is not proper to regard all Consequence of a Will as its Effect. Without the Revolution there could have been no great Effect of the Will of Napoleon; and moreover his

Will was broken in the End, to the present Misfortune (as it seems to many beside myself) of Mankind. This Magick therefore, dependeth greatly on the Art to set many other

Wills in sympathetic Motion; and the greatest Magus may not be the most successful in a mean conception of a Limit of Time. He may need to strike many Blows before he breaketh down his Wall, if that be strong, while a Child may push over one that is ready to crumble.

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{Beta }{alpha } DE MYSTERIO PRUDENTIAE.

Behold now nature, how prodigal is She of her Forces! The evident Will of every Acorn is to become an Oak; yet night all fail of that Will. Therefore one Secret of Magick is Oeconomy of thy Force; to do no Act unless secure of its Effect. And if every Act has an Effect on every Plane, how canst thou do this unless thou be connected with all Planes? For this Reason must thou know thoroughly not only thy Body and thy Mind, but thy Body of Light and all its subtler Principles soever. But I will have thee consider most especially what powers thou hast within thee which are certainly capable of great Effects, yet which are constantly wasted. Think then whether, if these Powers, frustrate of their End upon one Plane, might not be turned to high Purpose and assured Success upon another. For an hundred Acorns, rightly set in Conditions fit for their true Growth, will become an hundred

Oaks, while otherwise they make but one Meal for one Hog, and their subtle Nature is wholly lost to them. Learn then, o my Son, this Mystery of Oeconomy, and apply it faithfully and with Diligence in thy Work.

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{Beta }{beta } DE ARTE ALCHEMICA.

Here then I must write concerning Talismans for thine Instruction. Know first that there are certain Vehicles proper for the Incarnation of the Will. I instance Paper, whereon by thine Art thou writest a symbolic Representation of thy Will, so that when thou next seest it, thou are reminded of that Will, or it may be that another, seeing it, will obey that Will. Here then is a case of Incarnation and Assumption, which, before it was understood, was rightly considered Gramarye or Magick. Again, thy Will to live causeth thee to plant Corn, which in due Season being eaten is again transmuted into Will. Thus thou mayst in many Ways impress any particular Will upon the proper Substance, so that by due Use thou comest at last to its Accomplishment. So general is this Formula, in Truth, that all conscious Actions may be included within its scope. There is also the Converse, as

when external Objects create Appetite, whose Satisfaction again reacteth upon the physical Plane. Praise thou the wonder of the Mystery of Nature, rising and falling with every Breath, so that there is no Part which is not mystically Partaker of the Whole.

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{Beta }{gamma } DE ARCANO SUBTILISSIMO.

O my Son, there is that within thee of marvellous Puissance which is by its own Nature the Incarnation of thy Will, most ready to receive the Seal thereof. Therein lie hidden all Powers, all Memories, more than thou hast teen thousand fold! Learn then to draw from that great Treasure-House the Jewel of which thou art in any present Need. For all things that are possible to thy Nature are already hidden within thee; and thou hast but to name them, and to bring them back into the Light of thy Consciousness. Then squander not this Gold of thine, but put it to most fruitful Usury. Now then of the Art and Craft of this most Holy Mystery I write not, for a Reason that thou already knowest. Moreover, in this Matter, thou shalt best learn by thine own Experience, and thine Observation in true Science shall guide thee. For this Secret is still of Magick, and Occult, so that I know not certainly if thy Will lieth with my Way or no.

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{Beta }{delta } DE MENSTRUO ARTIS.

But concerning the Medium by whose sensitive Nature our Magick Force is transmitted to the Object of our Working, doubt not. For already in other Galaxies of Physics have we been compelled to postulate an Aethyr wholly hypothetical in order to explain the Phenomena of Light, Electricity, and the like; nor doeth any Man demand Demonstration of the Existence of that Aethyr other than its Conformity with general Law. Thou therefore, Creator and Transmitter of thine own Energy, needest not to ask whether by this or by some other Means thou performest thy Work. Yet I know not why this Aethyr of the

Mathematicians and the Physicians should not be one with the Astral Light, or Plastic Medium or Aub, Aud, Aur (these three being a Trinity) of which our own Sages have spoken. And this Meditation may bring forth much Knowledge physical, which is good, for that which is above is like that which is beneath,

and the Study of any Law leadeth to the Understanding of all Law. So mayst thou learn in the End that there is no Law beyond Do what thou wilt.

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{Beta }{epsilon } DE NECESSITATE VOLUNTATIS.

And how then (mayest thou) shall I reconcile this Art Magick with that Way of the Tao which achieveth all Things by doing nothing? But this have I already declared to thee in Part, showing that thou canst do no Magick save it be thy Nature to do Magick and so the true Nothing for thee. For to do nothing signifieth to interfere with nothing so that for a Magician to do no Magick is to commit Violence on himself. Yet learn also that all Action is in some sense Magick, being an essential Part of that Great Magical Work which we call Nature. Then thou hast no free Will? Verily, thou hast said. Yet nevertheless it is thy necessary Destiny to act with that free Will. Thou canst do nothing save in accordance with that true Nature of thine and of all Things, and every Phenomenon is the Resultant of the Totality of Forces; Amen. Then thou needest take no Thought and make no Effort? Thou sast sooth;

yet, art thou not compelled to Thought and Effort in the Way of Nature? Yea, I, thy Father, work for thee solicitously, and also I laugh at thy Perplexities; for so was it fore-ordained that I should do, by Me, from the Beginning.

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{Beta }{digamma } DE COMEDIA UNIVERSA, QUAE DICTUR MAN.

So, therefore, o my Son, count thyself happy when thou understandest all these Things, being one of those Beings (or By-comings) whom we call Philosophers. All is a never ending Play of Love wherein our Lady Nuit and her Lord Hadit rejoice; and every Part of the Play is Play. All pain is but sharp Sauce to the Dish of Pleasure; for it is the Nature of the Universe that hath devised this everlasting Banquet of Joy. And he that knoweth not this is necessary as an Ingredient even as thou art; wouldst thou change all and spoil the Dish? Art thou the Master-Cook? Yea, for thy Palate is become fine with thy great Dalliance with the Food of Experience; therefore thou art one of them that rejoice. Also it is thy Nature as it is mine, o my Son, to will that all Men share our Mirth and Jollity; wherefore have I proclaimed my Law to Man, and thou continest in that Work of Joyance.

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{Beta }{zeta } DE CAECITIA HOMINUM.

Learn also of my wisdom that this Vision of the Cosmos whereof I have written unto thee is not given unto thy Sight at all Times; for in that Vision is all Will fulfilled. Thou seest the Universe as None, and as One, and as many, and the Play thereof; and therewith art thou (who art no longer thou) content. For in one Phase art thou also None, in another One, and in the third an organised and necessary Part of that great Structure, so that there is no more conflict at all in thy whole By-coming. But now will I make Light for thine Eyes in this Matter as thou gropest, asking: but of them that see not this, what sayst thou, o my Father? But in that Vision thou sayst not thus, my Son! Learn then of me the Secret Mystery of Illusion, and how it Worketh, and other Holy Law that is its Nature, and of thine Action therein; for this is an Arcanum of the Wisdom of the Magi, and proper unto thee that dwellest in the Land of Understanding.

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{Beta }{eta } ALLEGORIA DE CAISSA.

Consider for an Example the Game and Play of the Chess,

which is a Pastime of Man, and worthy to exercise him in Thought, yet by no means necessary to his Life, so that he sweepeth away Board and Pieces at the least Summons of that which is truly dear to him. Thus unto him this Game is as it were an Illusion. But insofar as he entereth into the Game he abideth by the Rules thereof, though they be artificial and in no wise proper to his Nature; for in this Restriction is all his Pleasure. Therefore, though he hath All-Oower to move the Pieces at his own Will, he doth it not, enduring Loss, Indignity, and Defeat rather than destroy that Artifice of Illusion. Think then that thou hast thyself created this Shadow-world the Universe, and that it pleasureth thee to watch or to actuate its Play according to the Law that thou hast made, which yet bindeth thee not save only by Virtue of thine own Will to do thine own Pleasure therein.

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{Beta } {theta } DE VERITATE FALSORUM.

Moreover this Matter touches the Nature of Truth. For although to thee in thy True Self, absolute and without Conditions, all this Universe, which is relative and conditioned is an Illusion; yet to that Part of Thee by which thou perceivest it, the Law of its Being (or By-coming) is a Law of Truth. Learn then that all Relations are true upon their own Plane, and that it would be a Violation of Nature to adjust them skewwise. Thus, albeit thou hast found thy Self, and knowest Thy Self immortal and immutable beyond Time and Space, free of Causality, so thoroughly that even thy Mind partaketh constantly thereof, thou hast in no wise altered the Relations of thy Body with its Syndromics in the World whereof it is a Part. Wouldst thou lengthen the Life of thy Body? Then accommodate thou the Conditions of thy Body to its Environment by giving it Light, Air, Food, and Exercise as its

Nature requireth. So also, mutatis mutandis, do thou cherish
the Health of thy Mind.

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{Beta }{iota } DE RELATIONE ILLUSIONUM.

Of this will I speak further with thee, for here behold a great Rock of Ignorance on the one Hand, and on the other a Whirlpool of Error; in this Strait are many Wrecks of Magick Ships. Knowest thou not that Riddle of old, whether it be lawful to pay Tribute to Caesar or no? Give therefore to the Body the Things of the Body, and to the Mind the Things of the Mind. Yet because of the interior Harmony of all Things that proceedeth from their Original One Nature, there is Action and Reaction of the one upon the other, as I have already set forth in this mine Epistle. But Law is universal, and between these two Kinds of Illusion there is an ordered Proportion, and it is proper to thy Science to delimit and describe this Law of Interaction, for to deny it wholly (as to extend it to Infinity) is Folly, born of Ignorance, Idleness, and Incapacity to observe Fact.

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{Beta }{kappa } DE PRUDENTIA.

Consider Drunkenness, how by Variation of bodily Conditions thou mayst alter its Effect upon the Mind, and the Contrary, remembering the Discipline of Theophrastus Paracelsus, how, opposing Wine to bodily Exercise, he obtained a certain Purification and Exaltation/ Yet, were he seven times greater, he had not done this with Oil of Vitriol. Learn then that there are certain definite Channels of Action and Reaction between Body and Mind; sound these, and trim thy Sails accordingly, not thinking that thou art in the open Sea. And if so be that thou in thy sounding findest new Channels, rejoice and map them for the Profit of thy Fellows; But remember always that to find a new Way up a Precipice removeth not the Precipice. For where thou, o Angel and yet Man, hast trod delicately albeit without Fear, Fools will rush in to their Destruction.

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{Beta }{\lambda } DE RATIONE MAGI VITAE.

Study Logic, which is the Code of the Laws of Thought. Study the Method of Science, which is the Application of Logic to the Facts of the Universe. Think not that thou canst ever abrogate these Laws, for though they be Limitations, they are the rules of thy Game which thou dost play. For in thy Trances though thou becomest That which is not subject to those Laws, they are still final in respect of these Things which thou hast set them to govern. Nay, o my son, I like not this Word, govern, for a Law is but a Statement of the nature of the Thing to which it applieth. Nor nothing is compelled save only by Nature of its own true Will. So therefore human Law is a Statement of the Will and of the Nature of Man, or else it is a Falsity contrary thereunto, nad becometh null and of no Effect.

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{Beta }{\mu } DE CORDE CANDIDO.

Think also, o my Son, of this Image, that if two States be at Peace, a Man goeth between them without Let; but if there be War, all Gateways are forthwith closed, save only for a few, and these are watched and guarded, so that the Obstacles are many. This then is the Case of Magick; for if thou have

brought to Harmony all Principles within thee, thou mayst work easily to transmute a Force into its semblable upon another Plane, which is the essential Miracle of our Art; but if thou be at War within thyself, how canst thou work? For our Master Hermes Tresmegistus hat written at the Head of His Tablet of Emerald this Word: That which is above is like that which is below, and that which is below is like that which is above, for the Performance of the Miracle of the One Substance. How then, if these be not alike? If the Substance of Thee be Two, and not One? And herein is the Need of the Confession of a

pure Heart, as is written in the Book of the Dead.

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{Beta }{nu } DE CONFORMITATE MAGI.

See to it therefore, o my Son, that thou in thy Working dost no Violence to the whole Will of the All, or to the Will common to all those Beings (or By-comings) that are of one general Nature with thee, or to thine own particular Will. For first of all thou art necessarily moved toward the One End from thine own Station, but secondly thou art moved toward the End proper to thine own Race, and Caste, and Family, as by Virtue of thy Birth. And these are, I may say it, Conditions or limits, of thine own individual Will. Thou dost laugh? Err not, my Son! The Magus, even as the Poet is the Expression of the true Will of his Fellows, and his Success is his Proof, as it is written in "The Book of the Law". For his Work is to free Men from the Fetters of a false or a superannuated Will, revealing unto them, in Measure attuned to their Needs, their true Natures.

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{Beta }{xi } DE POETIS.

For this Reason is the Poet called an Incarnation of the Zeitgeist, that is, of the Spirit or Will of his Period. So every Poet is also a Prophet, because when that which he sayeth is recognized as the Expression of their own Thought by Men, they translate this into Act, so that, in the Parlance of the Folk vulgar and ignorant, "that which he foretold is come to pass". Now then the Poet is Interpreter of the Hieroglyphs of the Hidden Will of Man in many a matter, some light, some deep, as it may be given unto him to do. Moreover, it is not altogether in the Word of any Poem, but in the quintessential Flavour of the Poet, that thou mayst seek this Prophecy. And this is an Art most necessary toe every Statesman. Who but Shelley foretold the Fall of Christianity, and the Organisation of Labour, and the Freedom of Woman; who by Nietzsche declared the Principle at the Root of the World-War?

See thou clearly then that in these Men were the Keys of the Dark Gates of the Future; Should not the Kings and their Ministers have taken heed thereto, fulfilling their Word without Conflict.

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{Beta }{omicron } DE MAGIS ORDINIS A{.'.} A{.'.}

quibus caro fit verbum.

Now, o my Son, the Incarnation of a Poet is particular and not Universal; he sayeth indeed true Things but not the Things of All-Truth. And that these may be said it is necessary that One take human Flesh, and become a Magus in our Holy Order. He then is called the Logos, or Logos Aiones, that is to say, the Word of the Aeon or Age, because he is verily that Word. And thus may be known, because He hath it given unto Him to prepare the Quintessence of the Will of God, that is, of Man, in its Fullness and Wholeness, comprehending all Planes, so that his Law is simple, and radical, penetrating all Space from its single Light. For though His Words be many, yet is His Word One, One and Alone; and by this Word he createth Man anew, in an essential Form of Life, so that he is changed in his inmost Knowledge of himself. And this Change worketh

outwards, little by little, unto its visible Effect.

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{Beta }{pi } DE MAGIS TEMPORI ANTIQUI:

IMPRIMIS, DE LAO-TZE.

It may be unto thy Profit, o my Son, if I relate unto thee the secret History of those who have gone before me in this Grade of Magus, so far as their Memory hath remained among Mankind. For what would it avail thee should I recount the deeds of those whom I indeed may know, but thou not? Thou knowest well how I keep me from all Taint of Fable, or any Word unproven and undemonstrable. First then I speak of Lao-Tze, whose word was the Tao. Hereof have I already written much unto thee, because His Doctrine has been lost or misinterpreted, and it is most needful to restore it. For this Tao is the true Nature of Things, being itself a Way or Going, that is, a kinetic and not a static Conception. Also He taught this Way of Harmony in Will, which I myself have

thought to show thee in this little book. So then this Tao is Truth, and the Way of Truth, and therefore was He Logos of His Aeon, and His true Name or Word was Tao.

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{Beta }{koppa } DE GAUTAMA.

Whom Men call Gotama, or Siddartha, or the Budha, was a Magus of our Holy Order. And His Word was Anatta; for the Root of His whole Doctrine was that there is no Atman, or Soul, as Men ill translate it, meaning a Substance incapable of Change. Thus, He, like Lao-Tze, based all upon a Movement, instead of a fixed Point. And His Way of Truth was Analysis, made possible by great Intention of the Mind toward itself, and that well fortified by certain tempered Rigour of Life. And He most thoroughly explored and Mapped out the Fastnesses

of the Mind, and gave the Keys of its Fortresses into the Hand of Man. But of all this the Quintessence is in this one Word Anatta, because this is not only the foundation and the Result of his whole Doctrine, but the Way of its Work.

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{Beta }{rho } DE SRI KRISHNA ET DE DIONYSO.

Krishna has Names and Forms innumerable, and I know not His true Human Birth, for His Formula is of the Major Antiquity. But His Word hath spread into many Lands, and we know it to-day as INRI with the secret IAO concealed therein. And the Meaning of this Word is the Working of Nature in Her Changes; that is, it is the Formula of Magick whereby all Things reproduce and recreate themselves. Yet this Extension and Specialisation was rather the Word of Dionysus; for the true Word of Krishna was AUM, importing rather a Statement of the Truth of Nature than a practical Instruction in detailed Operations of Magick. But Dionysus, by the Word INRI, laid the Foundation of all Science, as We say Science to-day in a particular Sense, that is, of causing external Nature to change in Harmony with our Wills.

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{Beta }{sigma } DE TAHUTI.

Tahuti, or Thot, confirmed the Word of Dionysus by continuing it; for he showed how by the Mind it was possible to direct the Operations of the Will. By Criticism and by recorded Memory Man avoideth Error. But the true Word of Tahuti was A M O U N, whereby He made Men to understand their secret Nature, that is, their Unity with their true Selves, or, as they then phrased it, with God. And He discovered unto them the Way of this Attainment, and its Relation with the Formula of INRI. Also by His Mystery of Number He made plain the Path for His Successor to declare the Nature of the whole Universe in its Form and in its Structure, as it were an Analysis thereof, doing for Matter what the Buddha was decreed to do for Mind.

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{Beta }{tau } DE QUODAMM MAGO AEGYPTIORUM.

QUEM APPELUNT JUDAEI MOSHEH.

The Follower of Tahuti was an Egyptian whose Name is lost; but the Jews called Him Mosheh, or Moses, and their Fabulists made Him the Leader of their Legendary Exodus. Yet they preserved His Word, and it is IHVH, which thou must understand also as that Secret Word which thou hast seen and heard in Thunders and Lightnings in thine Initiation to the Degree thou wottest of. But this Word is itself a Plan of the Fabrick of the Universe, and upon it hath been elaborated the Holy Qabalah, whereby we have Knowledge of the Nature of all Things soever upon every Plane of By-coming, and of their Forces and Tendencies and Operations, with the Keys to their Portals. Nor did He leave any Part of His Work unfinished, unless it be that accomplished three hundred Years ago by Sir Edward Kelly, of whom I also come, as thou knowest.

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{Beta }{upsilon } DE MAGO ARABICO MOHAMMED.

Behold! In these Chapters have I, thy Father, restricted myself, not speaking of any immediate Echo of a Word in the World, because, there Men being long since withdrawn into their Silence, it is their One Word, and that Alone, that resoundeth undiminished through Time. How Mohammed, who followeth, is darkened and confused by His Nearness to our own Time, so that I say not save with Diffidence that His Word ALLH may mean this or that. But I am bold concerning His Doctrine of the Unity of God, for God is Man, and he said therefore: Man is One. And His Will was to unite all Men in One reasonable Faith: to make possible international Co-operation in Science. Yet, because He arose in the Time of the greatest possible Corruption and Darkness, when every Civilisation and Every Religion had fallen into Ruin, by the malice of the great Sorcerer of Nazareth, as some say, He is

still hidden in the Dust of the Simoom, and we may not perceive Him in His true Self of Glory.

Nevertheless, behold, o My Son, this Mystery. His true Word was La ALLH, that is to say: (there is) No God, and LA AL is that Mystery of Mysteries which thine own Eye pierced in thine Initiation. And of that Truth have the Illusion and Falsehood enslaved the Souls of Men, as is written in the Book of the Magus.

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{Beta }{phi } DE SE IPSO {Tau }{Omega }{Iota }
{Mu }{Epsilon }{Gamma }{Alpha }{Lambda }{Omega }{Iota }

{Theta }{Eta }{Rho }{Iota }{Omega }{Iota }, {Tau }{Omega }{Iota }
{Lambda }{Omicron }{Gamma }{Omega }{Iota }

{Alpha }{Iota }{Omega }{Nu }{Omicron }{Sigma } CUJUS VERBUM EST
{Theta }{Epsilon }{Lambda }{Eta }{Mu }{Alpha }.

O my son! me seemeth in certain Hours that I am myself
fallen on a Time even more fearful and fatal than did
Mahommed, peace be upon Him! But I read clearly the Word of
the Aeon, that is A B R A H A D A B R A, wherein is the whole
Mystery of the great Work, as thou knowest. And I have "The"
"Book of the Law", that was given unto me by Him thou wottest
of; and it is the Interpretation of the Secret Will of Man on
every Plane of his By-coming; and the Word of the Law is T H E

L E M A. 'Do what thou wilt shall be the whole of the Law.'
Now because "Love is the law, love under will." do I write
this Epistle for thee, that thou mayst fulfil this inmost Will
of Mankind, making them capable of Light, Live, Love and
Liberty by the Acceptance of this Law. And the Hindrance
thereunto is but as the Shell of its Egg to an Eaglet, ad
Thing foreign to itself, a Protection till the Hour strike,
and then --- no more!

-77-

{Beta }{chi } MANDATUM AD FILIUM SUUM.

Here I reach forth mine Hands against thee in the Sign of
the Enterer, o son of my Bowels, for with all my Magical Might
I will that thou fight manfully and labour with Diligence
(with Sword and Trowel; say I) in this Work. For this is the
first and last of all, that thou bid every Man do What he
will, in accord with his own true Nature. Therefore also
blast thou that Lie that Man is of a fallen and evil Nature.
For the Word of Sin is Restriction, the Doubt of his own
Godhead, the Suppression of, which is the Blasphemy against,
his own Holy Spirit. Saith not "The Book of the Law" that
"...It is a lie, this folly against self. ..."? Therefore to
every Man, in every Circumstance, say thou: Do what thou wilt;
and teach him, if he yet waver, how to discover his true

Nature, earnestly and with Ardour, even as I have striven to
teach thee --- yea, and more also!

-78-

{Beta }{psi } QUARE FILIUM CREAVIT: UT

FIAT LIBERTAS.

Do what thou wilt! be this our Slogan of Battle in every
Act; for every Act is Conflict. There Victory leapeth shining
before us; for who may thwart true Will, which is the Order of
Nature Herself? "...thou hast no right but to do thy will.
Do that, and no other shall say nay." For if that Will be
true, its Fulfilment is of a Surety as Daylight following
Sunrise. It is as certain as the Operation of any other Law
of Nature; it is Destiny. Then, if that Will be obscured, if
thou turn from it to Wills diseased or perverse, how canst
thou hope? Fool! Even thy Turns and Twists are in the Path
to thine appointed End. But thou art not sprung of a Slave's
Loins; thou standest firm and straight; thou dost thy Will;
and thou are Chosen, nay, for this Work wast thou begotten in

a Magick Bed, that thou shouldst make Man free.

-79-

{Beta }{omega } DE SUA DEBILITATE.

Listen attentively, my Son, while I with heavy Heart make Confession to thee of mine own Frailty. Thou knowest that I made Renunciation of my Wage, taking this Body immediately after my Death, the Death of Eliphas Levi Zahed, as Men say, that I might attain to this great Work. It is now twenty Years, as Men count years, that I came to my first Understanding of my true Nature, and aspired to that Work. Now then at first I made no Error. I abandoned my chosen Career; I poured out my whole Fortune without one Thought; I gave my Life utterly to the Work, without keeping back the least imaginable Thing. So then I made swift Strides along the Path. But in the Dhyanas that were granted unto me in Kandy, in the Island of Lanka, I used up my whole Charge of Magical Energy; and for two Years I fell away from the Work.

-80-

{Gamma }{alpha } DE MANU QVAE MAGUM SUSTINET.

Now it may be well that such Periods of Recuperation are necessary to such souls as mine; and so no Ill. But I fell from my Will, and sought other Ends in Life; and so the Hand came upon me, and tore away that which I desired, as thou knowest; also it is written in the Temple of Solomon the King. Yet consider also these two Years as a necessary Preparation for that greatest of all Events which befell me in El-Kahira, in the Land of Khem, the Choice of me as the Word of the Aeon. Now then for a while I worked with my Will, though not wholly; and again the Hand reached forth and smote me. This, albeit my Slackness was but as a Boy playing Truant, not a revolt against my Self. Wherefore, despite all, I made much Progress in short Time.

-81-

{Gamma }{beta } DE SUO PECCATO.

Now then, well schooled, I strove no more against my Nature, and worked with all my Will. Thou knowest well how greatly I was rewarded. Yet in this last Initiation to the Grade of Magus, wherein three-and-seventy Days, as Men count Days, is but One Day, the Ordeal grew so fierce and intolerable that I gave back a Step. I did not utterly renounce the Work, but I swore not to continue unless mine Agony were abated. But after fifteen Days, I came to myself in a certain Ordeal, wherein I knew myself finally, that I could do no other than take up that fearful Burden that had broken my Spirit. And for these fifteen Days have I not suffered infinite Things? Was not the Tree of my Work frozen, one Branch withered, and on blasted? Look no more, o my son, upon thy Father's Shame!

-82-

{Gamma }{gamma } DE SUA VICTORIA PER NOMEN B A B A L O N.

And after? This Dawn (for I have toiled through the Night in my great Love and Care of thee) how is it with me? it is well. For I have found myself; I have found my Will; the Obstacles that daunted me are seen to be by the Shadows of Shadows. Grace be unto Lady B A B A L O N.

Thus it is written in "The Book of the Law": "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."

Learn then that it is in the contemplation of Division that Sorrow is, for Division is the Formula of Choronzon. It is therefore discreet for thee to unite each element of Sorrow with its Opposite; in whose Triumph of Hymen is Ekstacy, until by Apprehension of the new great Opposite the Idea is again seen as Sorrow. This then is the Issue from Sorrow; and thou

mayst understand that I now also am confident in the Necessity of this my Fall to prepare the formula of my Exaltation. Therefore, my Son, thus Hail Me: Blessing and worship to the Beast, the Prophet of the Lovely Star.

-83-

{Gamma }{delta } DE ARCANO NEFANDO.

O my Son, learn this concerning Magick, that the Yang moveth, and thus giveth itself up Eternally; but the Yin moveth not, seeking ever to enclose or restrict, reproducing in its own likeness what Impressions soever it made thereon, yet without Surrender. Now the Tao absorbeth all without Reproduction; so then let the Yang turn thereto, and not unto the Yin. And that thou mayst understand this, I say: It is a Mystery of O.T.O. For the Sun ariseth not and entereth to strike upon the High Altar of the Minster by the Great Western Gates, but by the Rose Oriel doth he make Way and Progress in His Pageant. O my Son, the Doors of Silver are wide open, and they tempt thee with their Beauty: but by the narrow Portal of Pure Gold shalt thou come nobly to thy Sanctuary. Behold! Thou knowest not how perfect is this Magick; it is the dearest-bought and holiest of our Arcana. What then is like

unto my Love toward Thee, that bestoweth upon thee this Treasure of my Wisdom? My Son, neglect it not; for it is the Exorcism of Exorcisms, and the Enchantment of Enchantments.

-84-

{Gamma }{epsilon } DE ARCANO, PER QUOD SPIRITUS

QUIDAM IN CORPORE RECIPIATUR.

Here now is another Formula of Power, good to invoke any Being to manifest in thyself. First, invoke him by the Power of all thy Spells and conjurations, with Mind concentrated and Will vehement, toward him, as I have written in many Books.

But because thou art NEMO, thou mayst safely invoke him, no matter of what Nature, within thy Circle. Now then do thou confer on him as a Guerdon of his Obedience the Dignity of a Soul seeking Incarnation, and so precede to consecrate thine Act by performing the Mass of the Holy Ghost. Then shall that Spirit make himself Body from those Elements, and thou partaking thereof makest thine own Body his Machinery of Manifestation, and thus mayst thou work with any Spirit soever; yet this shall serve thee most in common Life. Also

the Qualities are well defined in the Cards of the Tarot, so that thou hast a clear-cut Means of developing thy Powers according to the Needs of the Time. But learn also this, to work constantly under the Guidance of thine Holy Guardian Angel, so that thy Workings be always in Harmony and Accord with thy true Will.

-85-

DE CLAVE KABBALISTICA HUIUS ARTIS.

Now then to thee who art long since Master of High Magick, it will be easy to shew how the Mass of the Holy Ghost, sung even in Ignorance, may work many a Wonder by Virtue of the Force generated being compelled to manifest on other than its own Plane. Here then is a Theory of the Mystery of the Aeon, that I, being the Logos appointed thereunto, did create an Image of my little Universe in the Mind of the Woman of Scarlet; that is, I manifested my whole Magical Self in her Mind. Thus then in Her, as in a Mirror, have I been able to interpret myself to myself. Thou also in thine own Way hast the Power to create such an Image; but be thou sure and alert, testing constantly the Persons in that Image by the Holy Qabalah and by the true Signs of Brotherhood. For each Person therein shall be a Part of thyself, made individual and perfect, able to instruct thee in thy Path. Yet often there

shall be others, that are to aid thee in thy Working, or to oppose it. And in this Matter thou shalt read especially the Record of thy Father His Workings with Soror Ahita (blessed be

Her Name unto the Ages) and certain others to Boot.

-86-

{Gamma }{zeta } DE MISSA SPIRITUS SANCTI.

Now at last, o my son, may I bring thee to understand the Truth of this Formula that is hidden in the Mass of the Holy Ghost. For Horus that is Lord of the Aeon is the Child crowned and conquering. The formula of Osiris was, as thou knowest, a Word of Death, that is, the Force lay long in Darkness, and by Putrification came to Resurrection. But we take living Things, and pour in Life and Nature of our own Will, so that instantly and without Corruption the Child (as it were the Word of that Will) is generated; and again immediately taketh up his Habitation among us to manifest in Force and Fire. This Mass of the Holy Ghost is then the true Formula of the Magick of the Aeon of Horus, blessed by He in His Name Ra-Hoor-Khuit! And thou shalt bless also the Name of our Father Merlin, Frater Superior of the O.T.O., for that by seven Years of Apprenticeship in His School did I discover

this most excellent Way of Magick. Be thou diligent, o my son, for in this wondrous Art is no more Toil, Sorrow, and Disappointment, as it was in the dead Aeon of the Slain Gods.

-87-

{Gamma }{eta } DE FORMULA TOTA.

Here then is the Schedule for all the Operations of Magick. First, thou shalt discover thy true Will, as I have already taught thee, and that Bud thereof which is the Purpose of this Operation.

Next, formulate this Bud-Will as a Person, seeking or constructing it, and naming it according to thine Holy Qabalah, and its infallible Rule of Truth. Third, purify and consecrate this Person, concentrating upon him and against all else. This Preparation shall continue in all thy daily Life. Mark well, make ready a new Child immediately after every Birth. Fourth, make an especial and direct Invocation at thy Mass, before the Introit, formulating a visible Image of this Child, and offering the Right of Incarnation. Fifth, perform the Mass, not omitting the Epiklesis, and let there be a Golden Wedding Ring at the Marriage of thy Lion with thine

Eagle. Sixth, at the Consumption of the Eucharist accept this Child, losing thy Consciousness in him, until he be well assimilated with thee. Now then do this continuously, for by Repetition cometh forth both Strength and Skill, and the Effect is cumulative, if thou allow no Time to dissipate itself.

-88-

{Gamma }{theta } DE HAC FORMULA CONSIDERATIONES KABBALISTICAE.

Behold moreover, my Son, the Oeconomy of this Way, how it is according to the Tao, fulfilling itself wholly within thine own Sphere. And it is utterly in Tune with thine own Will on every Plane, so that every Part of thy Nature rejoiceth with every other Part, communicating Praise. Now then learn also how this Formula is that of the Word ABRAHADABRA. First, HAD is the Triangle erect upon twin Squares. Of Hadit need I not to write, for He hath hidden Himself in "The Book of the Law". This Substance is the Father, the Instrument is the Son, and the Metaphysical Ekstacy is the Holy Ghost, whose Name is HRILIU. These are then the Sun, Mercury, and Venus, whose sacred letters are R ({HB:Resh }), B ({HB:Bet }), and D ({HB:Dalet }). But the last of the Diverse Letters is H ({HB:Heh }), which in the Tarot is the Star whose Eidolon is D ({HB:Dalet }); and herein is that Arcanum concerning the Tao of which I have already written.

Of this will I not write more plainly. But mark this, that our Trinity is our Path inwards in the Solar System, and that H being of our Lady Nuith starry, is an Anchor to this Magick which else were apt to deny our wholeness of Relation to the Outer as to the Inner. My son, ponder these Words, and profit by them; for I have wrought cunningly to conceal or to reveal, according to thine Intelligence, o my Son!

-89-

{Gamma }{iota } DE QUIBUSDAM ARTIBUS MAGICIS.

Now of those Operations of Magick by which thou seekest to display unto some other Person the Righteousness of thy Will I make haste to instruct thee. First, if thou have a reasonable Link with him by Word or Letter, it is most natural simply to create in thyself, as I have taught, a Child or Bud-Will, and let that radiate from thee through the Channels aforesaid. But if thou have no Link, the Case is otherwise and is not easy. Here thou mayst make Communication through others, as it were by Relays; or thou mayst act directly upon his Aura by Magical Means, such as the Projection of the Scin-Laeca. But

unless he be sensitive and well-attuned, thou mayst fare but ill. Yet even in this Case thou mayst attain much Skill by Practice with Intelligence. In the End it is better altogether to work wholly within thine own Universe, slowly and with firm Steps advancing from the Centre, and dealing,

one by one, with those unharmonized Parts of the Not-Self which lie close to thee. This therefore closeth the Circle of my Speech, for now I am returned to that which I spake aforetime concerning the general Method of love, and thy Development by that Way.

-90-

{Gamma }{kappa } DE MAGNO OPERE.

But now give Ear most eagerly, thou Son of my Loins, for I will now discourse unto thee of thine Own Attainment, without which all is but Idleness. Know first that conscious Thought is but phenomenal, the Noise of thy Machine. Now Chemistry, or Al-Chem-y meaneth the Egyptian Science, and the true Magick of Egypt hath this for its Foundation. We have in our House many Substances which act directly upon the Blood, and many Practices of Virtue similar, to simulate, compose, purify, analyse, direct, or concentrate the Thought. Confer "CCXX". 11, 22. But this Action is subtle and of man Modes, and dependeth heavily on the Conditions of the Experiment, whereof the first is thine own Will therein. Therefore I say unto thee that this is thy Work immediate and necessary, to discover openly thy Will unto thyself, and to fortify and enkindle it by all One-Pointedness of Thought and Action, so that thou mayst

direct it inwards unto its Core, that is Thyself in thy Name HADIT. For thereby is thy Will made white with Heat, so that no Dross may cling to it. But this Work is the Great Work, and standeth alone.

-91-

{Gamma }{lambda } DE GRADIBUS AD MAGNUM OPUS.

This Great Work is the Attainment of the Knowledge and Conversation of thine Holy Guardian Angel. In the Eight Aethyr is the Way thereof revealed. But I say: prepare thyself most heartily and well for that Battle of Love by all means of Magick. Make thyself puissant, wise, radiant in every System, and balance thyself well in thine Universe. Then with a pure Will tempered in the thousand Furnaces of thy Trials, burn up thyself within thy Self. In the Preparation thou shalt have learnt how thou mayst still all Thoughts, and reach Ekstacy of Trance in many Modes. But in these Marriages thy conscious Self is Bridegroom, and the not-Self Bride, while in this Great Work thou givest up that conscious Self as Bride to thy true Self. This Operation is then radically alien from all others. And it is hard, because it is a total Reversal of the Current of the Will, and a Transmutation of its Formula and Nature. Here, o my son, is the One Secret of Success in this Great Work: Invoke often.

-92-

{Gamma }{mu } DE FORMULA LUNAE.

Thus then concerning Operations of the Tao with the Yang and the Yin is there enough; for thine own Art of Beauty shall divine for thee, and devise new Heavens. But in all these is the Formula of the Serpent with the Head of the Lion, and all this Magick is wrought by the Radiance and Creative Force thereof. And this Force leapeth continually from Plane to Plane, and breaketh forth from his Bonds, so that Constraint is Labour. Now then learn that the Yin hath also a Formula of Force. And the Nature of the Yin is to be still, and to encircle of limit, and it is as a Mirror, reflecting diverse Images without Change in its own Kind. So then it seeketh never to overlap the Barriers of its Plane; for this Reason it is well to use it in Operations of a very definite and restricted Type. But although it be inert, yet is it most subject to Change; for its Number is four Score and one, which

is the Moon; and these are A L O , , the Gods elemental before H descending in their midst made them Creative. So then thou mayst use constantly this Formula to rearrange Things in their own Planes; and this is a most pragmatic Consideration.

-93-

{Gamma }{nu } DE AQUILAE SUMKNDA.

Take in this Work the Eagle all undefiled and virginal for

thy Sacrament. And thy Technick is the Magick of Water, so that thine Act is of Nourishment, and not of Generation. Therefore the Prime Use of this Art is to build up thine own Nature. But if thou hast Skill to control the Mood of the Eagle, then mayst thou work many an admirable Effect upon thine Environment. Thou knowest how great is the Fame of Witch-Women (old and without Man) to cause Events, although they create nothing. It is this Straitness of the Channel which giveth Force to the Stream. Beware, o my Son, lest thou cling overmuch to this Mode of Magick; for it is lesser than that Other, and if thou neglect That Other, then is thy Danger fearful and imminent, for it is the Edge of the Abyss of Choronzon, where are the lonely Towers of the Black Brothers. Also the Formulation of the Object in the Eagle is by a

Species of Intoxication, so that His Nature is of Dream or Delirium, and thus there may be Illusion. For this Cause I deem it not wholly unwise if thou use this Way of Magick chiefly as a Cordial; that is for the Fortifying of thine own Nature.

-94-

{Gamma }{chi } DE MEDICINIS SECUNDUM QUATTUOR ELEMENTA.

Concerning the Use of chemical Agents, and be mindful that thou abuse them not, learn that the Sacrament itself relateth to Spirit, and the Four Elements balanced thereunder in its Perfection. So also thy Lion himself hath a fourfold Menstruum for his Serpents. Now to Fire belong Cocaine, which fortifieth the Will, loosing him from bodily Fatigue, Morphine, which purifieth the Mind, making the Thought safe, and slow, and single, Heroin which partaketh as it seemeth, of the Nature of these twain aforesaid albeit in Degree less notable than either of them, and Alcohol, which is Food, that is, Fuel, for the whole Man. To Water, attribute Hashish and Mescal, for they make Images, and they open the hidden Springs of Pleasure and of Beauty. Morphine, for its Ease, hath also part in Water. Air ruleth Ethyl Oxide, for it is as a Sword,

dividing asunder ever Part of thee, making easy the Way of

Analysis, so that thou comest to learn thyself of what Elements thou art compact. Lastly, of the Nature of Earth are the direct Hypnotics, which operate by Repose, and restore thy Strength by laying thee as a Child in the Arms of the Great Mother, I say rather of Her material and physiological Vicegerent.

-95-

{Gamma }{omicron } DE VIRTUTE EXPERIMENTIAE IN HOC ARTE.

Not Sleep, not Rest, not Contentment are of the Will of the Hero, but these Things he hateth, and consenteth to enjoy them only with Some of his weak Nature. But he will analyse himself without Pity, and he will do all Things soever that may free and fortify his Mind and Will. Know that the Technick of the Right Use of this Magick with Poisons is subtle; and since the Nature of every Man differeth from that of his Fellow, there entereth Idiosyncrasy, and thine Experience shall be thy Master in this Art. Heed also this Word following: The Right Use of these Agents is to gain a Knowledge preliminary of thine own Powers, and of High States, so that thou goest not altogether blindly and without Aim in thy Quest, ignorant of the Ways of thine own inner Being. Also, thou must work always for a definite End, never for Pleasure or for Relaxation, except thy wilt, as a good Knight

is sworn to do. And thou being Hero and Magician art in Peril of abusing the fiery Agents only, not those of Earth, Air or Water; because these do really work with thee in Purity, making thee wholly what thou wouldst be, an Engine indefatigable, a Mind clear, calm, and concentrated, and a Heart fierce aglow.

-96-

{Gamma }{pi } DE SACRAMENTO VERO.

But in the Sacrament of the Gnosis, which is of the Spirit, is there naught hurtful, for its Elements are not only Food, but a true Incarnation and Quintessence of Life, Love, and Liberty, and at its Manifestation thy Lion is consecrated by pure Light of Ekstacy. Also, as this is the strongest so also it is the most sensitive of all Things soever, and both proper and ready to take Impress of Will, not as a Seal passively but with true Recreation in a Microcosm thereof. And this is a God alive and puissant to create, and He is a Word of Magick wherein thou mayst read Thyself with all thine History and all thy Possibility. Also as to thine Eagle, is not this chosen by Nature Herself by Her Way of Attraction, without which harmony Aesthetic and Magnetic thy Lion is silent, and inert, even as Achilles before his Rage in his Tent. Now also therefore I charge thee, o my Son, to partake constantly of

this Sacrament for it is proper to all Virtue, and as thou dost learn to us it in Perfection, thou wilt surpass all other Modes of Magick. Yea, in good Sooth, no Herb or Potion is like unto this, supreme in every Case, for it is the True Stone of Philosophers, and the Elixir and Medicine of all Things, the Universal Tincture or Menstruum of thine own Will.

-97-

{Gamma }{koppa } DE DISCIPULIS REGENDIS.

I will have thee to know, moreover, my dear Son, the right Art of Conduct with them whom I shall give thee for Initiation. And the Rule thereof is one Rule; Do that thou wilt shall be the whole of the Law. See thou constantly to it that this be not broken; especially in the Section thereof (if I dare say so) which readeth Mind thine own Business. This is of Application equally to all, and the most dangerous Man (or Woman, as has occurred, or I err) is the Busy-body. Oh how ashamed are we, and moved to Indignation, seeing the Sins and Follies of our Neighbours! Of all the Occasions of this Grievance the most common is the Desire of Sex unsatisfied; and thou knowest already, even in thy young Experience, how in that Delirium the Weal of the Whole Universe appeareth of no Account. Do thou wean thy Babes from that Simplicity, and instil the Sense of true Proportion. For verily this is a Way

of Madness, Love, unless it be under Will. And the Cure of this Madness is not so good as its Prevention, so that thou shouldst be beforehand with these Children, shewing them the right Importance of Love, how it should be a sacred Rite, exalted above Personality, and a Fire to enlighten and serve Man, not to devour him.

-98-

{Gamma }{rho } DE QUIBUSDAM MORBIS DISCIPULORUM.

And thus, if any Babe of thine be ill at ease, look closely first whether this Love be not the Root of his Distemper. Watch also Idleness, for whoso presseth eagerly forward in Will heedeth little the Affairs of this Fellows. O my Son, if every Man doth his own Will, there is no more to Say! But the

Busy-body nor mindeth his own Business, nor leaveth others to mind theirs. Be thou instant therefore with such an one, to cure him by enlightening his Will, and speeding him therein. Remember also that if one speak ill of another, the Fault is first of all in himself, for we know naught but that which is within us. Did not the great Witch-Finder end by confessing that he also was a Sorcerer? We become that which obsesseth us, either through extreme Hate or Extreme Love. Knowest thou not how the one is a Symbol of the other? For this Reason, since Love is the Formula of Life, we are under Bond to

assimilate (in the End) that which we fear or hate. So then we shall be wise to mould all Things within ourselves in Quietness and Modulation. But above all must we use all to our own End, adapting with Adroitness even our Weakness to the Work.

-99-

{Gamma }{sigma } DE CULPIS DOMI PETENDIS.

Therefore, watch heedfully the Fault of another, that thou mayst correct it in thyself. For if it were not in thee, thou couldst not perceive it or understand it. Lo, in thine Ekstacy of Love, thou callest upon the Universe to bear Witness that to this End alone was it created; it is unthinkable that thou shouldst love another, and incomprehensible that any Man should grieve. Yet ere the Moon change her Quarter, thou art free of thy Lunes, and lovest another, and it may be grievest in thyself while he that amazed thee hath joined the Company of the Rejoicing. Watch then, and heed thyself; and pay no Heed to thy Fellows, insofar as they impede thee not. And let this be the Rule. For every Will is pure and every Orbit free; but Error bringeth Confusion. See therefore that none leave his Path, lest he foul that of his Brother; and remember also that with

Speed cometh Ease of Control. Let each Man therefore urge briskly his Chariot in a right Line toward the Centre; for two

Radii cannot cross. And beware most of this Love, because it lieth so close to Will that Dis-ease thereof easily imparteth his Error to the Whole Way of the Magician.

-100-

{Gamma }{tau } DE CORPORE UMBRA HOMINIS.

Concerning the Aeon, o my Son, learn that the Sun and His Vicegerent are in all Aeons, of Necessity, Father, Centre, Creator, each in His Sphere of Operation. But the Formula of the past Aeon was of the Dying god, and was based upon Ignorance. For Men thought that the Sun died and was reborn alike in the Day and in the Year; and so also was the Mystery of Man. Now already are we well assured by Science how the Death of the Sun is in Truth but the Shifting of a Shadow; and in this Aeon (o my son, I lift up my Voice and I make Prophecy!) so shall it be proven as to Death. For the Body of Man is but his Shadow, it cometh and goeth even as the tides of Ocean; and he only is in Darkness who is hidden by that Shadow from the Light of his true Self. Now therefore understand thou the Formula of Horus, the Lion God, the Child crowned and conquering that cometh forth in Force and Fire!

For thy Changes are not Phases of thee, but of the Phantoms which thou mistakest for thy Self.

-101-

{Gamma }{upsilon } DE SIRENIS.

concerning the Love of women, o my Son, it is written in
" "The Book of the Law" that all is Freedom, if it be cone unto
our Lady Nuit. Yet also there is this Consideration, that for
every Parsifal there is a Kundry. Thou mayst eat a thousand
Fruits of the Garden; but there is one Tree whose name for
thee is Poison. In every great Initiation is an Ordeal,
wherein appeareth a Siren or Vampire appointed to destroy the
Candidate. I have myself witnessed the Blasting of not less
that ten of my own Flowers, that I tended when I was Nemo, and
that although I saw the Cankerworm, and knew it, and gave
urgent Warning. How then consider deeply in thyself if I were
rightly governed in this Action, according to the Tao. For we
that are Magicians work without Fear or Haste, being
omnipotent in Eternity, and each Star must go his Way; and who
am I that should save this People? "Wilt thou smite me as

thou smotest the Egyptian yesterday?" Yes, although mine were
the Might to save these Ten, I reached not forth mine Arm
against Iniquity, I spake and I was silent; and that which was
appointed came to pass. As it is written, the Pregnant
Goddess hath let down Her Burden upon the Earth.

-102-

{Gamma }{phi } DE FEMINA QUADAM.

Knowest thou for what Cause I am moved to write this unto thee, my Son only-begotten, Child of Magick and of Mystery? It is that I thy Father am also in this Ordeal of Initiation at this Hour. For the Sun is nigh unto the End of the Sign of the Fishes in the Thirteenth Year of the Aeon, and the New Current of High Magick leapeth forth as a Flood from the Womb of my True Lady B A B A L O N. And a Word hath come to me by the Mouth of thee Scarlet Woman, whose Name is E V E, or A H I T H A, concerning the Temple of Jupiter that is builded for me. And therein is a Woman appointed to a certain Office. Now this Woman appeared to me in a Vision when I was in the House of the Juggler by the Lake among the Mountains, the Sun being in Cancer in the Eleventh Year of the Aeon, even in the Week after thy Birth. And I think this Woman to be Her whom I call W E S --- R U N. But even while with a pure Heart I did

invoke Her, there came unto me another like unto Her, so that I am confused in my Mind and bewildered. And this other Woman stirreth my true Nature in its Depth, so that I will not call it Love. For the Voice of Love I know of old; but this other Woman speaketh in a tongue whereof I have no Understanding.

-103-

{Gamma }{chi } DE SUA VIRTUTE.

What then shall I do therein? For the Scarlet Woman adjureth me by the great Name of God ITHUPHALLOS that I deal with the Other Woman as with any Woman, according to my Will. But this I fear for that she is not as any Woman, and I deem her to be the Vampire of this Ordeal. Now then? Shall I fear? Said I not long since, when I was called of Men Eliphaz Levi Zahed, that the Error of Oedipus was that he should have tamed the Sphinx, and ridden her into Thebes? Shall I not take this Vampire, if she be such, and master her and turn her

to the Great End? "Am I such a Man as should flee?" Is not all Fear the Word of Failure? Shall I distrust my Destiny? Am I that am the Word of the Aeon of so little avail that even the whole Powers of Choronzon can disperse me? Nay, o my Son, there is Courage of Ignorance and Discretion of Knowledge, and by no less Virtue will I win through unto mine End. As it is

written: with Courage conquering Fear will I approach thee.

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{Lambda }{psi } DE ALIQUIBUS MODIS ORACULI PETENDI.

My Son, in all Judgment and Decision is great Delicacy, but most in these Matters of the Will. For thou art Advocate as well as Judge, and unless thou have well organized thy Mind thou art Bondslave of Prejudice. For this Cause it is adjuvant to thy Wisdom to call Witnesses that are not of thine own Nature, and to ask Oracles whose Interpretation is bound by fixed rule. This is the Use of the Book T A R O T, of the Divination by Earth, or by the other Elements, or by the Book "Yi-King", and many another Mode of Truth. Thou knowest by thine Experience that these Arts deceive thee not, save insofar as thou deceivest thyself. So then to thee that art NEMO is no Siege Perilous at this Table, but to them that are yet below the Abyss is very notable Danger of Error. Yet must they train themselves constantly in these Modes, for Experience itself shall teach them how their Bias toward their Desires

reacteth in the End against themselves, and hindereth them in the Execution of their Wills. Nevertheless, as thou well knowest, the best Mode is the Creation of an Intelligible Image by Virtue of the Mass of the Holy Ghost, declaring the true Will unto thee in Terms of thy Qabalah!

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{Gamma }{omega } DE FRATRIBUS NIGRIS? FILIIS INIQUITATIS.

Of the Black Brothers, o my Son, will I 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 that 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 urges them to the Bed of our Lady

BABALON. Know then the Black Brothers by this true Sign of their Initiation of iniquity, that that they resist Change, restrict and deny Love, fear Death. Percutiantur.

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{Delta }{alpha } DE VIRTUTE CHIRURGICA.

Know that the Cult of the Slave-Gods is a Device of those Black Brothers. All that stagnateth is thereof, and thence cometh not Stability, but Putrefaction. Endure not thou the static Standards either in Thought or in Action Resist not even the Change that is the Rottenness of Choronzon, but rather speed it, so that the elements may combine by Love under Will. Since the Black Brothers and their Cults set themselves against Change, do thou break them asunder. Yea, though of bad come worse, continue in that Way; for it is as if thou didst open an Abscess, the first Effect being noisome exceedingly, but the last Cleanness. Heed not then, whoso crieth Anarchy, and Immorality, and Heresy against thee, and feareth to destroy Abuse lest worse Things come of it. For the Will of the Universe in its Wholeness is to Truth, and thou dost well to purge it from its Constiveness. For it is

written that there is no bond that can unite the Divided by Love, so that only those Complexes which are in Truth Simplicities, being built Cell by Cell unto an Unity by Virtue of Love under Will, are worthy to endure in their Progression.

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{Delta }{beta } DE OPERIBUS STELLAE MICROCOSMI.

QUORUM SUNT QUATTOUR MINORES.

I have already written unto thee, my Son, of the Paradox of Liberty, how the Freedom of thy Will dependeth upon the Bending of all thy forces to that one End. But now also learn how great is the Oeconomy of our Magick, and this will I declare unto thee in a Figure of the Holy Qabalah, to wit, the Formula of the Tetragrammaton. Firstly, the Operation of Yod and He is not Vau only, but with Vau appeareth also a new He, as a By-OProduct, and She is mysterious, being at once the Flower of the three others, and their Poison. Now by the Operation of Vau upon that He is no new Creation, but the Daughter is set upon the Throne of Her Mother, and by this is rekindled the Fire of Yod, which, consuming that Virgin, doth not add a Fifth Person, but balanceth and perfecteth all. For

this Shin, that is the Holy Spirit, pervadeth these, and is immanent. Thus in three Operations is the Pentagram formulated. But in the Figure of that Star these Operations are not indicated, for the five Lines of Force connect not according to any of them; but five new Operations are made possible; and these are the Works proper to the perfected man. First, the Work which lieth level, the Vau with the He, is of the Yang and the Yin, and maketh One the Human with the Divine, as in the Attainment of the Master of the Temple. Yet this Work hath his Perversion, which is of Death. Thus then for thee four Works, they pertain all to the Natural Formula of the Cross and Rose.

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{Delta } {gamma } DE OPERIBUS STELLAE MICROCOSMI.
QUORUM SUNT QUATTUOR MAJORES.

O my Son, behold now the Virtue and Mystery of the Silver Star! For of these four Works not one leadeth to the Crown, because Tetragrammaton hath his Root only in Chokmah. So therefore the Formula of the Rosy Cross availeth no more in the Highest. Now then in the Pentagram are two Lines that invoke Spirit, though they lead not thereunto, and they are the Works of He with He, and of Yod with Vau. Of thee twain the former is a Work Magical of the Nature of Music, and it draweth down the Fire of the HIGHER by Seduction or Bewitchment. And the latter is a Work opposite thereunto, whose Effect formulateth itself by direct Creation in the

Sphere of its Purpose and Intent. But there remain yet two of the Eight Works, namely, the straight Aspiration of the Chiah

or Creator in thee to the Crown, and the Surrender of the Nephesh or Animal soul to the Possession thereof; and these be the twin principal Formulae of the Final Attainment, being Archetypes of the Paths of Magick (the one) and Mysticism (the other) unto the End. From each of these Eight Works is derived a separate Mode of practical Use, each after his Kind; and it should be well for thine Instruction if thou study upon these my Words, and found upon them a System. O my son, forget not therein the Arcanum of their Balance and Proportion; fort herein lieth the Mystery of their Holiness.

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{Delta }{delta } DE STELLA MACROCOSMI.

Thus far then concerning the Pentagram, how it is of the Cross, and its Virtue of the Highest; but the Hexagram is for the most Part a Detail of the Formula of the Rose and Cross. Already have I shewed unto thee how the Most Holy Trinity is the Yang; but the Spirit, and the Water (or Fluid) and the Blood, that bear Witness in the Inferior, are of the Yin. Thus the Operation of the Hexagram lieth wholly within the Order of our Plane, uniting indeed any soul with its Image, but not transcendentally, for its Effect is Cosmos, the Vau that springeth from the Union of the Yod and the He. Thus is it but a Glyph of that first Formula, not of the others. But of all these Things shalt thou thyself make Study with ardent Affection; for therein lie many Mysteries of practical Wisdom in our Magick Art. And this is the Wonder and Beauty of this Work, that for every Man is his own Palace. Yea, this is

Life, that the Secrets of our Order are not fixed and dead, as are the Formulae of the Outer. Know that in the many thousand Times that I have performed the Ritual of the Pentagram or the Invocation of the Heart girt with a Serpent, or the Mass of the Phoenix, or of the Holy Ghost, there has not been one Time wherein I did not win new Light, or Knowledge or Power or Virtue, save through mine own Weakness or Error.

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{Delta }{epsilon } DE SUA FEMINA OLIM, ET DE ECSTASIA
PRAETER OMNIA.

My Son, I am enflamed with Love. I burn up eagerly in the Passion that thus mightily consumeth me. Yet in myself I know not at all That which constraineth me, and enkindleth my Soul in Ekstasy. There is Silence in my Soul, and the Fear round about me, as I were Syrinx in the Night of the Forest. This is a great Mystery that I endure, a Mystery too great for the mortal Part of me. For but now, when I cried out upon the Name Olun, which is the secret Name of my Lady that hath come to me --- most strangely! --- then I was rapt away altogether subtly yet fiercely into a Trance that hath transformed me with Attainment, yet without Trace in Mind. O my son! there is the Transfiguration of Glory, and there is the Jewel in the Lotus-flower; yea, also is many other whereof I am Partaker.

But this last Passion, that my Lady Olun hath brought unto me upon this last Day of the Winter of the thirteenth Year of the Aeon, even as I wrote these Words unto thee, is a Mystery of Mysteries beyond all these. Oh my son, thou knowest well the Perils and the Profit of our Path; continue thou therein. Olun! {Mu }{alpha }{pi }{iota }{epsilon } BABALON! Adsum.

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{Delta }{digamma } DE NOMINE OLUN.

Four Seasons, or it may be night five, ago, I thy Father was in the City called New-Orleans, and being in Travail of Spirit I did invoke the God that giveth Wisdom, bearing the Word of the All-Father by his Caduceus. Then, suddenly, as I began (as it were a Gust of Fire whirled forth against that Idea) cam the Wit of mine utter Identity, so that I ceased crying Mercurius Sum. Also instantly I knew in myself that there was a Mystery hidden, and translating into the Greek Tongue, exclaimed '{Epsilon }{Pi }{Mu }{Eta }{Sigma } '{Epsilon }{Iota }{Mu }{Iota }', whose Numeration did I make in my Mind forthwith, and it is Four Hundred and Eighteen, like unto the Word of the Aeon. So by this I knew that my Work was well wrought in Truth. Thus then also was it with this my Lady; for after many Questions I obtained from the wizard Amalantrah that Name Olun, that is One Hundred and Fifty and Six even as that of our Lady

BABALON; and then, being inspired, I wrote down Her Earth-name in Greek, {Mu }{Alpha }{Rho }{Iota }{Epsilon }, which is also that this Name (as I have learned) is in the Phoenician Tongue, who^len; which by Interpretation is That which is Infinite, and Space; so that all is consonant with NUITH Our Lady of the Stars. Thus, o my Son, is the Word of Truth echoed throughout all Worlds; and thus have the Wise mighty Assurance in their Way. See, o my Son, that thou work not without this Guard inflexible, lest thou err in thy Perceptions.

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{Delta }{zeta } DE VIRIS MAGNANIMIS, AMORE PRAECLARISSIMIS.

Know that in the Mind of Man is much Wisdom that is hidden, being the Treasure of his Sire that he inheriteth. Thus, night all of his moral Nature is unknown to him until his Puberty; that is, this Nature pertaineth not unto the

Recording and Judging Apparatus of his Brain until it is put therein by the Stirring of that deeper Nature within him. Thou wilt mark also that great Men are commonly great Lovers; and this is in Part also because (consciously or not) they are ware of that Secret following, that every Act of Love communicateth somewhat of the Wisdom stored within him to his percipient Mind. Yet must such Act be done rightly, according to Art; and unless such Act is of Profit alike to Mind and Body, it is an Error. This then is true Doctrine; which if it be understood aright of thee, shall make diamon-clear thy Path in Love, which (to them that know not this) is so obscure

and perilous that I believe there is not one Man in Ten Thousand that cometh not to Misadventure therein.

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{Delta }{eta } DE CASTITATE.

My son, be fervent! Be firm! Be stable! Be quick to make Impurity, how one Course of Ideas seeketh to infringe upon another, to quell the Virtue thereof. Gold is pure, but to drink molten Gold were Impurity to thy Body, and its Destruction. Law is a Code of the Customs of a People; if it intrude thereon to alter them, it is an Impurity of Oppression. So also Diet is to be in Accord with Digestion; Ethics were an Impurity therein. Love is an Expression of the Will of the Body, yea, and more also, of That which created the Body; and its Operation is commonly between One and One, so that the Interference of a Third Person is Impurity, and not to be endured. Nay, even the thought of Third Person hath but ordinary not Part in Love; so that, as thou seest constantly in thy Life, Love being strong, taketh no heed of others, and some after Interference bringeth Misfortune. Now

then shell we therefore cast out Love, or accept Impurity

therein? God forbid. And for this Cause see thou well to it that in thy Kingdom there be no Interference there with, nor Hindrance from any. For it is perfect in itself.

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{Delta }{theta } DE CEREMONIO EQUINOXI.

My Son, our Father in Heaven hath passed into the Sign of the Ram. I have performed the Rite of Union with Him according to the ancient Manner, and I know the Word that shall rule the Semester. Also it is given unto my Spirit to write unto thee concerning the Virtue of this Rite, and many another of Antiquity. And it is this, that our Forefathers made of these Ceremonies an Epitome Mnemonic, wherein certain Truths, or true Relations, should be communicated in a magical Manner. Now therefore by the Practice of these mayst thou awaken thy Wisdom, that it may manifest in thy conscious Mind. And this Way is of Use even when the Ceremonies, as those of the Christians, are corrupt and deformed; but in such a Case thou shalt seek out the true ancient Significance thereof. For there is that within thee which remembereth Truth, and is ready to communicate the same unto thee when thou hast Wit to

evoke it from the Aditum and Sanctuary of thy Being. And this is to be done by this Repetition of the Formula of that Truth. Note thou further that this which I tell thee is the Defence of Formalism; and indeed thou must work upon a certain Skeleton, but clothe it with live Flesh.

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{Delta }{iota } DE LUCE STELLARUM.

It was that most Holy Prophet, thine Uncle, called upon
Earth William O'Neill, or Blake, who wrote for our
Understanding these Eleven Sacred Words! ---

If the Sun and Moon should doubt
They'd immediately go out.

O my Son, our Work is to shine by Fore and Virtue of our own
Natures without Consciousness or consideration. Now,
notwithstanding that our Radiance is constant and undimmed, it
may be that Clouds gathering about us conceal our Glory from
the Vision of other Stars. These Clouds are our Thoughts; not
those true Thoughts which are but conscious Expressions of our
Will, such as manifest in our Poesy, or our Music, or other
Flower-Ray of our Life quintessential. Nay, the Cloud-Thought
is born of Division and of Doubt; for all Thoughts, except
they be creative emanations, are Witnesses to Conflict within

us. Our settled Relations with the Universe do not disturb
our Minds, as, by Example, our automatic Functions, which
speak to us only in the Sign of Distress. Thus all
consideration is Demonstration of Doubt, and Doubt of Duality,
which is the Root of Choronzon.

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{Delta }{kappa } DE CANTU.

So then, o my Son, there is my Wisdom, that the Voice of the Soul in its true Nature Eternal and Unchangeable, comprehending all Change, is Silence; and the Voice of the Soul, dynamic, in the Way of its Will, is song. Nor is there any Form of utterance that is not, as song is, the Music proper to that Motion, according to the Law. Thus, as thy Cousin Arthur Machen hath rejoiced to make plain unto Men in his Book called "Hieroglyphics", the first Quality of Art is its Ekstacy. So, night to all Men at one Time or other, cometh Joy of Creation, with the Belief that their Utterance is holy and beautiful, glorious with Banners. This would indeed be the Case, an we could discern their Thought from their Words; but because they have no technical Skill to express themselves, the do not enable others to reproduce or recreate the original Passion which inspired them, or even any Memory

thereof. Understand then what is the Agony of the Great Soul who hath every Key of Paradise at his Girdle, when he would open the Gate of Holiness, or of Beauty, or any Virtue soever, to the Men of his Age!

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{Delta }{lambda } DE STULTITIA HUMANA.

Know that a Mind can only apprehend those Things with which it is already familiar, at least in Part. Moreover, it will ever interpret according to the Distortion of its own Lenses. Thus, in a great War, all Speech soever may be understood as if it were of Reference thereunto; also, a Guilty Person, or a Melancholic may see in every Stranger an Officer of Justice, or one of them that are banded together to persecute him, as the Case may be. But consider moreover that the Mysterious is

always the Terrible, for Vulgar Minds. How then when a New Word is spoken? Either it is not heard, or it is misunderstood; and it evoketh Fear and Hate as a Reaction against Fear. Then Men take him and set him at naught, and spit upon him and scourge him, and lead him away to crucify him; and the third Day he riseth from among the Dead, and ascendeth into Heaven, and sitteth at the right Hand of God,

and cometh to judge the Quick and the Dead. This, o my son, is the History of Every Man unto whom is given a Word.

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{Delta }{mu } DE SUO PROELIO.

Now therefore thou seest how Men take the Son of Science, and burn him for a Sorcerer or a Heretic; the Poet and cast him out as Reprobate; the Painter, as deforming Nature, the Musician, as denying Harmony; and so for every New Word. How much more, then, if the Word be of Universal Import, a Word of Revolution and of Revelation in the Deep of the Soul? A new Star; that is for the Astronomers, and maybe setteth them by the Ears. But a new Sun! That were for all Men; and a Seed of Tumult and Upheavel in every Land. consider in thyself, therefore, what is the Might of the Adepts, the Energy of the Sanctuary, that can endow one Man with the Word of an Aeon, and bring him to the End in Victory, with his Chariot wreathed in Flowers, and his Head bound round with a Fillet of Blood-honoured Laurel! My Son, thou are entered into the Battle; and the Men of our Race and our Clan return not save in Glory.

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{Delta }{nu } DE NECESSITATE VERBI CLAMANDI.

He that striveth against his own Nature is a Fool, and wotteth not his Will, darkening Counsel in himself, and denying his own God, and giving Place to Choronzon. So then his Work becometh Hotchpot, and he is shattered and dispersed in the Abyss. Nor is it better for him if he do this for the supposed Good of another, and for that other is it Evil also in the End of the Matter. For to manifest thine own Division to another, and to deceive him, is but to confirm him in blindness, or Illusion, and to hinder or to deflect him in his Way. Now to do thine own Will is to leave him free to do his own Will, but to mask thy Will is to falsify one of the Beacons by which he may steer his Ship. My son, all division of Soul, that begetteth Neurosis and Insanity, cometh from wrong Adjustment to Reality, and to Fear thereof. Wilt thou then hide Truth from thy Brother, lest he suffer? Thou dost not well, but confirmest him in Iniquity, and in Illusion, and in Infirmity of Spirit.

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{Delta }{xi } DE MYSTERIO EUCHARISTICO UNIVERSALI.

My son, heed also this Word of thine Uncle William O'Neill; Everything that lives is holy. Yea, and more also, every Act is holy, being essential to the Universal Sacrament. Knowing this, thou mayst conform with that which is written in "The" "Book of the Law": to make no Distinction between any one Thing and any other Thing. Learn well to apprehend this Mystery, for it is the Great Gate of the College of Understanding, whereby each and all of thy Senses become constant and perpetual Witnesses of the One Eucharist, whereunto also they are Ministers. So then to thee every Phenomenon soever is the Body of Nuith in her Passion; for it is an Event; that is, the Marriage of some one Point of view with some One Possibility. And this State of Mind is notably an Appurtenance of thy Grade of Master of the Temple, and the Unveiling of the Arcanum of Sorrow, which is thy Work, as it is written in Liber Magi.

Moreover, this State, assimilated in the very Marrow of thy Mind, is the first Stop toward the comprehension of the Arcanum of Change, which is the Root of the Work of a Magus of Our Holy Order. O my Son, bind this within thine Heart, for its Name is the Beatific Vision.

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{Delta }{omicron } DE RECTO IN RECTO.

Now also then I bid thee use all filial Diligence, and attend to this same Word in the Mouth of thine earliest Ancestor (except we adventure to invoke the Name F U --- H S I) in our known Genealogy, the Most Holy, the True Man, Lao-Tze, that gave His Light unto the Kingdom of Flowers. For being questioned concerning the abode of the Tao, he gave Answer that It was in the Dung. Again, the Tathagata, the Buddha, most blessed, most perfect and most enlightened, added His Voice, that there is no Grain of Dust which shall not attain to the Arhan. Keep therefore in just Balance the Relation of Illusion to Illusion in that Aspect of Illusion, neither confusing the Planes, nor confounding the Stars, nor denying the Laws of their Reaction, yet with Eagle's Vision beholding the One Sun of the True Nature of the Whole. Verily, this is the Truth, and unto it did also Dionysus and Tahuti

and Sri Krishna set the seal of their Witness. Cleanse therefore thine Heart, o my son, in the Waters of the Great Sea, and enkindle it with the Fire of the Holy Ghost. For this is His peculiar Work of Sanctification.

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{Delta }{pi } DE VIRGINE BEATA.

Understand then well this Mystery of Universal Godliness; for it is the naked Beauty of the Virgin of the World. Lo! Since the End is Perfection, as I have already shewn unto thee, and since also every Event is inexorably and ineluctably interwoven in the Web of that Fate, as it is certain that every Phenomenon is (as thou art sworn to understand) "a particular Dealing of God with thy Soul". Yea, and more also, it is a necessary Rubric in this Ritual of Perfection. Turn not therefore away thine Eyes, for that they are too pure to behold Evil; but look upon Evil with Joy, comprehending it in the Fervour of this Light that I have enkindled in thy Mind. Learn also that every Thing soever is Evil, if thou consider

it as apart, static and in Division; and thus in a Degree must thou apprehend the Mystery of Change, for it is by Virtue of Change that this Truth of Beauty and Holiness is made

steadfast in the Universe. O my son, there is no Delight sweeter than the continuous Contemplation of this Marvel and Pageant that is ever about thee; it is the Beatitude of the Beatitudes.

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{Delta }{koppa } DE LOCO SUAE MOECHAE.

Resist not Change, therefore, but act constantly according to thy True Nature, for here only thou standest in Sorrow, if there be a Division conscious of itself, and hindered from its Way (whose Name is Love) unto its Dissolution. It is written in "The Book of the Law" that the Pain of Division is as nothing, and the Joy of Dissolution all. Now then here is an Art and Device of Magick that I will declare unto thee, albeit it is a Peril if thou be not fixed in that Truth and in that Beatific Vision whereof I have written in the three Chapters foregoing. And it is this, to create by Artifice a Conflict in thyself, that thou mayst take thy Pleasure in its Resolution. Of this Play is thy sweet Stepmother, my concubine, the Holy and Adulterous Olun, sublimely Mistress; for she invoceth in her Fancy a thousand Obstacles to Love, so that she shuddereth at a Touch, swooneth at a Kiss, and suffereth Death and Hell in the Ekstasy of her Body. And this is her Art, and it is of Nuit Our Lady, for it is the Drama of Commemoration of the whole mystery of By-coming.

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{Delta }{rho } DE PERICULO JOCORUM AMORIS.

Yet be thou heedful, o my son, for this Art is set upon a Razor's Edge. In our Blood is this great Pox of Sin, whose Word is Restriction, as Inheritance of our Sires that served the Slave-Gods. Thou must be free in the Law of Thelema, perfectly one with thy true Self, singly and wholly bound in thy true Will, before thou durst (in Prudence) invoke the Name of Choronzon, even for thy good Sport and Phantasy. It is but to pretend, thou sayst; and that is Sooth; yet thou must make Pretence so well as to deceive thyself, albeit for a Moment; else were thy Sport savourless. Then, and thou have one point of Weakness in thee, that Thought of thine may incarnate, and

destroy thee. Verily, the wise Enchanter is sure beyond Doubt of his Charm ere he toy with a Fanged Cobra; and thou will knowest that this Peril of Division in thy Self is the only one that can touch thee. For all other Evil is but Elaboration of this Theme of Choronzon. Praise therefore thy sweet Stepmother my concubine, the Holy and Adulterous Olun; and thine own Mother Hilarion, for in this Art was she also pre-eminent.

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{Delta }{sigma } DE LIBIDINE SECRETA.

It is said among Men that the Word Hell deriveth from the Word helan, to hele or conceal, in the Tongue of the Anglo-Saxons. That is, it is the concealed Place, which, since all things are in thine own Self, is the Unconscious. How then? Because Men were already aware how this Unconscious, or Libido, is opposed, for the most Part, to the conscious Will. In the Salve-Ages this is a Truth Universal, or well nigh to it; for in such Times are Men compelled to Uniformity by the Constraint of Necessity herself. Yea, of old it was a continual Siege of every Man of every Clan, of every Environment; and to relax guard was then Self-murdr, or also Treachery. so then no Man might chose his way, until he were Hunter, Fighter, Builder; not any Woman, but she must first be Breeder. Now in the Growth of States by Organisation came,

stepping stealthily, a certain Security against the grossest

Perils, so that a few Men could be spared from Toil to cultivate Wisdom, and this was first provided by the Selection of a caste Pontifical. By this Device came the Alliance of King and Priest, Strength and Cunning fortifying each the other through the Division of Labour.

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{Delta }{tau } DE ORDINE CIVITATUM.

So presently, O my son, this first Organisation among Men, by a Procedure parallel to that of the Differentiation of Protoplasm, made the State competent to explore and to control Nature; and every Profit of this sort released more energy, and enlarged the class of the Learned, until, as it is this day, only a small proportion of any man's work must needs go to the satisfaction of first will essential and common, the provision of shelter, food, and protection. Verily, also thou seest many women made free to live as they will, even o the admiration and delight of the Sage whose eye laugheth to contemplate mischief. Thus the duty of every Unit towards the whole is diminished, and also the necessity to conform with those narrow laws which preserve primitive tribes in their struggle against environment. Thus the State need suppress only such heresies as directly threaten its political

stability, only such modes of life as work manifest and proven hurt to others, or cause general disorder by their scandal. Therefore save and except he interferes thereby with the root laws of common weal, a man is free to develop as he will according to his true nature.

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{Delta }{upsilon } DE SCIENTIAE MODO.

To the mind of the early Philosopher, therefore, any variation in type must appear as a disaster; yea, intelligence itself must perforce prove its value to the brute, or he distrusteth it and destroyeth it. Yet as thou knowest, that variation which is fitted to the environment is the salvation of the species. Only among men, his fellows turn ever upon the Saviour, and rend him, until those who follow him in secret, and it may be unconsciously, prove their virtue and his wisdom by their survival when his persecutors perish in their folly. But we, being secure against all primary enemies to the individual, or the common weal, may, nay, we must, if we would attain the summit for our race, devote all spare leisure, wealth, and energy to the creation of variation from the Norm, and thus by clear knowledge bought of experiment and of experience, move with eyes well open upon our true path.

So therefore Our Law of Thelema is justified also of biology and of social science. It is the true Way of Nature, the right strategy in the way of man with his environment, and the life of his soul.

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{Delta }{phi } DE MONSTRIS.

Sayst thou, o my son, that not thus, but by forced training, one cometh to perfection. This indeed is sooth, that by artificial selection and well-watched growth and environment, one hath dogs, horses, pigeons, and the like, which excel their forebears in strength, in beauty, in speed, as one will. Yet is this work but a false magical artifice, temporary and of illusion; for thy masterpieces are but monsters, not true variations, and if thou leave them, they revert swiftly to their own proper and authentic type, because that type was fitted by experience to its environment. So every variation must be left free to perpetuate itself or perish, not cherished for its beauty, or guarded for its appeal to thine ideal, or cut off in thy fear thereof. For the proof of its virtue lieth in the manifestation of its power to survive, and to reproduce itself after its kind.

Nurse not the weakness of any man, nor swaddle and cosset him, not though he were poet or artist because of his value to thy fancy, for if thou do this, he shall grow in his infirmity, so that even his work for which thou lovest him, shall be enfeebled also.

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{Delta }{chi } DE INFERNO PALATIO SAPIENTIAE.

Now then thou seest that this Hell, or concealed place within thee, is no more a fear or hindrance to men of a free race, but the treasure house of the assimilated wisdom of the ages, and the knowledge of the True Way. Thus are we just and wise to discover this secret in ourselves, to conform the

conscious mind therewith. For that mind is compact solely (until it be illuminated) of impressions and judgments, so that its will is but directed by the sum of the shallow reactions of a most limited experience. But thy true will is the wisdom of the ages of thy generations, the expression of that which hath fitted thee exactly to thine environment. Thus thy conscious mind is oftentimes foolish, as when thou admirest an ideal, and wouldst attain it, but thy true will letteth thee, so that there is conflict, and the humiliation of that mind. Here will I call to witness the common event of

"Good Resolutions" that defy the lightning of destiny, being puffed up by the mind of an indigestible ideal putrefying within thee. Thence cometh colic, and presently the poison is expelled, or else thou diest. But resolutions of true will are mighty against circumstance.

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{Delta }{psi } DE VITIIS VOLUNTATIS SECRETAE.

Learn moreover concerning this Hell, or hidden wisdom, that is within thee, that it is modified, little by little, through the experience of the conscious mind, which feedeth it. For that wisdom is the expression, or rather symbol and hieroglyph, of the true adjustment of thy being to its environment. Now, then, this environment being eroded by time, this wisdom is no more perfect, for it is not absolute, but standeth in relation to the Universe. So then a part thereof may become useless, and atrophy as (I will instance this case) Man's wit of smell; and the bodily organ corresponding degeneratheth therewith. But this is an effect of much time, so that in thy hell thou art like to find elements vain, or foolish, or contrary to thy present weal. Yet, o my Son, this hidden wisdom is not thy true will, but only the levers (I may say so) thereof. Notwithstanding,

there lieth therein a faculty of balance, whereby it is able to judge whether any element in itself is presently useful and

benign, or idle and malignant. Here then is a root of conflict between the conscious and the unconscious, and a debate concerning the right order of conduct, how the will may be accomplished.

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{Delta } {omega } DE RATIONE PRAESIDIO VOLUNTATIS.

O my Son, in this case is there darkness, yet this comfort as a lamp therein, that there is no error in the will, but only doubt as to the means of success, else were we as children afeared of Night. Thus we have need of naught but to consider the matter by wit of reason, and of prudence, and on common sense, and of experience, and of science, adjusting ourselves so far as we may. Here is the key of success, and its name is the skill to make right use of circumstance. This, then is the virtue of the mind, to be the Wazir of the will, a true counsellor, through intelligence of the Universe. But o, my Son, do thou lay this word beneath thine heart, that the mind hath no will, nor right thereto, so the Usurpation bringeth forth a fatal conflict in thyself. For the mind is sensitive, unstable as air, and may be led foolishly in leash by a stronger mind that worketh as the cunning tool of a will.

Therefore thy safety and defence is to hold thy mind to his right function, a faithful minister to thine own true will, but election of nature. Heed well this, o my Son, for thy mind passive is rightly a mirror to reflect all things clearly without prejudice, and to remain unstained by them.

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{Epsilon }{alpha } DE CURSU SAPIENTIS.

Therefore consider this again in a figure, that thy mind is as the marshal of an army, to observe the dispositions of the enemy, and to order his own forces rightly, according to that information; but he hath no will, only obedience to the word of his king to outwit and to overcome the Opposite. Nor doth that king make war by his own whim, if he be wise and true, but solely because of the necessity of his country, and its nature, whereof he is but executive officer and interpreter, its voice as the Marshal is its arm. Thus then do thou understand thyself, not giving place to thy mind to dispute thy will, nor through ignorance and carelessness allowing the enemy to deceive thee, nor by fear, by imprudence and foolhardiness, by hesitation and vacillation, by disorder and the lack of firm correctness, by failure in elasticity or in obstinacy, each at its moment, suffering defeat in the hour of

shock. So, then, o my Son, this is thy work, to know the word of thy will without error, and to make perfect every faculty of thy mind, in right order and readiness to impose that word as law upon the Universe. So mote it be!

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{Epsilon }{beta } DE RATIONE QUAE SINE VOLUNTATE EST

FONS MANIAE.

Is it not a marvel how he that worketh with his will and is in constant touch with the reality external, maketh his mind to serve him? How eagerly runneth it and returneth, gathering, arranging, clarifying, classifying, organizing, comparing, setting in array, with skill and might and energy that faileth never! Nay, my son, in this way thou canst be pitiless with thy mind, and it will not rebel against thee, or neglect thine Ordinance. But now consider him that worketh not with his will, how his mind is idle, not reaching out after reality, but debating within itself of its own affairs, like a democracy, introspective. Then this mind, not reacting equally and with elasticity to the world, is lost in its own anarchy and civil war, so that although it works not, it is

overcome by weakness of division, and becometh Choronzon. And unto these words I call to my witness the madness of the soul of Muscovy, in this year XIII, of our Aeon that is ended. Therefore behold how this our Law of Thelema, Do what thou wilt, is the first foundation of health, whether in the body or in the mind, either of a simple, or a complex organism.

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{Epsilon }{gamma } DE VERITATE QUEM FEMINAE NON DICERE LICET.

My Son, I charge thee, however thou beest provoked thereunto, tell not the Truth to any woman. For this is that which is written, Cast not thy pearls before swine, lest they turn again and rend thee. Behold, in the nature of woman is no truth, nor apprehension of truth, nor possibility of truth, only, if thou entrust this jewel unto them, they forthwith use it to thy loss and destruction. But they are ware of thine own love of truth, and thy respect thereunto, so therefore they tempt thee, flattering with their lips, that thou betray

thysself to them. And they feign falsely, with every wile, and cast about for thy soul, until either in love or in wrath or in some other folly thereof, thou speak truth, profaning thy sanctuary. So was it ever, and herein I call to my witness Samson of Timmath, that was lost by this error. Now for any woman, any lie sufficeth; and think not in thine extremity

that truth is mighty, and shall prevail, as it does with any man, for with a woman her whole craft and device is to persuade thee of this, so that thou utter the secret of thy soul, and become her prey. But so long as thou feed her with her own food of falsity, thou art secure.

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{Epsilon }{delta } DE NATURA FEMINAE.

The nature of woman, o my Son, is as thou hast learned in our most Holy Qabalah; and she is the clothing in sex of man, the magical image of his will to love. Therefore was it said by thine uncle Wolfgang von Goethe: Das Ewigweibliche zieht uns hinan. But therefore also hath she no nature of truth, because she is but the Eidolon of an excitement and a going of thy star, and appertaineth not unto its essence and stability. So then to thee she is but matter and to her thou art but energy, and neither is competent to the formula of the other. Therefore also thy will is itself imperfection, as I have shewed thee aforetime, thou art not in the way of love except thou be dressed in that robe of thine which thou callest woman. And thou canst not lure her to this action proper to her by thy truth; but thou shalt, as our grammar sayeth, assume the mask of the spirit, that thou mayst evoke it by

sympathy. But thou shalt appear in thy glory only when she is in thy power, and bewildered utterly by ecstasy. This is a mystery, o my Son, and of old times it was declared in the fable of Scylla and Charybdis, which are the formula of the rock and the whirlpool. Now then meditate thou strictly upon this most worthy and adorable arcanum, to thy profit and

enlightenment.

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{Epsilon }{epsilon } DE DUOBUS PRAEMIIS VIAE.

Let it be a treasure in thine heart, o my Son, this mystery that I shall next unveil before thine eyes, O eagle that art undazzled by the brilliance of light, that soarest continually with virile flight to thine august inheritance. Behold the Beatific Vision is of two orders, and in the formula of the Rosy Cross it is of the Heart and is called Beauty; but in the formula of the silver star (id est, of the eye within the triangle) it is of the mind, and is called wonder. Otherwise spoken, the former is of Art, a sensuous and creative perception; but the latter of science, and intellectual and intelligible insight. Or again, in our Holy Qabalah, the one is of Tiphereth, the other of Binah, and in pure philosophy, this is a contemplation of the Cosmos, causal and dynamic, and that of its effect in static presentation. Now this rapture of art is a virtue or triumph of Love in his most universal

comprehension, but the ecstasy of science is a continual orgasm of light; that is, of the mind. Thou sayest, o my Father, how may I attain to this fulness and perfection? Art thou there, o my Son? It is well, and blessed be the bed wherein thou was begotten, and the womb of thy sweet Mother Hilarion, my concubine, holy and adulterous, the Scarlet Woman! Amen!

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{Epsilon }{digamma } DE ECSTASIA SAMADHI, QUO ILLIS DIFFERT.

Confuse thou not this beatific vision with the Trances called Samadhi; yet is Samadhi the Pylon of the Temple thereof. For Samadhi is the orgasm of the coition of the Unlike, and is commonly violent, even as the lightning cometh of the discharge between two vehicles of extreme difference of potentials. But as I shewed formerly concerning love, how each such discharge bringeth either component more nigh to equilibrium, so is it in this other matter, and by experience thou comest constantly to integration of love (or what not) within thyself, just as all effort becometh harmonious and easy by virtue of practice. Rememberest thou the first time thou was thrown into water, thy fear and thy struggles, and the vehemence of thy joy when first thou didst swim without support? Then, little by little all violence dieth away, because thou art adjusted to that condition. Therefore the

fury of thine early victory in these arts magical and sciences is but the sign of thine own baseness and unworthiness, since the contrast or differential is so overwhelming to thee; but, becoming expert and adept, thou art balanced in the glory, and calm, even as the stars.

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{Epsilon }{zeta } DE ARTE AMORIS ET DELICLIARUM MYSTICI.

The path therefore unto this beatific vision of beauty, o my Son, is that practice of Bhakti Yoga which is written in the book called Eight Score and Fifteen, or "Astarte", by this mine hand when I was in Gaul the beloved, at Montigny that is hard by the Forest of the Blue Fountain, with Agatha my concubine, the very soul of love and of musick, that had ventured herself from beneath the Cross Austral that she might seek me, to inspire and comfort me, and this was my reward from the masters, and consolation in the years of my sorrow. But the way that leadeth to the other form of this vision of beatitude, to with, science is Gana Yoga or Raja Yoga, of which I have written only here and there, as one who should throw great stones upon the earth in disorder, by default of building them nobly into a pyramid. And of this do I heartily repent me, and ask of the God Thoth that he may give me

(albeit at the eleventh hour) virtue and with that I may compose a true book upon these ways of union. Thy first step, therefore, o my Son, is to attain unto Samadhi, and to urge thyself perpetually to repetition of thy successes therein, for it hat been said by philosophers of old that practice maketh perfect, and that manners, being the constant habit of life, maketh man.

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{Epsilon }{eta } DE PRAEMIO SUMMO, VERA SAPIENTIA ET
BEATITUDINE

PERFECTA.

Now then presently shall it some to pass, as by dint of each experience that component thereof which is within thee is attuned to it, and this without shock, so that thou art no longer thrown back from the trance, as exhausted, but abidest therein, almost without knowledge of thy state. So then at last this Samadhi shall become normal to thy common consciousness, as it were a point of view. Thus all things shall appear to thee very continually as to one in his first love, by the vision of beauty, and by the vision of science thou shalt marvel constantly with joy unfathomable at the

mystery of the laws whereby the Universe is upheld. This is that which is written: True wisdom and perfect happiness, o my

son, it is in this contemplation that on hath the reward of the oath; it is by this that the tribulations are rolled away as a stone from thy tomb; it is with this that thou art wholly freed from the illusions of distinctions, being absorbed into the body of our Lady Nuith. May she grant thee this beatitude; yea, not to thee only, but to all that are.

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{Epsilon }{theta } DE INFERNO SERVORUM.

Now, o my Son, having understood the heaven that is within thee, according to thy will, learn this concerning the hell of the slaves of the slave-gods, that it is a true place of torment. For they, restricting themselves, and being divided in will, are indeed the servants of sin, and they suffer, because, not being united in love with the whole Universe, they perceive not beauty, but ugliness and deformity, and, not being united in understanding thereof. Conceive only of darkness and confusion, beholding evil therein. Thus at last they come, as did the Manichaeans, to find, to their terror, a division even in the one, not that division which we know for the craft of love, but a division of hate. And this, multiplying itself, conflict upon conflict, endeth in hotchpot, and in the impotence and envy of Choronzon, and in the abominations of the abyss. And of such the Lords are the

Black Brothers, who seek by their sorceries to confirm themselves in division, yet in this even is no true evil, for love conquereth all, and their corruption and disintegration is also the victory of Babalon.

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{Epsilon }{iota } RHAPSODIA DE DOMINA NOSTRA.

Blessed be She, ay, blessed unto the Ages be our Lady B A B
A L O N, that plieth her scourge upon me, {Tau }{Omicron }
{Mu }{Epsilon }{Gamma }{Alpha } {Tau }{Theta }{Eta }{Rho }{Iota }{Omicron }{Nu }, to
compel
me to creation and to destruction, which are one, in birth and
in death, being Love! Blessed be She, uniting the egg with
the serpent, and restoring man unto his mother, the earth!
Blessed be she, that offereth beauty and ecstasy in the orgasm
of every change, and that exciteth thy wonder and thy worship
by the contemplation of her mind many-wiled! Blessed be She,
that hath filled her cup with every drop of my blood, so that
my life is lost wholly in the wine of her rapture! Behold,
how she is drunken thereon, and staggereth about the heavens,
wallowing in joy, crying aloud the song of uttermost love! Is
not she thy true mother among the stars, o my Son, and hast
thou not embraced her in the madness of incest and adultery?

Yea, blessed be she, blessed be her name, and the name of her
name, unto the ages!

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{Epsilon }{kappa } RHAPSODIA DE ASTRO SUO

O my Son, knowest thou not the joy to lie in the wilderness and to behold the stars, in their majesty of motion calm and irresistible? Hast thou thought there that thou art also as star, free because consciously in accord with the law and determination of thy being? It was thine own true will that bound thee in thine orbit; therefore thou speedest on thy path from glory unto glory in continual joy. O Son, o reward of my work, o harmony and completion of my nature, o token of my toil, o witness of my love for thy sweet Mother, the holy and adulterous Hilarion, my concubine, adorable in thine innocence as she in her perfection, is not this verily intoxication of the spirit in the innermost, to be free absolutely and eternally, to run and to return upon the course in the play of love, to fulfil nature constantly in light and life? "Afloat in the Air, o my god!" Without support, without constraint, wing thine own way, o swan, o bliss of brightness!

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{Epsilon }{lambda } DE HARMONIA VOLUNTATIS CUM DESTINIA.

This is the evident and final solvent of the Knot Philosophical concerning fate and free will, that it is thine own self, omniscient and omnipotent, sublime in eternity, that

first didst order the course of thine orbit, so that the which befalleth thee by fate is indeed the necessary effect of thine own will. These two, then, that like Gladiators have made war in philosophy through these many centuries, are one by the love under will which is the Law of Thelema. O my son, there is no doubt that resolveth not in certainty and rapture at the touch of the wand of our law, as thou apply it with wit. Do thou grow constantly in the assimilation of the law, and thou shalt be made perfect. Behold, there is a pageant of triumph as each star, free from confusion, sweepeth free in his right orbit; all heaven acclaimeth thee as thou goest, transcendental in joy and in splendour; and thy light is as a beacon to them that wander afar, strayed in the night. Amon.

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{Epsilon }{mu } PARANTHESIS DE QUADAM VIRGINE.

Now, o my Son, I will declare unto thee the virtue of that part of love which receiveth and draweth, being the counterpart of thine own. For behold! I am moved in myself by the absence of the virgin that is appointed for me. And her eagerness of purity doth encompass me with its soft tenderness, and twineth about me with sweet scent so that my mind is enkindled with a gentle flame, luminous and subtle, and I write unto thee as in a dream; for in this enchantment of her devotion I am caught up cunningly into beautitude, with great joy of the Gods that have bestrewn my way with flowers, ay many flowers and herbs of magick and of holiness withal to match their beauty. Nay, o my son, I will cease this epistle unto thee for awhile, that I may rest in the pleasure of this contemplation, for it is solace ineffable, and recreation like unto sleep among the mountains. Yea, can I wish thee more

than this, that, coming to mine age, thou mayst find a virgin like unto this to draw thee with her simplicity, and her embroidered silence?

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{Epsilon }{nu } DE CONSTANTIA AMORIS, CORVO CANDIDO.

Think it not strange, my Son, that I, praising adultery, should praise also constancy and delight therein. For this is to state ill thy question. Herein is truth and wisdom concerning this matter, that so long as love be not wholly satisfied, and equilibrated by entire fulfilment and exchange, constancy is a point of thy concentration and adultery a division in thy will. But when thou hast the summit and perfection of any work, of what worth is it to continue therein? Hast thou two stomachs, as has a cow, to chew the cud of a digested love? Yet, o my Son, this constancy is not of necessity a stagnation. Hay, behold the body of our lady Nuith, therein are found twin suns, that revolve constantly about each other. So also it may be in love, that two souls, meeting, discover each in the other such wealth and richness of light and love, and in one phase of life (or incarnation)

or even in may, they exhaust not that treasure. Or will I say that such are not in their degree and quality thrice fortunate. But to persist in dulness, in satiety, and in mutual irritation and abhorrence, is contrary to the way of nature. So therefore there is no rule in any such case, but the law shall give light to every one that hath it in his heart, and by that wisdom let him govern himself.

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{Epsilon }{xi } DE MYSTERIO MALL.

Moreover, say not thou in thy syllogism that, since every change soever, be it the creation of a symphony, or a poem, or the putrefaction of a carcass, is an art of love, and since we are to make no difference between any thing and any other thing, therefore all changes are equal in respect of our praise. For though this be a right conclusion in the term of thy comprehension as a master of the Temple, yet it is false in the eyes of the mind that hath not attained this understanding. So therefore any change (or phenomenon) appeareth noble or base to the imperfect mind, according to its consonance and harmony with the will that governeth the mind. Thus if it be thy will to delight in rythm and Oeconomy of words, the advertisement of a commodity may offend thee; but if thou art in need of that merchandise, thou wilt rejoice therein. Praise then or blame aught, as seemeth good unto

thee; but with this reflection, that thy judgment is relative to thine own condition, and not absolute. This also is a point o tolerance, whereby thy shalt avoid indeed those things that are hateful or noxious to thee, unless thou canst (in our mode) win them by love, by withdrawing thine attention from them; but thou shalt not destroy them, for that they are without doubt the desire of another.

{Epsilon }{omicron } DE VIRTUTE TOLERANTIA.

Understand then heartily, o my son, that in the light of this my wisdom all things are one, being of the body or our Lady Nuith, proper, necessary and perfect. There is then none superfluous or harmful, and there is none honourable or dishonourable more than another. Lo! In thine own body, the vile intestine is of more worth to thee than the noble hand or the proud eye, for thou canst lose these and live, but not that. Esteem therefore a thing in relation to thine own will, preferring the ear if thou love musick, and the palate if thou live wine, but the essential organs of life above these. Have respect also to the will of thy fellow, not hindering him in his way save as he may overly jostle thee in thine. For by the practice of this tolerance thou shalt come sooner to the understanding of this equality of all things in our Lady Nuith, and so the high attainment of universal love. Yet in

thy partial and particular action, as thou art a creature of illusion, do thou maintain the right relation of one thing to another; fighting if thou be a soldier, or building if thou be a mason. For if thou hold not fast this discipline and proportion, which alloweth its true will to every part of thy being, the error of one shall draw all after it into ruin and dispersion.

{Epsilon }{pi } DE FORMULA DEORUM OCCISORUM.

Alas, my son! this hath been fatal constantly to many a man of noble aspiration, that these words were hidden from his understanding. For there is a balance in all things and the body hath charter to fulfil his nature, even as the mind hath. So to repress one function is to destroy that proportion which is wholesome, and wherein indeed all health and sanity have consistency. Verily, it is the art of life to develop each

organ of body and mind, or, as I may say, each weapon of the will to its perfection, neither distorting any use, nor suffering the will of one part to tyrannize over that of another. And this doctrine (be it accursed!) that pain and repression are wholesome and profitable in themselves is a lie born of sin and of ignorance, the false vision of the Universe and of its laws that is the basis of the averse formula of the Slain God. It is true that on occasion one limb must be

sacrificed to save the whole body, as when one cutteth away one hand that is bitten by a viper, or as when a man giveth his life to save his city. But this is a right and natural subordination of the superficial and particular to the fundamental and general will, and moreover it is a case extraordinary, relating to accident or extremity, not in any wise a rule of life, or a virtue in its absolute nature.

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{Epsilon }{koppa } DE STULTIS MALIGNIS.

My Son, there are afflictions many and woes many, that come of the errors of men in respect of the will; but there is none greater than this, the interference of the busy-body. For they make pretence to know a man's thought better than he doth himself, and to direct his will with more wisdom than he, and to make plans for his happiness. And of all these the worst is he that sacrificeth himself for the weal of his fellows. He that is so foolish as not to follow his own will, how shall he be so wise as to pursue that of another? If mine horse balk at a fence, should some varlet come behind him, and strike at his hoofs? Nay, Son, pursue thy path in peace, that thy brother beholding thee may take courage from thy bearing, and comfort from his confidence that thou wilt not hinder him by thy superfluity of compassion. Let me not begin to tell thee of the mischiefs that I have seen, whose root was in

kindness, whose flower was in self-sacrifice, and whose fruit in catastrophe. Verily I think there should be no end thereof. Strike, rob, slay thy neighbour, but comfort him not unless he ask it of thee, and if he ask it, be wary.

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{Epsilon }{rho } APOLOGIA PRO SUIS LITERIS.

How then, sayest thou, concerning this my Counsel unto thee? I say Sooth, it is of my will to bring up this my Wisdom from its silence into my conscious mind, that I may the more easily reflect thereon. Thou art but a pretext for my action, and a focus for my light. Nevertheless heed these my words, for they shall profit thee, thou being of age responsible in judgment, and free in the law of Thelema. Thus thou mayst read or no, concur or no, as thou wilt. Have I not tutored thee in the way of the balance, or of antithesis, shewing thee the art of contradiction, whereby thou dost accept no word save as the victor in thy mind over its opposites, nay more, as the child transcendental of a marriage of opposites. This book then shall serve thee but as a food for thy meditation, as wine to excite thy mind to love and war. It shall be unto thee as a chariot to carry thee whither

thou wilt; for I have seen in thee independence and sobriety of judgment, with that faculty (most rare, most noble) to examine freely, neither obsequious nor rebellious to authority.

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{Epsilon }{sigma } LAUS LEGIS THELEMA.

This Property of thy Mind, my Son, is verily of sublime Virtue; for the Vulgar are befogged, and their Judgment made null, by their emotional Reaction. They are swayed by the Eloquence of a Numscull, or overpowered by a Name or an Office, or the Magic of a Tailor; else, it may be, they, being made Fools too often, reject without Reflection even as at first they accepted. Again, they are wont to believe the best of the worst, as Hope or Fear predominateth in them at the Moment. Thus, they lose Touch of the Blade of Reality, and it pierceth them. Then they in Delirium of their Wounds increase Delusion fortifying themselves in Belief of those Phantasies created by their Emotions or impressed upon their Silliness, so that their Minds have no Unity, or Stability, or Discrimination, but become Hotchpot, and the Garbage-Heap of Choronzon. O my Son, against this the Law of Thelema is a

Sure Fortress, for through the Quest of thy True Will the Mind is balanced about it, and confirmeth its Flight, as the Feathers upon an Arrow, so that thou hast a Touchstone of Truth, Experience holding thee to Reality, and to Proportion. Now therefore see from yet another Art of Heaven the Absolute Virtue of Our Law.

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{Epsilon }{tau } DE SPHINGE AEGYPTIORUM.

It is now expedient that I instruct thee concerning the Four Powers of the Sphinx, and firstly, that this most arcane of the Mysteries of Antiquity was never at any Period the Tool of the Slavegods, but a Witness of Horus through the dark Aeon of Osiris to His Light and Truth, His Force and Fire. Thou canst by no means interpret the Sphinx in Terms of the Formula of the Slain God. This did I comprehend even when as Eliphaz Levi Zahed I walked up and down the Earth, seeking a Reconciliation of these Antagonisms, which was a Task impossible, for in that Plane they have Antipathy. (Even so may no Man form a Square Magical of Four Units.) But the Light of the New Aeon revealeth this Sphinx as the true Symbol of this our Holy Art of Magick under the Law of Thelema. In Her is the equal Development and Disposition of the Forces of Nature, each in its Balanced Strength; also Her True Name has

the Digamma for Phi, and endeth in Upsilon, not in Xi, so that Her Orthography is {Sigma }{Digamma }{Iota }{Nu }{Upsilon } whose Numeration is Six Hundred and Three Score and Six. For the Root thereof is {Sigma }{Digamma }, which signifieth the Incarnation of the Spirit; and of Kin are not only the Sun, Our Father, but Sumer, where Man knew himself Man, and Soma, the Divine Potion that giveth Men Enlightenment, and Scin, Light Astral, and Scire also, by a far Travelling. But especially is this Root hidden in Sus, that is of the Sow, Swine, because the Most Holy must needs take its Delight under the Omphalos of the Unclean. But this was hidden by Wisdom in Order that the Arcanum should not be profaned during the Aeon of the Slain God. But now it has been given unto me to understand the Heart of Her Mystery, wherefore, o my Son, by Right of the Great Love that I bear unto thee, I will inform thee thereof.

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{Epsilon }{upsilon } DE NATURA {Sigma }{Digamma }{Iota }{Nu }{Upsilon }

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Firstly, this Sphinx is a Symbol of the Coition of Our Lady BABALON with me THE BEAST in its Wholeness. For as I am of the Lion and the Dragon, so is She of the Man and the Bull, in our Natures, but the Converse thereof in our Offices, as thou mayst understand by the Study of the Book of the Vision and the Voice. It is thus a Glyph of the Satisfaction and Perfection of the Will and of the Work, the completion of the True Man as the Reconcilor of the Highest with the Lowest, so for our Convenience conventionally to distinguish them. This then is the Adept, who doth Will with solid Energy as the

Bull, doh dare with fierce Courage as the Lion, doth know with swift Intelligence as the Man, and doth keep Silence with soaring Subtilty as the Eagle or Dragon. Moreover, this Sphinx is an Eidolon of the Law, for the Bull is Life, the Lion is Light, the Man is Liberty, the Serpent Love. Now then

this Sphinx, being perfect in true Balance, yet taketh the Aspect of the Feminine Principle that so She may be partner of the Pyramid, that is the Phallus, pure Image of Our Father the Sun, the Unity Creative. The Signification of this Mystery is that the Adept must be Whole, Himself, containing all Things in true Proportion, before he maketh himself Bride of the One Universal Transcendental, in its most Secret Virtue. And now therefore, o my Son, comprehending this Mystery by thine Intelligence, I will write further unto thee of these your Beasts of Power.

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{Epsilon }{phi } DE TAURO.

Concerning the Bull, this is thy Will, constant and unwearied, whose Letter is Vau, which is Six, the Number of the Sun. He is therefore the Force and the Substance of thy Being; but besides this, he is the Hierophant in the Taro, as if this were said: "that thy Will leadeth thee unto the Shrine of Light." And in the Rites of Mithras the Bull is slain, and his Blood poured upon the Initiate, to endow him with that Will and that Power of Work. Also in the land of Hind is the Bull sacred to Shiva, that is God among that Folk, and is unto them the Destroyer of all Things that be opposed to Him. And this God is also the Phallus, for this Will operateth through Love even as it is written in our Own Law. Yet again, Apis the Bull of Khem hath Kephra the Beetle upon His tongue, which signifieth that it is by this Will, and by this Work, that the Sun cometh unto Dawn from Midnight. All these Symbols are

most similar in their Nature, save as the Slaves of the Slave-gods have read their own Formula into the Simplicity of Truth. For there is naught so plain that Ignorance and Malice may not confuse and misinterpret it, even as the Bat is dazzled and bewildered by the Light of the Sun. See then that thou understand this Bull in Terms of the Law of this our Aeon of Life.

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{Epsilon }{chi } DE LEONE.

Of this, Lion, o my Son, be it said that this is the Courage of thy Manhood, leaping upon all Things, and seizing them for their Prey. His letter is Teth, whose Implication is a Serpent, and the Number thereof Nine, whereof is Aub, the secret Fire of Obeah. Also Nine is of Jesod, uniting Change with Stability. But in the "Book of Thoth" He is the Atu called Strength, whose Number is ELEVEN which is Aud, the Lifht Odic of Magick. And therein is figured the Lion, even THE BEAST, and Our Lady BABALON with Her Hands upon His Mouth, that She may master Him. Here I would have thee to mark well how these our Symbols are cognate, and flow forth the one into the other, because each Soul partaketh in proper Measure of the Mystery of Holiness, and is kin with his Fellow. But now let me show how this Lion of Courage is more especially the Light in thee, as Leo is the House of the Sun that is the Father of

Light. And it is thus: that thy Light, conscious of itself, is the Source and Instigator of thy Will, enforcing it to spring forth and conquer. Therefore also is his Nature strong with hardihood and Lust of Battle, else shouldst thou fear that which is unlike thee, and avoid it, so that thy Separateness should increase upon thee. For this Cause he that is defective in Courage becometh a Black Brother, and to Dare is the Crown of all thy Virtue, the Root of the Tree of Magick.

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{Epsilon }{psi } ALTERA DE LEONE.

Lo! In the firs of thine Initiations, when first the Hoodwink was uplifted from before thine Eyes, thou wast brought unto the Throne of Horus, the Lord of the Lion, and by Him enheartened against Fear. Moreover, in Minutum Mundum, the Map of the Universe, it is the Path of the Lion that bindeth the two Highest Faculties of thy Mind. Again, it is Mau, the Sun at Brightness of high Noon, that is called the Lion, very lordly, in our Holy Invocation. Sekhet our Lady is figured as a lioness, for that She is that Lust of Nuith toward Hadith which is the Fierceness of the Night of the Stars, and their Necessity; whence also is She true Symbol of thine own Hunger of Attainment, the Passion of thy Light to dare all for its Fulfilling. It is then the Possession of this Quality which determineth thy Manhood; for without it thou art not impelled to Magick, and thy Will is but the Salve's Endurance and

Patience under the Lash. For this Cause, the Bull being of Osiris, was it necessary for the Masters of the Aeons to incarnate me as more especially a lion, and my Word is first of all a Word of Enlightenment and of Emancipation of the Will, giving to every Man a Sprint within Himself to determine His Will, that he may do that Will, and no more another's. Arise therefore, o my son, arm thyself, haste to the Battle!

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{Epsilon }{omega } DE VIRO.

Learn now that this Lion is a natural Quality in Man, and

secret, so that he is not ware thereof, except he be Adept. Therefore is it necessary for thee also to know, by the Head of the Sphinx. This then is thy Liberty, that the Impulse of the Lion should become conscious by means of the Man; for without this thou art but an Automaton. This Man moreover maketh thee to understand and to adjust thyself with Environment, else being devoid of Judgment, thou goest blindly upon an headlong Path. For every Star in his Orbit holdeth not his Way obstinately, but is sensitive to every other Star, and his true Nature is to do this. Oh how many are they whom I have seen persisting in a fatal Course, in Sway of the Belief that their dead Rigidity was Exercise of Will. And the Letter of the Man is Tzaddi, whose Number is Ninety; which is Maim, the Water that conformeth itself perfectly with its

Vessel, that seeketh constantly its Level, that penetrateth and dissolveth Earth, that resisteth Pressure maugre its Adaptability, that being heated is the Force to drive great Engines, and being frozen breaketh the Mountains in Pieces. O my Son, seek well to know!

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{Digamma }{alpha } DE DRACONE, QUAE EST AQUILA, SERPENS, SCORPION.

Threefold is the Nature of Live, Eagle, Serpent, and Scorpion. And of these the Scorpion is he that, having no Lion of Light and of Courage within him, seemeth to himself encircled by Fire, and, driving his Sting into himself, he dieth. Such are the Black Brothers, that cry: I am I, they that deny Love, restricting it to their own Nature. But the Serpent is the secret Nature of Man, that is Life and Death, and maketh his Way through the Generations in Silence. And the Eagle is that Might of Live which is the Key of Magick, uplifting the Body and its Appurtenance unto high Ekstacy upon his Wings. It is by Virtue thereof that the Sphinx beholdeth the Sun unwinking, and confronteth the Pyramid without Shame. Our Dragon, therefore, combining the Natures of the Eagle and the Serpent, is our Love, thyeOrganon of our Will, by whose

Virtue we perform the Work and Miracle of the One Substance,

as saith thine Ancestor Hermes Trismegistus, in his Tablet of Smaragda. And this Dragon, is called thy Silence, because in the Hour of his Operation that within thee which saith "I" is abolished in its Conjunction with the Beloved. For this Cause also is its Letter Nun, which in our Rota is the Trump Death; and Nun hath the value of Fifty, the Number of the Gates of Understanding.

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{Digamma }{beta } DE QUATTUOR VIRTUTIS
{Sigma }{Digamma }{Iota }{Nu }{Upsilon }.

See now our Sphinx, with what Subtlety and Art is She made Whole! Here is thy Light, the Lion, the Necessity of thy Nature, fortified by thy Life, the Bull, the Power of Works, and guided by thy Liberty, the Man, the Wit to adapt Action to Environment. These are three Virtues in One, necessary to all proper Motion, as I may say in a Figure, the Lust of the Archer, the propulsive Force of his Arm, and the equilibrating and directing Control of his Eye. Of these three if one fail, the Mark is not hit. But hold! Is not a Fourth Element essential in the Work? Yea, soothly, all were vain without the Engine, Arrow and Bow. This Engine is thy Body, possessed by thee and used by thee for thy Work, yet not Part of thee, even as are his Weapons to this Archer in my Similitude. Thus is thy Dragon to be cherished of thy Lion, but if thou lack

Energy and Endurance of thy Bull, thy Tools lie idle, and if Cunning and Intelligence, with Experience also of thy Man, thy Shaft flieth crooked. So then, o my son, do thou perfect thyself in these Four Powers, and that with Equity.

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{Digamma }{gamma } DE LIBRA, IN QUA GUATTUOR VIRTUTES
AEQUIPOLLENT.

By Gana Yoga cometh thy Man to Knowledge; by Karma Yoga thy Bull to Will; by Raja Yoga is thy Lion brought to his Light; and to make perfect thy Dragon, thou hast Bhakta Yoga for the Eagle therein, and Hatha Yoga for the Serpent. Yet mark thou well how all these interfuse, so that thou mayst accomplish no one of the Works separately. As to make Gold thou must have Gold (it is the Word of the Alchemists), so to become the Sphinx thou must first be a Sphinx. For naught may grow save to the Norm of its own Nature, and in the Law of its own Law, or it is but Artifice, and endureth not. So therefore is it Folly, and a Rape wrought upon Truth to aim at aught but the Fulfilment of thine own True Nature. Order then thy Workings in Accord with thy Knowledge of that Norm as best thou mayst, not heeding the Importunity of them that prate of

the Ideal. For this Rule, this Uniformity, is proper only to a Prison, and a Man Liveth by Elasticity, nor endureth Rigor save in Death. But whoso groweth bodily by a Law foreign to his own Nature, he hath a Cancer, and his whole Oeconomy shall be destroyed by that small Disobedience.

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{Digamma }{delta } DE PYRAMIDE.

Now then at last art thou made ready to confront the Pyramid, if thou art established as a Shinx. For It also hath the foursquare Base of Law, and the Four Triangles of Light, Life, Love and Liberty for its Sides, that meet in a Point of Perfection that is Hadith, poised to the Kiss of Nuith. But in this Pyramid there is no Difference of Form between the Sides, as it is in thy Shinx, for these are wholly One, save in Direction. Thou art then an Harmony of the Four by Right of thy Attainment of Adeptship, the Crown of thy Manhood, but not an Identity, as in Godhead. Therefore may it be said from one Point of Sight that thine Achievement is but a Preparation, an Adornment of the Bride for the Temple of Hymen, and his Rite. Verily, o my Son, I deem in my Wisdom that this whole Work of thy Development to Shinxhood cometh before the Work of Theurgy, for the Lord descendeth not upon a

Temple ill-conceived, and builded wry, nor abideth in a Shrine unworthy. Accomplish then this Task in Patience, with Assiduity, not hasting furiously after Godliness. For this is most sure, that to the Beauty of a Maiden answereth the Lust of her Lord, spontaneous and without Effort or Appeal of her Contriving.

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{Digamma }{epsilon } PROLEGOMENA DE SILENTIO.

But now concerning Silence, o my Son, I will have a further Word with thee. For thereby we mean not the Muteness of him that hath a dumb Devil. This Silence is the Dragon of thine unconscious Nature, not only the Ekstacy or Death of thine Ego in the Operation of its Organ, but also, in its Unity with thy

Lion, the Truth of thy Self. Thus is thy Silence the Way of the Tao, and all Speech a deviation therefrom. This Lion and Dragon are therefore of thy Self, and the Man and the Bull the Feminine Counterparts thereof, being the Grace of Our Lady BABALON that She bestoweth upon thee in thine Adultery with Her. They are then as a Vesture of Honour, and a Reward, that are won by the Intensity of thy Light and of thy Love. So perperly we esteem Men by the Measure of their Intelligence and their Strength, since they are equal in their essential Godhead, so far as concerneth the Quality thereof. See thou

closely moreover into it, that if thou be well favoured of Our Lady, thy Lion and thy Dragon grow in like Measure, forthe Excess of the Feminine is Dead Weight. The Intellectual without Virility is a Dreamer of Follies, and the laborious Giant without Courage is a Slave.

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{Digamma }{digamma } DE NATURA SILENTII NOSTRI.

The Nature of this Silence is shewn also by the God Harprocrates, the Babe in the Lotus, who is also the Serpent and the Egg, that is, the Holy Ghost. This is the most secret of all Energies, the Seed of all being, and therefore must He be sealed up in an Ark from the Malice of the Devourers. If then by thine Art thou canst conceal thyself in thine own Nature, this is Silence, this, and not Nullity of Consciousness else were a Stone more perfect in Adeptship than thou. But, abiding in thy Silence, thou art in a City of Refuge, and the Waters prevail not against the Lotus that enfoldeth thee. This Ark or Lotus is then the Body of Our Lady BABALON, without which thou werest the Prey of Nile and of the Crocodiles that are therein. Now, o my Son, mark thou well this that I will write for thine Advertisement and Behoof, that this Silence, though it be Perfection of Delight,

is but the Gestation of thy Lion, and in thy Season thou must dare, and come forth to the Battle. Else, were not this

Practice of Silence akin to the Formula of Separateness of the black Brothers?

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{Digamma }{zeta } DE FORMULA RECTA DRACONIS.

Verily, o my Son, herein lieth the Danger and the Treason of thy Scorpion. For his Nature is against himself, being the deepest Ego, that is, a Being separate from the Universe; and this is the Root of the while Mystery of Evil. For he hath in him the Magick Power, which if he use not, he is self-poisoned, even as any Organ of the Body that refuseth its Function. So then his Cure is in his Ally the Lion, that feareth not the Crocodiles, nor hideth himself, but leapeth eagerly forward. The Path of the Mystic hath this Pitfall; for though he unite himself with his God, his Mode is to withdraw from that which him seemeth is not God. Whereby he affirmeth and confirmeth the Demon, that is Duality. Be thou instant therefore, o my Son, to turn from every Act of Love at the Moment of full satisfaction, flinging the invoked Might thereof against a new Opposite; for the Formula of every Dragon is Perpetual Motion or Change, and therefore to dwell

in the Satisfaction of thy Nature is a Stagnation, and a Violation thereof, making the Duality of Conflict, which is the Falling Away to Choronzon.

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{Digamma }{eta } DE SUA CARTA COELORUM.

I pray thee to mark, o my Son, how the Grace of Nature was benignant at my Nativity, to the right Balance and Formulation of my Shinx. For Neptune was in the Sign of the Bull, giving Strength and Stability to my Spiritual Essence. Uranus was ascending in the Lion, to fortify my Magical Will with Courage, and to turn it to the Salvation of Man. In the Waterman was Saturnus, to make mine Intelligence sober, profound, and capable of Labour. Jupiter, with Mercury His Herald, was in Scorpio, harmonizing me and my Word according to the Essence of my Nature. Then of the others, Mars was exalted in the Goat, for physical Endurance of Toil; Sol was conjoined with Venus in the Balance, for judgment in Art and in Life, and for Equability of Temple. Lastly, the Moon was in the Sign of the Fishes, her loved abode, for a Gift of Sensitiveness and of Glamour. What then am I? I am a

transient Effect of infinite Causes, a Child of Changes. There is no I, o thou that art not thou, else were I segregated, a Stagnation, a Thing of Hate and of Fear. But ever-moving, ever-changing, there is a Star in the Body of Our Lady Nuith, whose Word is None and Two.

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{Digamma }{theta } DE OPERE SUO.

I am not I. Then, sayst thou, why is this Word? Know o my Son, that this first Person is but the common Figure of the Speech of Men whereof the Magus may avail himself without Implication of Metaphysick. Yet in the Mystery of Illusion, which is the Instrument of the Universal Will, I will not say the Harlot of its Pleasure, are manifested these many Stars, and amongst them that Logos of the Aeon of Horus whom thou callest {Tau }{Omicron } {Mu }{Epsilon }{Gamma }{Alpha } {Theta }{Eta }{Rho }{Iota }{Omicron }{Nu } and THY Father. And this is by-come through Virtue of the Intensity of the Will to Change, through many a Sepent-Phase of Life and Death, until in the Play of the Game its Manifestation is the Utterance of this Word of the Aeon, this Law of Thelema, that shall be for a Season the Formula of the Magick of the Earth. Who then should inquire of the further Destiny of that Star, or of another? It is the

Play of the Game, and the Operation of its Function shall suffice it. Rid thyself therefore of this Thought of "I" apart from all, but, attaining to Consciousness of All by Our True Way, contemplate the Play of Illusion by thine Instrument of Mind and Sense, leaving it without Care to continue in its own Path of Change.

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{Digamma }{iota } DE FRATRIBUS NIGRIS.

O my Son, know this concerning the Black Brothers, that cry: I am I. This is Falsity and Delusion, for the Law endureth not Exception. So then these Brethern 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. Shall I then say that were it of thine own Nature, even thine, to compose so sinister a Complex, thou shouldst

not strive therewith, destroying it by Love, but continue in that Way? I deny not this hastily, nor affirm; nay, shall I even utter a Hint of that which I may foresee? For it is in mine own Nature to think that in this Matter the Sum of Wisdom is Silence. But this I say, and that boldly, that thou shalt not look upon this Horror with Fear, or with Hate, but accept

all this as thou dost all else, as a Phenomenon of Change, that is, of Love. For in a swift Stream thou mayst behold a Twig held steady for a while by the Play of the Water, and by this Analogue thou mayst understand the Nature of this Mystery of the Path of Perfection.

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{Digamma }{kappa } DE ARTE ALCHEMISTICA.

Wilt thou acquaint thyself now further at my Reproof concerning this Arcanum of Alchymia, the Art Egyptian, how to make Gold? Of a Surety this is already in thy Knowledge, if thou examine by Our Holy Qabalah, what be the Forces that are the Influx upon Tiphereth, which is the Harmony and Beauty, or Sol, in every Kingdom of the Universe, so then also among Metals. Now this Influx is Fivefold. First, from the Crown descendeth the High Priestess in the Path of the Moon, for Inspiration, and Imagination, and Idea: see to it that this Virgin be Pure, for herein Error is Illusion. Next, from the Father floweth the Power of the Emperor in the Path of the Ram, for Initiative, and Energy, and Determination. Third, from the Mother are the Lovers in the Path of the Twins, for Intellectual Wholeness, and for Adjustment to Environment. These Three are from this Superna and complete the Theorick of

thy Work. After this, in the Praxis and Executive thereof thou hast the Hermit as an Influence from the Sphere of Jupiter in the Path of the Virgin, for Secrecy, and for Concentration, and for Prudence. Lastly, from the Sphere of Mars, travelleth Justice in the Path of the Balance, for good Judgment, and Tact, and Art. O my Son, in this Chapter is

more wisdom than in Ten Thousand Folios of the Alchemists!
Study therefore to acquire Skill in this Method, and
Experience; for this Gold is not only of the Metals, but of
every Sphere, and this Key is of virtue to enter every Palace
of Perfection.

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{Digamma }{lambda } DE FEMINA: QUAE EST PROPRIA JOCO.

O my Son, hear this Wisdom of Experience, how at thy first
Sight, when I put thee into the Arms of Ahitha, thy sweet
Stepmother my concubine, such was thy Beauty that she became
enamoured of thee, crying aloud; Ay me, an such he the Fruit
of thy Magick, o my Master, then let me, me also, even me,
give myself utterly to this Holy Art! Then did I, becoming
heavy in Spirit, make Question of her, saying: To what End?
And at this was she confounded and brought into Bewilderment;
but after a great While, fumbling in her Mind, made Answer,
like a Scarecrow in a Field, so was it for Rags and Tatters of
Thought. Thus yet more Atrabilious and Sluggard was this
Liver of thy Father, so that I fell into a Gloom night unto
Weeping. Then she beholding me with Amazement cried upon me
thus: Art thou not glad in Heart, o my Master? At this I gave
a Sigh even as one night unto Death. And She: if this be so,

then is no need anymore for me to give myself to Magick.
Thereat, perceiving yet again the Just Universal of Our Lord
Pan, was I swallowed up (like unto Jonah of the Old Fable) in
the Belly of the Whale called Laughter, and it seemeth to me
at this present Writing that I am like to abide therein for
the Time that remaineth to me in this Body.

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{Digamma }{mu } DE FORMULA FEMINAE.

Now this is the right Power and Property of a Woman, to arrange and to adjust all Things that exist in their proper Sphere, but not to create or to transcend. Therefore in all practical Matters is she of Might and of Wit to produce an Effect consonant with her Mood. And her Symbol is Water, that seeketh the Level, whether for Wrath, eating away the Mountains (yet even in this making smooth the Plains) or for Love, in Fecundity of Earth. But it is the Fire of Man that hath heaved up those Mountains, in huge Turmoil. Man them maketh Mischief and Trouble by his Violence, be his Will convenient to His Environment, or antipathetic; but Woman disturbeth by Manipulation, adroit or sinister as her Mood may be of Order or of Disorder. For any Man to meddle in her Affair is Folly, for he comprehendeth not Quiet; so also for her to emulate him in his Office is Fatuity. Therefore in

Magick though a Woman excel all men in every Quality that is profitable for her for Attainment, yet she is Naught in that Work, even as a Man without Hands in the Shop of a Carpenter; for She hath not the Organism that might make Use of this Opportunity. Of all this is she aware by her Instinct, for her Nature is to Understand, even without Knowledge; and if thou doubt herin the Wisdom of thy Sire, do thou seek out a Woman (but with Precaution) and affirm these my Words. So shall she wax woundily wrath, and look grisly upon thee, proclaiming in a shrill Voice her manifold Excellences, which she hath, and concern the Matter not a Whit.

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{Digamma }{nu } VERBA MAGISTRI SUI DE FEMINA.

Of a Thousand Years it is nigh unto the Fiftieth Part, o my Son, since I obtained Favour in the Light of a great Master of the Truth, whom Men call Allan Bennett, so that he received me for his Disciple in Magick. And he was instant with me in this Matter, and vehement, adjuring his Gods that this (which I have myself here above declared unto thee) was the Truth concerning the Nature of Woman. But I being but a Youth, and Headstrong, and being enraptured in Love of Women, and Admiration of Them, and Worship, delighting in them eagerly, and learning constantly from them, nourished by the Milk of their Mystery, as it should be for all true Men, did resist angrily the Doctrine of that most holy Man of God. And because, (as it was written) he was a vowed Virgin from his Birth, and had no Commerce with any in the Way of Carnality, I disabled his Judgment herein, as if he, being a Fish, had

disallowed the Flight of Birds. But I, o my Son, am not wholly ignorant of Women, save as all Men must be in the Limitation of their Nature, for the Number of my Concubines is not notably or shamefully exceeded by that of the Phases of the Moon since my Birth. Many also have been my Disciples in Magick that were Women; and (more also) I do owe, acknowledging the same with open Gladness, the greater Part of mine own Initiation and Advancement to the Operation of Women. Notwithstanding all these Things, I bow humbly before Allan Bennett, and repent mine Insolence, for his Saying was Sooth.

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{Digamma }{xi } DE VIA PROPRIA FEMINIS.

It is indeed easy for a Woman to obtain the Experience of Magick, in a certain Sort, as Visions, Trances, and the like; yet they take not Hold upon Her, to transform Her, as with Men, but pass only as Images upon a Speculum. So then a Woman advanceth never in Magick, but remaineth the same, rightly or wrongly ordered according to the Force that moveth Her. Here therefore is the Limit of Her Aspiration in Magick, to abide joyous and obedient beneath the Man that her Instinct shall divine so that by Habit becoming a Temple well-ordered, comely and consecrated, she may in her next Incarnation attract by her Fitness a Man-soul. For this Cause hath Man esteemed Constancy and Patience as Qualities preeminent in Good women, because by these she gaineth her Going toward Our Godliness.

Her Ordeal therefore is principally to resist Moods, which make Disorder, that is of Choronzon. Also, let her be content

in this Way, for verily she hath a noble and an excellent Portion in Our Holy Banquet, and escapeth many a Peril that is proper to us others. Only, be she in Awe and Wariness, for in her is no Principle of Resistance to Choronzon, so that if she become disordered in her Moods, as by Lust, or by Drunkenness, or by Idleness, she hath no Standard whereunto she may rally her Forces. In this see thou her Need of a well-guarded Life, and of a True Man for her God.

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{Digamma }{omicron } DE HAC RE ALTERA INTELLIGENDA.

Mark then, o my Son, how in the Ancient Books of Magick it is Man that selleth his Soul unto the Devil, but Woman that maketh Pact with him. For she hath constantly the Wit and Power to arrange Things at his Bidding, and she payeth this Price of his Alliance. But a Man hath one Jewel, and, bartering this, he becometh the Mockery of Satanas. Let then this tutor thee in thine own Art of Magick, that thou employ Women in all Practical Matters, to order them with Cunning, but Men in thy Need of Transfiguration or Transmutation. In a Trope, let the Woman direct the Chess-Play of Life, but the Man alter the Rules, if he so will. Lo! in ill Play is Mischief and Disorder, but in a New Law is Earthquake, and Destruction of the Root of Things. Therefore is Fear of any Man that is in Commerce with his Genius, for none knoweth if his Law shall amend the Game or do it Hurt; and of this the

Proof is in Experience, won after the Victory of his Will, when there is no Way of Return; as saith the Poet, Vestigia Nulla Retrorsum. Nor do thou fear to create: for, even as I have written in "The Book of Lies (falsely so-called)", thou canst create nothing that is not God. But beware of false Creations wrought by Women in whom is no Function thereof; for they are Phantoms, poisonous Vapours, bred of the Moon in her Witchcraft of Blood.

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{Digamma }{pi } DE VIIS MORTIS ET DIABOLI, ARCANIS
TOU TAROT FRATERNITATIS R{.'.} C{.'.}

It shall profit thee much, o my Son, or I err, that I instruct thee in the Mysteries of the Paths of Nun and of Ayin, that in our rota are figured in the Atu called Death, and that called the Devil. Of these Nun joineth the Sun with Venus, and is referred to Scorpio in the Zodiac. This Path is perilous, for it seeketh the Level, and may abase thee, except thou take Head unto the Going. Of its three Modes, the Scorpio destroyeth himself, as if it were a Type of animal Pleasure. Next, the Serpent is proper to Works of Change, or Magick; yet is he poisonous also unless thou hast Wit to enchant him. Lastly the Eagle is subtlest in this Sort, so that this Path is proper to a Transcendental Labour. Yet all these are in the Way of Death, so that thy Wand is dissolved

and corroded in the Waters of the Cup, and must be renewed by Virtue of thy Nature in its Course. For Fire is extinguished by Water; but upon Earth it burneth freely, and is inflamed by the Wind. Understand also that which is written concerning the Vesica, that it is the Mother, giving Ease, Sleep, and Death, which Consolations are eschewed by the True Man or Hero.

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{Digamma }{koppa } SEQUITUR DE HIS VIIS.

Now the Path of Ayin is a Link between Mercury and the Sun, and in the Zodiac importeth the Goat. This Goat is called also Strength, and standeth in the Meridian at the Sunrise of Spring; and it is His Nature to leap upon the Mountains. So therefore he is a Symbol of true Magick, and his Name is Baphomet, wherefore did I design him as an Atu of Thoth, the Fifteenth, and put his Image in the Front of my Book, the "Ritual of High Magick", which was the second Part of my Thesis for the Grade of Major Adept, when I was clothed about with the Body called Alphonse Louis Constant. Now the Goat flieth not as doth the Eagle; but consider this also that it is the true Nature of Man to dwell upon the Earth, so that his Flights are oft but Phantasy; yea, the Eagle also is bound to his Eyrie, nor feedeth upon Air. Therefore this goat, making each leap with Fervour, yet all Times secure in his own

Element, is a true Hieroglyph of the Magician. Mark also, this Path sheweth One continuous in Exaltation upon a Throne, and so is it the Formula of the Man, as the other was of the Woman.

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{Digamma }{rho } DE OCULO HOOR.

I say furthermore that this Path is of the Circle, and of the Eye of Horus that sleepeth not, but is vigilant. The Circle is all-perfect, equal every Way, but the Vesica hath bitter Need, and seeketh thy Medicine, that is of right

compounded for High Purpose, to ease her Infirmary. Thus is thy Will frustrated, and thy Mind distracted, and thy Work lamed, if it be not brought to Naught. Also thy Puissance in thine Art isminished, by a full Moiety, as I do esteem it. But the Eye of Horus hath no Need, and is free in his Will, not seeking a Level, or requiring a Medicine, and is fit and worthy to be the Companion and the Ally of thee in thy Work, as a Friend to thee, not Mistress and not Slave, that seek ever with Slyness and Deceit to encompass their own Ends. There is moreover a Reason in Physics for my Word; study thou this matter in the Laws of the Changes of Nature. For Things

Unlike do in their Marriage produce a Child which is relatively Stable, and resisteth Change; but Things like increase mutually the Potential of their particular Natures. Howbeit, each Path hath his own Use; and thou, being instructed in all Ways, choose thine with Discretion.

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{Digamma }{sigma } DE SUA INITIATIONE.

My son, my Delight, Honey of the Comb of my Life, I will say also this concerning the Odds of the Formulae of Male and Female, that mine Initiation was ordered as followeth. First, unto the Middle of the Way, the Attainment of the Knowledge and Conversation of the Holy Guardian Angel, were these Men appointed to mine Aid, Jerome Politt of Kendal, Cecil Jones of Basingstoke, Allan Bennett of the Border, and Oscar Exkenstein of the Mountain with no Woman. But after that Attainment hath Word come to me only through Women, Ouarda the Seer, and Virakam, and in mine Initiation in to theDegree of Magus, the Cat '{Iota }{Lambda }{Alpha }{Rho }{Iota }{Omega }{Nu } thy Mother, Helen the Play Actress the Serpent, with Myriamme the Drunkard, and Rita the Harlot to bear Dagger and Poison; then these others Alice the Singing Woman for an Owl; then Catherine the Dog of Anubis, and Ahitha the Camel that renewed the Work of Virakam, with

Ollun the Dragon and --- but here I do restrict myself in

Speech, for the End is wrapped about with a Veil, as the Face of a Virgin. But do thou meditate strictly upon these Things, distinguishing the right Property, Order, and Use of the Other and the other in the Relative, even as thou makest them All-One, that is None, in the Absolute.

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{Digamma }{tau } DE HERBO SANCTISSIMO ARABICO.

Recall, o my Son, the Fable of the Hebrews, which they brought from the City Babylon, how Nebuchadnezzar the Great King, being afflicted in his Spirit, did depart from among Men for Seven Years' Space, eating Grass as doth an Ox. Now this Ox is the Letter Aleph, and is that Atu of Thoth whose Number is Zero, and whose name is Maat, Truth, or Maut, the Vulture, the All-Mother, being an Image of Our Lady Nuith, but also it is called the Fool, who is Parsifal, "der reine Tor", and so referreth to him that walketh in the Way of the Tao. Also, he is Harpocrates, the Child Horus, walking, (as saith David, the Badavi that became King in his Psalms) upon the Lion and the Dragon; that is, he is in Unity with his own secret Nature, as I have shewn thee in my Word concerning the Sphinx. O my Son, yester Eve came the Spirit upon me that I also should eat the Grass of the Arabs, and by Virtue of the Bewitchment thereof

behold that which might be appointed for the Enlightenment of mine Eyes. Now then of this may I not speak, seeing that it involveth the Mystery of the Transcending of Time, so that in One Hour of our terrestrial Measure did I gather the Harvest of an Aeon, and in Ten Lives I could no declare it.

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{Digamma }{upsilon } DE QUIBUSDAM MYSTERIIS, QUAE VIDI.

Yet even as a Man may set up a Memorial or Symbol to import Ten Thousand Times Ten Thousand, so may I strive to inform thine Understanding by Hieroglyph. And here shall thine own Experience serve us, because a Token of Remembrance sufficeth him that is familiar with a Matter, which to him that knoweth it not should not be made manifest, no, not in a Year of Instruction. Here first then is one amid the uncounted Wonders of that Vision; upon a field blacker and richer than Velvet was the Sun of all Being, alone. Then about Him were little Crosses, Greek, over-running the Heaven. These changed from Form to Form geometrical, Marvel devouring Marvel, a Thousand Times a Thousand in their Course and Sequence, until by their Movement was the Universe churned into the Quintessence of Light. Moreover at another Time did I behold All Things as Bubbles, iridescent and luminous, self-shining

in every Colour, Myriad pursuing Myrad until by their perpetual Beauty they exhausted the Virtue of my Mind to receive them, and whelmed it, so that I was fain to withdraw myself from the Burden of that Brilliance. Yet, o my Son, the Sun of all this amounteth not to the Worth of one Dawn-Glimmer of Our True Vision of Holiness.

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{Digamma }{phi } DE QUORUM MODO MEDITATIONES.

Now for the Chief of that which was granted unto me, it was the Apprehension of those willed Changes or Transmutations of the Mind which lead into Truth, being as Ladders unto Heaven, or so I called them at that Time, seeking for a Phrase to admonish the Scribe that attended on my Words, to grave a Balustre upon the Stele of of my Working. But I make Effort in vain, o my Son, to record this matter in Detail; for it is the quality of the Grass to quicken the Operation of Thought it may be Thousandfold, and moreover to figure each Step in Images complex and overpowering in Beauty, so that one hath no Time wherein to conceive, much less to utter, any Word for a Name or any of them. Also, such was the multiplicity of these Ladders, and their Equivalence, that the Memory holdeth no more any one of them, but only a certain Comprehension of the Method, wordless by Reason of its Subtilty. Now therefore

must I make by my Will a Concentration mighty and terrible of my Thought, that I may bring forth this Mystery in Expression. For this Method is of Virtue and Profit, by it mayst thou come easily and with Delight to the Perfection of Truth, it is no Odds from what Thought thou makest the first Leap in thy Meditation, so hat thou mayst know how every Road endeth in Monsalvat, and the Temple of the Sangral.

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{Digamma }{chi } SEQUITUR DE HAC RE.

I believe generally, on Ground both of Theory and Experience, so little as I have, that a Man must first be initiate, and established in Our Law, before he may use this Method. For in it is an Implication of our Secret Enlightenment, concerning the Universe, how its Nature is utterly Perfection. Now every Thought is a Separation, and the Medicine of that is to marry Each One with its Contradiction, as I have shewed formerly in many Writings.

And thou shalt clap the one to the other with Vehemence of Spirit, swiftly as Light itself, that the Ecstasy be spontaneous. So therefore it is Expedient that thou have travelled already in this Path of Antithesis, knowing perfectly the Answer to every Griph or Problem, and thy Mind ready therewith. For by the Property of this Grass all passeth with Speed incalculable of Wit, and an Hesitation

should confound thee, breaking down thy ladder, and throwing back thy Mind to receive Impression from Environment, as at thy first beginning. Verily; the nature of this Method is Solution, and the Destruction of every Complexity by Explosion of Ecstasy, as every Element thereof is fulfilled by its Correlative, and is annihilated (since it loseth separate Existence) in the Orgasm that is consummated within the Bed of thy Mind.

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{Digamma }{psi } SEQUITUR DE HAC RE.

Thou knowest right well, o my Son, how a Thought is imperfect in two Dimensions, being separate from its Contradiction, but also constrained in its Scope, because by that Contradiction we do not (commonly) complete the Universe, save only that of its Discourse. Thus if we contrast health with Sickness, we include in their Sphere of Union no more than one Quality that may be predicated of all Things. Furthermore, it is for the most Part not easy to find or to formulate the true Contradiction of any Thought as a positive Idea, but only as a Formal Negation in vague Terms, so that the ready Answer is but the Antithesis. Thus to "White" one putteth not the Phrase "all that which is not white", for this is void, formless, neither clear, simple, nor positive in conception; but one answereth "BBlack", for this hath an Image of his Significance. So the Cohesion of Antitheticals

destroyeth them only in Part, and one becometh instantly conscious of the Residue that is unsatisfied or unbalanced, whose Eidolon leapeth in thy Mind with Splendour and Joy unspeakable. Let not this deceive thee, for its Existence proveth its Imperfection, and thou must call forth its Mate,

and destroy them by Love, as with the former. This Method is continuous and proceedeth ever from the Gross to the Fine, and from the Particular to the General, dissolving all Things into the One Substance of Light.

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{Digamma }{omega } CONCLUSIO DE HAC MODO SANCTITATIS.

Lean now that Impression of Sense have Opposites readily conceived, as long to short, or light to dark; and so with Emotions and Perceptions, as Love to Hate, or false to true; but the more violent is the Antagonism, the more is it bound in Illusion, determined by Relation. Thus the Word "Long" hath no Meaning save it be referred to a Standard; but Love is not thus obscure, because Hate is its Twin, partaking bountifully of a Common Nature therewith. Now, hear this; it was given unto me in my Visions of the Aethyrs, when I was in the Wilderness of Sahara, by Tolga, that above the Abyss, contradiction is Unity, and that Nothing could be true save by Virtue of the Contradiction that is contained in itself. Behold, therefore, in this method thou shalt come presently to Ideas of this Order, that include in themselves their own Contradiction, and have no Antithesis. Here then is thy Lever of Antinomy broken in thine Hand; yet, being in true Balance,

thou mayst soar, passionate and eager, from Heaven to Heaven, by the Expansion of thine Idea, and its Exaltation, of Concentration as thou understandest by thy Studies in "The Book" "of the Law", the Word thereof concerning Our Lady Nuith and Hadith that is the Core of every Star. And this last Going upon thy Ladder is easy, if thou be truly Initiate, for the Momentum of thy Force in Transcendental Antithesis serveth to propel thee, and the Emancipation from the Fetters of Thought that thou hast won in that Praxis of Art maketh the Whirlpool and Gravitation of Truth of Competence to Draw thee unto itself.

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{Gamma }{alpha } DE VIA SOLA SOLIS.

This is the Profit of mine Intoxication of this Holy Herb, the Grass of the Arab, that it has shewed me this Mystery (with many others) not as a new Light, for I had that aforetime, but by its swift Synthesis and Manifestation of a Long Sequence of Events in a Moment, I had Wit to analyse this Method, and to discover its Essential Law, which before had escaped the Focus of the Lens of mine Understanding. Yea, o my Son, there is no true Path of Light, save that which I have formerly made plain; yet in every Path is Profit, if thou be cunning to perceive it and to clasp it. For we win Truth oftentimes by Reflection or by the Composition and Selection of an Artist in his Presentation thereof, when else we were blind thereunto; lacking his Mode of Light. Yet were that Art of none avail unless we had already the Root of that Truth in our Nature, and a Bud ready to flower at the Summoning of that

Sun. In Witness, nor a Boy nor a Stone hath Knowledge of the Sections of a Cone, and their Properties; but thou mayst teach these to the Boy by right Presentation, because he hath in his Nature those laws of Mind that are consonant with our Art Mathematical, and hath Need only of the Fledging (I may say this) so that he apply them consciously to the Work, when all being in Truth, that is, in the necessary Relations that rule our Illusion, he cometh in Course to Apprehension.

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{Delta }{beta } DE PRUDENTIA ORDINIS A{.'.} A{.'.}

Here then o my Son, that shall be mightier than all the Kings of the Earth, as it is prophesied, ---an thou be He--- because thou shalt establish the Law which I have given, even the Law of Thelema, here in this which I have written is a Point of Judgment in they Work to bring into the Light of Initiation such as come unto thee, affirming their Will to this Attainment. For every One hath his own Path and his own Law, and there is no Art in Magick but to seek out that Path and that Law, that he may pursue the one by the right Used of the Other. It shall be that one cometh unto thee, desiring Amen-Ra (I speak in a Figure or Exemplar) another Asi, a third Hoor-Pa-Kraat; or again, one seeketh Instruction in Obeah, and his Fellow in Wanga; and of all these not one in Ten Thousand shall be aware of his true Way. For albeit our last step is one for all, yet his next stem is particular to each.

Therefore is the Preparation of a Student that seeketh Our Holy Order of A{.'.} A{.'.} most general, informing his Mind of all known Methods, so that his Will may select among these by Instinct: then after, as a Probationer, he practiseth those which he hath preferred, and by the Examination of his Record after the Period appointed thou mayst have Wisdom concerning him, to confirm him in those Ways which are shewed thereby to be germane to his True Nature.

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{Gamma }{gamma } ALTERA DE SUA VIA.

Thus I was brought unto the Knowledge of myself in a certain secret Grace, and as a Poet, by Jerome Politt of Kendal; Oscar Eckenstein of the Mountain discovered Manhood in me, teaching me to endure Hardship, and to dare many Shapes of Death; also he nurtured me in Concentration, the Art of the Mystics, but without Lumber of Theology. Allan Bennett bestowed upon me the right Art of Magic, and Our Holy Qabalah, with a great Treasure of Learning in many Matters, but especially concerning Egypt, and Asia, the Mysteries of their Arcane Wisdom. But of Cecil Jones had I the Great Gift of the Holy Magick of Abramelin, and he inducted me into that Order which we name not, because of the Silliness of the Profane

that pretend thereto, and he brought me to the Knowledge and conversation of the Holy Guardian Angel; also, he was the Herald of the Masters of the Temple when They bade me welcome

to their Order, appointing a Siege for me in the City of the Pyramids, under the Night of Pan; but for three Years I was not willing to avail myself thereof. Now mark well this, o my Son, that this Path was peculiar to the law of my Star, and none other should follow me herein, or seek to follow me, for he hath his own proper Orbit. O my Son, err not by Generalisation and Conformity, for this is the very Idleness, and breedeth Ideals and Standards that are Death.

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{Gamma }{delta } DE PRUDENTIA ARTIS DOCENDI.

Nevertheless, this one Affliction shall touch nigh all that come to thee, and that is this great Pox of Sin, that is our Bane inherited of the Aeon of Slain Gods. Look the first of all, when any Postulant boweth before thee, whether there be not Conflict and Restriction in his Mind, and in his Will. If he deem Good and Evil to be absolute, instead of as relative to the Health of this Body, or the Weal of the Society of which he is a Member, or what not, as it may be, instruct him. Or, if he will say that he will sacrifice all for Initiation, correct him, as it is written: "but whoso gives one Particle of Dust shall lose all in that Hour." For it is Conflict if he weigh one Thing with another; and Renunciation, being sorrowful, is not worthy of Acceptance. But he must with Joy unite all he is and hath, heaping the Whole into one Billow of Love, under Will. Yea, o my son, until thou hast brought the

Postulant into our Freedom from Sin, and the Sense and Conviction thereof, he is not ready for the Path of our Magick and Illumination; because every Way soever is a Going, and this Sin is an obstacle and a Fetter and an Hoodwink on every one of them, for it is Restriction, whether he set out by the Meditations of the Dhamma, or by Our Qabalah, or by Vision or Theurgy, or how else soever.

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{Gamma }{epsilon } DE MENTE INIMICA ANIMO.

How shall a Man attain to the Trance where All is One, if he yet debate within his Mind concerning Virtue as a Thing Absolute? Thus, o my Son, there be those that are fuddled with Doubt whether Meat is to be eaten (I choose this as a Reference with Habit is proper to the Lion, as Grass to the Horse, so that his right Problem is solely thus, what is fitting to his own Nature. Or again, I suppose that he is in Vision, and an Angel, visiting him, imparteth a Truth contrary to his Prejudice, as it fell out in mine own Case, when I inhabited the Body of Sir Edward Kelly, or so do I in Part remember, as it seemeth dimly. This nevertheless is sure (or the learned Casaubon, publishing the Record of that Word with the Magician Dee, sayeth falsely) that an Angel did declare unto Kelly the very Axiomata of our Law of Thelema, in good Measure, and plainly; but Dee, afflicted by the Fixity of his

Tenets that were of the Salve-Gods, was wroth, and by his Authority prevailed upon the other, who was indeed not wholly perfected as an Instrument, or the World ready for that Sowing. Consider also how in this very Life I was the Enemy of mine own Law, and wrote down "The Book of the Law" contrary to my conscious Will by the Virtue of Obedience as a Scribe, and strove constantly to escape mine own Work, and the Utterance of my Word, until by Initiation I was made All-One.

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{Gamma }{digamma } DE ILLUMINATUM OPERIBUS DIVERSIS.

Do thou understand how few be they whose Work in this their present Lives is our Way of Initiation. Yet it is written in "The Book of the Law" that the Law is for all, so that thou shalt in no wise err if thou establish it as the formula of the Aeon, universal among Men. Also, ever for them that are fitted to advance in our Light, there is Order and Diversity in Function, as reagenth their Work in our Sublime Brotherhood, Thus, it might well be that, in a Profess-House of the Temple, or College of the Holy Ghost, each Knight or Brother might severally attain Experience of every Trance, unto the Perfection of all Illumination; yet by this there ought not to arise Confusion, one usurping the appointed office of another. For the Abbot, although he be not enlightened wholly, is yet Abbot; and the Place of the Cook, were he Saint, Arhan, and Paramahansa in one Person, is in his Kitchen. Confound not thou in any wise therefore the Degree

of Attainment of any Man with his right Function in our Holy Order; for although by initiation cometh the Light, and the Right, and the Might to accomplish all Works soever, yet these are inoperative save as they are able to use a Machine which is of the same Order of Things as the Effect required. As the best Swordsman hath Need of a Sword, so hath every magician of a Body and Mind capable to the Work that he willeth; and he can do nothing, save it be proper to his Nature.

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{Gamma }{zeta } DE EADEM RE ALTERA VERBA.

By this Understanding be they rebuked that make a Reproach to our Art, saying in their Insolence that if we have all Power, why are we betimes in Stress of Poverty, and in

Contempt of men, and in Pain of Disease, and so forth, mocking us, and holding our Magick for Delusion. But they behold not our Light, how it guideth us in our Path unto a Goal that is not in their Comprehension, so that we crave not that which seemeth to them the Sole Food and Comfort of Life. Also, this which we attain, though it be the Essence of Omniscience and Omnipotence, informeth and moveth the Matherial World (so to call it) only according to the Nature of that which is therein. For the Light of the Sun (by His very Wholeness itself) sheweth a Rose Red, but a Leaf Green; and His Heat gathereth the Clouds, and disperseth them also. So I then, though I were perfect ion Magick, might not work in Metals as

a Smith, or become rich by Commerce as a Merchant; for I have not in my Nature the Engines proper to these Capacities, and therefore it is not of my will to seek to exercise them. Here then is my Case, that I can not because I will not, and it were Conflict, should I turn thither. But let every man become perfect in his own Work, not heeding the Rebuke of another, that some Way not his own is more Noble, or Profitable, but being constant in mindfulness concerning his Business.

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{Gamma }{nu } DE PACE PERFECTA LUCE.

How shall the measure our Statue and our Success by that Cannon of Relation and Illusion, and their ignorance of our Nature? Time is but Sequence, and a moment of Light outweigheth an Age of Darkness. What is Happiness but the Issue of the Harmony of our Consciousness with our Truth, and the Conformity of Will with Action? To the Initiate is Certainty of his Fulfilment, which to the Profane is but the Effect of Hazard, and he feareth to lose what he loveth, or thinketh he loveth. But we, loving only in Light, suffer not by Fear or by Bereavement, because to us every Event is Welcome, being right, necessary and proper to our particular Path. The Knowledge of this one Matter is the End of Dread and of Regret; make it the Governor of thy Mind, to rule its Pace, lest it hasten or lag by Stress of thine Environment. How this Attainment is possible for all Mankind, since it

asketh but Resolution of Complexities that already exist; so that this true Wisdom and Happiness cometh by the Acceptance of our Law, and its Use is the Key to all locked Doors of the Mind, and the Reconcilement of every Contention. O my Son, in the Promulgation of the Law lieth the Reward of our Chief Work, the making whole of Mankind from the Conscience of Sin which divideth him, and afflicteth his Spirit.

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{Gamma }{theta } DE PACE PERFECTA.

O my Son, is it not a marvel, this Light whereof we are the Quintessence and the Seed? By it are we made Whole, dissolved in the Body and in the Soul of Our Lady Nuith even as Her Lord Hadith, so that the Gnostic Sacrament of the Cosmos is perpetually Elevated before us. We behold all that is and comprehend its Mystery, and its Order in this High Mass eternally celebrated among us, acknowledging the Perfection of the Rite, neither confusing the Parts thereof, nor discriminating in Worship between them. So unto us is every Phenomenon a Shew of Godliness, proceeding continually in a Pageant that returneth unto itself, identical in the Phase of Naught as of Many, but whirling in the Orgia of Ineffable Holiness as it were a Dance that weaveth Figures of Beauty in Variety inexhaustible. Shall the Initiate bestir him, to better so prime a Perfection? Nay, this Will that was his is

accomplished; he hath attained the Summit; so without Hope or Fear he abideth, and leaveth his Vehicle of Illusion and Magical Engine, that is, as Man say, his Body and Mind, to work out their Ritual of Change without his interference. O my son, ask not to what End! As it is written in "The Book of" "the Heart Girt with the Serpent", concerning the Boy and the Swan: is there not joy ineffable in this aimless Winging?

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{Gamma }{iota } DE MORTE.

Thou hast made Question of me concerning Death, and this is my Opinion, of which I say not: this is the Truth. First in the Temple called Man is the God, his Soul, or Star, individual and eternal, but also inherent in the Body of Our Lady Nuith. Now this Soul, as an Officer in the High Mass of the Cosmos, taketh on the Vesture of his Office, that is, inhabiteth a Tabernacle of Illusion, a Body and Mind. And this Tabernacle is Subject to the Law of Change, for it is complex, and diffuse reacting to every Stimulus or Impression. If then the mind be attached constantly to the Body, Death hath no Power to decompose it wholly, but a decaying Shell of the dead Man, his Mind holding together for a little his Body of Light, haunteth the Earth, seeking a new Tabernacle (in its Error that feareth Change) in some other Body. These Shells are broken away utterly from the Star that did enlighten them,

and they are Vampires, obsessing them that adventure themselves into the Astral World without Magical Protection, or invoke them, as do the Spiritists. For by Death is Man released only from the Gross Body, at the first, and is complete otherwise upon the Astral Plane, as he was in his Life. But this Wholeness suffereth Stress, and its Gidrirs are loosened, the weaker first and after that the stronger.

{Gamma }{\lambda } DE ADEPTIS R. C. ESCATOLOGIA.

consider now in this Light what shall come to the Adept, to him that hath aspired constantly and firmly to his Star, attuning the Mind unto the Musick of its Will. In him, if his Mind be knit perfectly together is itself, and conjoined with the Star, is so strong a Confection that it breaketh away easily not only from the Gross Body, but the fine. It is this Fine Body which bindeth it to the Astral, as did the Gross to the Material World so then it accomplisheth willingly the Sacrament of a second Death and leaveth the Body of Light. But the Mind, cleaveth closely, by Right of its Harmony, and Might of its Love, to its Star, resisteth the Ministers of Disruption, for a Season, according to its Strength. Now, if this Star be of those that are bound by the Great Oath, incarnating without Remission because of Delight in the Cosmic Sacrament, it seeketh a new Vehicle in the appointed Way, and

indwelleth the Foetus of a Child, and quickeneth it. And if at this Time the mind of its Former Tabernacle yet cling to it, then is there Continuity Character, and it may be Memory between the two Vehicles. This is, briefly and without Elaboration, the Way of Asar in Amenti, according to mine Opinion, of which I say not: This is the Truth.

{Gamma }{\mu } DE NUPTIIS SUMMIS.

Now then to this Doctrine, o my Son, add thou that which thou hast learned in "The Book of the Law", that Death is the Dissolution in the Kiss of Our Lady Nuith. This is a true Consonance as of Bass with Treble for here is the Impulse that setteth us to Magick, the Pain of the Conscious Mind. Having then Wit to find the Cause of this Pain in the Sense of Separation, and its Cessation by the Union of Live, it is the

Summit of our Holy Art to present the whole Being of our Star to Our Lady in the Nuptial of our Bodily Death. We are then to make our whole Engine the true and real Appurtenance of our Force, without Leak, or Friction, or any other Waste or Hindrance to its Action. Thou knowest well how an Horse, or even a Machine propelled by a Man's feet, becometh as it were as Extension of the Rider, though his Skill and Custom. Thus let thy Star have profit of thy Vehicle, assimilating it, and

sustaining it, so that it be healed of its Separation, and this even in Life, but most especially in Death. Also thou oughtest to increase thy Vehicle in Mass by true Growth in Balance, that thou be a Bridegroom comely and wellfavoured, a Man of might, and a Warrior worthy of the Bed of so divine a Dissolution.

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{Gamma }{nu } DE ARTE VOLUPTATE DILEMMA GUAEDAM.

There is a certain Objection, o my Son, to our Thesis concerning Will that it should flow freely in its Way: namely that for such as I am it is well, because I am endowed by Nature with a Lust insatiable in any Kind, so that the Universe itself seemeth incapable to appease it. For I have poured myself out unceasingly, in Bodily Passion, and in Battles with Men, and with Wild Beasts, and with Mountains and Deserts, and in Poetry and other Writings of the Musick of mine Imagination, and in Books of our own Mysteries, and in Works Magical, and so forth, so that in Mine Age I am become verily a Slave to mine own Genius and my Law is that unless I sleep or create, my Soul is sick, and fain to claim the Reward and the Recreation of my Death. But (I hear thee say it) this is not the Case of All, or even of many Men; but their Act of Will is satisfied easily at its first Guerdon. Should not

then their Wisdom be to resist themselves for a Space, as Water heaped up by a Dam gathereth Force, and Hunger feedeth upon Abstinence? Also, there is that which I have written in a former Chapter of the right Use of Discipline; and thirdly,

this free Flowing is without Subtlety of Art, as it were an Harlot that plucketh Men by the Sleeve.

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{Gamma }{xi } DE HOC MODO DISSOLUTIO.

Here therefore will I write down the Answer to this Indictment of our Wisdom; that every Act of Will is to be made in its Perfection, which State is to be attained according to these Conditions: first, those of its own Law; second, those of its Environment. Judge thine own Case individually, each as it pleadeth; for there is no Cannon or Code, since every Star hath its own Law diverse from every other. Now there is the Restraint of Conflict which is Impotence and Disruption; the Restraint of Discipline is a Fortification of the Will by Repose and by Preparation, as a Conqueror resteth his Armies, and feedeth them, and looketh to their Furniture and to their Spirit, before he joineth the Battle. Also, there is the Restraint of Art, which includeth that other of Discipline, and its Nature is to adorn the Will and to admire its Strength and its Beauty, and to enjoy its Victory by Anticipation in

full Confidence, not fearful of Time that robbeth them that are ignorant concerning him, how he is but Mirage and Illusion, incapable to besiege the Fortress of the Soul. Work thou thy Will, as I said aforetime by the Mouth of Eliphaz Levi Zahed, knowing thyself Omnipotent, and thine Habitation Eternity. O my Son, attend well this Word, for it is an Heirloom, and a Ring of Ruby and Emerald in thine Inheritance.

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{Gamma }{omicron } DE COMEDIA, QUAE PAN DICTUR.

Subtler than the Serpent of Hermes, o my Son, is this Way of Restraint of Art, and thou shalt meet therein with the God Pan, and have him to thy Playmate. So shalt thou devise Comedy and Tragedy, as it were Settings for the Jewel of thy Will, to enhance the Beauty thereof, and to refine thy Pleasures. This is that which is written in "The Book of the" "Law": "... Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein! But exceed! exceed!" Thus thou mayst even toy with thy tamed Devil of Sin, and use the Pain thereof to sharpen the taste of thy Meat, being Adult, and thy Tongue keen to the Olive, and cloyed by the Sweet, while a Child is opposite to this in his Preference; or as a skilled Match of Love

aboundeth in Pinchings, Slappings, Bitings and the like, to intensify the Bout and to prolong it. But this is Risk and Peril unless thou be wholly Master, one in thy Will; for there is Poison in these dead Snakes, to destroy thee if thou lend them of thy Life by so little as one Doubt of thyself, as a Seed of Division.

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{Gamma }{pi } DE LUDO AMORIS.

In this Mystery of the Restraint of Art is also the Secret of Illusion. Why, sayest thou, hath not Our Lady Nuith her Will of Her Lord Hadith, and He of Her, and so all ended? But this is the Play of Her Love, that She veileth Her Beauty in the Robe of Illusion many-coloured, and evadeth Him in Sport, yea, and divorceth Him from the Embrace, weaving new Modesties and allurements in Her Dance. Now, o my Son, the full Comprehension of this Arcanum is the Fruit of Contemplation, if this be prepared by the Experience of this Art in thine own Case. But to them that understand not, and have Grief and Separation, being deceived by this Play so that they deem it the Division of Hate, She can but speak in Simplicity by that Word written in "The Book of the Law": "To me!" For until thou love, the Play of Love is but Emptiness; and its cruelty is Cruelty indeed, except thou know it to be but a Sauce to wet

Appetite, and to give Emphasis of Contrast, as a Painter dimmeth the Light by Cunning of his Shadows. But all this Delight that thou mayst have of the Universe both in its Veils and in its Nakedness is a Reward of thine Attainment of Truth, and followeth after it. Nor canst thou comprehend this Doctrine by Mind, for the Division in thee crieth aloud in its Agony, denying it, unless thou be wholly Initiate.

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{Gamma }{koppa } DE GAUDIO STUPRI.

O my Son, this Sin itself that is our Disease is but Misunderstanding of the Art of Love of Our Lady Nuith. Yea, verily, it is all a Trick of Her Wit, and a Device of Her Delight, that Sin should appear, and also (Mark thou well!) the Misapprehension of its Nature. Therefore the Pain of any Sinner in his Division and His Separation is to Her a little Spasm of Pleasure. But as for him, let him apprehend this Doctrine, and dissolve himself in Her Love. Thou then, being Initiate and Illuminated in this Truth, mayst accept thine own Sorrow, or rather that of thy Vehicle, as Lackey to the Joy that thou hast in thy True Self, the Star among the Stars of

Her Body. The Adept of our Art is not compassionate concerning Sin, in his own Vehicle or another's, unless the Healing thereof were proper to his Will, for he is aware of the whole Truth of the Matter. So goeth he upon his Way, and

tighteneth not a Rein upon the Horses of the Universe, but is content, beholding the Speed of their Course. Verily, o my Son, it is well written in the Book of the Magus that it is the Curse of my Grade that I must needs preach my Law unto Men. For I am afflicted in my Tabernacle on this Count, but in my Self, I rejoice, and join in the Laughter of Her love.

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{Gamma }{rho } DE CAECITIA PHILOSOPHORUM ANTIQUORUM.

Behold, how comfortable is this thy Wisdom, wherein I have resolved every Conflict soever that is or that can be, even in all dimensions, that Antagonism of Things no less than their Limitations. I have said: Evil be thou my Good; for it is the Magical Mirror of Our Astarte and the Caduceus of our Hermes. Now this was the Error of Elder Philosophers, that perceiving Changeful Duality as the Cause of Sorrow, they sought the Reconcilement in Unity and in Stability. But I shew thee the Universe as the Body of Our Lady Nuith, who is None and Two, with Hadith Her Lord as the Alternator of those Phases. This Universe is then a perpetual By-coming, the Vessel of every Permutation of infinity, wherein every Phenomenon is a Sacrament, Change being the act of Love, and Duality the Condition prodromal to that Act even as an Axe must be taken back from a Cedar that it may deliver its Stroke. The Error

therefore of thee Philosophers lay in their false Assumption that Bliss, Knowledge and Being (the Qualities of their Changeless Unity) could be States. O my Son, how pitiful is their Beggary, these Paupers of Sense and of Experience and of Observation! The Emptiness of their Bellies was it that bred Phantoms of Ideal, so that they sought Joy by a crude Denial of what Truth (or rather, Fact) they had perceived concerning the Universe, so that they set up an Idol of Death for their

God, in very Rage of Hatred against the Sum of their own
Selves.

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{Gamma }{sigma } DE HERESIA MANICHAEA.

These Philosophers, or shall I not say Misosophers and Pseudo-Sophists, have been hard put to it to explain the Mystery of the Existence of their Evil. They have cried, frothing with Words, the Evil is Illusion. But if so, that Illusion is Evil, whence came it, and to what End? If their Devil created it, who created that Devil? All their contention resolveth to this Dilemma of Change in a Changeless, Falsity in a True, Hate in a Loving, Weakness in an Almighty, Duality in a Simple, Being as they define their God. Nor do they see that they restrict their God (whom yet they would have to be All) by admitting Opposites to this Nature, ever when they sum these Opposites as Illusion, since Illusion is the Denial of His Truth. But the Indians, seeing this, seek Escape by denying all Duality soever to their God, or True State, I speak of Parabrahaman and of Nibbana, thus in

any Reality of Thought rather denying Him or It than destroying Illusion. But in our Light we have no Need of any Denial, and accept all, yea Illusion itself, discriminating only in our Minds between Phenomena by Comparison with some convenient Standard, for the Purpose of maintaining the Order of our Conceptions in Respect of the Relation of any Being with its Environment.

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{Gamma }{tau } DE VERITATE RERUM.

So do thou apprehend this Wisdom, o my Son, laying it to thine Heart, as a Mistress, and hiding it in the Treasury of thy Mind as a Jewel of Enlightenment. Consider a Dream, how it is unreal in Respect of thine Experience of the Objects of thy Waking Sense, but real also, both as it did in Fact impress thy Mind, and as it did express some Hunger of thy Secret Nature, as I have already shewed in this Letter. Consider the Play of the Chess, how its Law hath made for itself a Language and a Literature, yet it is but an arbitrary invention; without impinging (save as it operateth though Pleasure and interest upon Minds) on any other Sphere soever of the Universe. Equally, Things called (vulgarly) Real and Material exist in the Universe of our Consciousness only by the Apprehension of their Images in mind through Sense; as, how is Colour Real or Material to a blind man or a Law

mathematical true to a man that is imbecile or demented? All things therefore exist in one form or another; but the Reality of any, though in itself absolute, is in regard of its Relation with any other thing dependent upon the Intercourse and Language between them, conscious or unconscious. Consider Azote, that hath eight Four Parts in Five of the Air, how it is not real to the Perception of any human Sense, but yet most real to our Lungs, diluting the Oxigen, by whose Love we were else violently combust.

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{Gamma }{upsilon } DE APHORISMO UBI DICO: OMNIA SUNT.

My son, long did I await thee, yearning, and with Price and Great Gladness did I bid thee Welcome to my City of the

Pyramids, under the Night of Pan. Now then in my dear Love of thee will I reveal this Secret of Wisdom which I wrote occultly in my last Chapter, in these Words: All Things Exist. Considered by right Understanding, this is to deny that there is anything imaginable or unimaginable which doth not exist. That is, the Body of Our Lady Nuith hath no Limit, and there is no void that She filleth not with the Variety and Beauty of Her Stars in Her Space. Nor is there any one Law of her Nature, but in Her are all Laws, so that each Thing or each Truth that thou perceiveth is as it were one Gesture of Her Dance. Shut up the Book of thy Questions, o my Son, concerning nature, Her Way, Her Origin, or Her Purpose, except in those Matters which concern thee and thine own Orbit, o

thou Star, begotten of my Loins in my Lust of Hilarion, the Golden Rose, mystic and Joyous, the Lily of a Thousand Petals and One Petal, subtle and perverse, that thou mightest fulfil this Work of a Magus which I cam to accomplish, robing myself in Flesh of man, as was my Nature and the Will of my Nature, the Name of my Star that flameth in the Body of Nuith our Lady.

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{Gamma }{phi } DE RATIONE HUIUS EPISTOLAE SCRIBENDAE.

Behold, I draw unto the End of this Discourse of Wisdom, as a Ship that hath adventured upon Ocean, from whose mast the Watcher espieth in the Dimness of the Horizon a Point of Snow, being the Peak of a great Mountain that is Guardian of the Harbour, the Term of that Voyage. So now do I commit thee wholly unto thyself, for I exist not in thine Universe, save in my Relation with thee, wherefore this Part of me is in Truth thou rather than I. Yet do thou treasure this Letter, for it is mine especial Gift, and hath Radiance of the Light of my Wisdom, and flameth, being the Blood of my Love of thee and of Mankind. Also, it is the Word of my Will, the Charter of the Liberty of my Soul, and thine, and that of every Man, and every Woman; for we are Stars, O my Son, for many Days was I silent, until thou wast fearful lest thou hadst, by Ignorance or by Inadvertance, enkindled the Fire of my Wrath.

But I spake not, because I knew in my Wisdom that thou must pass a certain Ordeal of thine Initiation by thine own Virtue. For this Cause I held aloof; but in my Love I made a Beginning of this Letter, beholding thy triumph beforehand; and with Prescience, divining thy next Need, that is to say, this Book of the Words of my Wisdom.

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{Gamma }{chi } DE NATURA HUIUS EPISTOLAE.

O my Son, in this Letter have I written the Name of my own Nature, its Law, its Quality, its Will and its Appurtenance or Ornament. For it is the Child of my Love toward thee, and the Expression through mine Art of my Will so far as that regardeth thee. Now every Child is made of the Essence of his Father, so that every Creation is a Likeness or image of the Creator, but modified by the Mother, that is to say, the Material whereon he begetteth it. So then this Letter is a Projection of mine own Star in a Mirror, to wit, mine Idea in thy Regard; and it shall be unto thee as a clear Vision of thy Father, and of the Word of the Aeon that he hath uttered unto Man. But also, because this Word is the Formula of the Aeon, that is the Law of its Changes or Phenomena, the Equation that expresth its Energy and its Motion, it shall serve every Man in his Measure as a Text-Book or Comment upon the Theorick and Praxis of Magick. By it may he discover his true Nature, and

its Will, and apply his Force and his Intelligence to the right Fulfilment thereof. It shall be a beacon to enlighten him, to comfort him, and to direct him; and it shall be a Witness and Memorial of my Word and of my Work, as of mine Attainment unto Wisdom.

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{Gamma }{psi } DE MODO QUO HAEC EPISTOLAM SCRIPSI.

There is not one Word in this Letter that is not writ with mine own Hand and Style, slowly and heedfully (as is contrary with my custom) being the Fruit of the Tree of my Mediation, well-ripened by the Sun of mine Illumination. With much Toil have I done this, being oftentimes seated without Motion save of the Hands, while Earth rolled from Twilight unto Twilight, so that my Body became cold and rigid, even as is a Corpse. Also, in the Intervals of this Scripture, have I been given to Contemplation and to Works of High Magick, notably the Mass of the Holy Ghost, in the Concentration of my Will to impart this Wisdom unto thee, and to reveal the Mysteries of Truth. Now of all these this is the Root, that Truth is not fixed with the Rigour of Death, but vital with Lust of Change, and enflamed with the Love of its opposite. Thus even Falsehood is not alien to Truth, for the Perfection of Nature

comprehendeth all. But all these Things are written in "The" "Book of the Law", after which do I limp painfully; afar off, upon the poor Crutch of mine Understanding of its Word; yea, I am well assured that in that Book are writ all Things soever; but we, being mostly without Wit are not able to distinguish them. For the Stature of Aiwass is beyond our Measure, seeing that he was able to comprehend the whole Mystery of Nuith and of Hadith, and yet to declare Their Message in the Language of Man.

{Gamma }{omega } DE SAPIENTIA ET STULTITIA.

O my Son, in this the Colophon of my Epistle will I recall the Title and Superscription thereof; that is, "The Book of" "Wisdom or Folly". I proclaim Blessing and Worship to Nuith Our Lady and Her Lord Hadith, for the Miracle of the Anatomy of the Child Ra-Hoor-Khuit, as it is shewn in the Design Minutum Mundum, the Tree of Life. For though Wisdom be the Second Emanation of his Essence, there is a Path to separate and to join them, the Reference thereof being Aleph, that is One indeed, but also an Hundred and Eleven in his full Orthography; to signify the Most Holy Trinity, and by Metathesis it is Thick Darkness, and Sudden Death. This is also the Number of AUM, which is AMOUN, and the Root-Sound of OMNE, or, in Greek, PAN, and it is a Number of the Sun. Yet is the Atu of Thoth that correspondeth thereunto marked with ZERO, and its Name is MAT, whereof I have spoken formerly, and

its Image is the Fool. O my Son, gather thou all these Limbs together in One Body, and breathe upon it with thy Spirit, that it may live; then do thou embrace it with Lust of thy Manhood, and go in unto it, and know it; so shall ye be One Flesh. Now at last in the Reinforcement and Ecstasy of this Consummation thou shalt witness by what Inspiration thou didst choose thy Name in the Gnosis, I mean PARZIVAL, "der reine Thor", the True Knight that won Kingship in Monsalvat, and made whole the Wound of Amfortas, and ordered Kundry to right Service, and regained the Lance, and revived the Miracle of the Sangral; yea

also upon himself did he accomplish his Work in the End: "Hochsten Heiles Wunder! Erlösung dem Erlöser !" This is the last Word of the Song that thine Uncle Richard Wagner made for Worship of this Mystery. Understand thou this, o my son, as I take leave of thee in this Epistle, that the Summit of Wisdom is the opening of the Way that leadeth unto the Crown and Essence of all, to the Soul of the Child Horus, the Lord of the Aeon. This Way is the Path of the Pure Fool. Amoun.

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And who is this Pure Fool? Lo, in the Sagas of Old Time,
Legend of Scald, of Brad, of Druid, cometh He not in Green
Like Spring? O thou Great Fool, thou Water that art Air, in
whom all Complex is resolved! Yes, thou in ragged Raiment,
with the Staff of Priapus and the Wineskin! thou standest up
on the Crocodile, like Hoor-pa-Kraat; and the Great Cat
leapeth upon thee! Yea, and more also I have known Thee who
Thou art, Bacchus Diphues, none and two, in thy Name I A O !
Now at the End of all do I come to the Being of Thee, beyond
By-coming, and I cry aloud my Word, as it was given unto Man
by thine Uncle Alcofribas Masior, the Oracle of the Bottle of
BACBUC, and this Word is T R I N C.

Love is the law, love under will.

666.

AN X I V

{Sun} in {Aries}
{Moon} in {Aries}

Original key entry Bill Heidrick, T.G. of O.T.O.
Extracted from EQ-I-1.AS1 by Fr. Nachash

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O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

THE SOLDIER AND THE
HUNCHBACK:
! AND ?

"Expect seven misfortunes from the cripple, and forty-two
from the one-eyed man; but when the hunchback comes, say
'Allah our aid.'"

ARAB PROVERB

I

INQUIRY. Let us inquire in the first place: What is Scepticism? The word means looking, questioning, investigating. One must pass by contemptuously the Christian liar's gloss which interprets "sceptic" as "mock"; though in a sense it is true for him, since to inquire into Christianity is assuredly to mock at it; but I am concerned to intensify the etymological connotation in several respects. First, I do not regard mere incredulity as necessary to the idea, though credulity is incompatible with it. Incredulity implies a prejudice in favour of a negative conclusion; and the true sceptic should be perfectly unbiassed.

Second, I exclude "vital scepticism." What's the good of anyfink? expects (as we used to learn about "nonne?") the answer, "Why nuffink!" and again is prejudiced. Indolence is no virtue in a questioner. Eagerness, intentness, concentration, vigilance --- all these I include in the connotation of "sceptic." Such questioning as has been called "vital scepticism" is but a device to avoid true questioning, and therefore its very antithesis, the devil disguised as an angel of light.

[Or "vice versf", friend, if you are a Satanist; 'tis a matter of words --- words --- words. You may write "x" for "y" in your equations, so long as you consistently write "y" for "x". They remain unchanged --- and unsolved. Is not all our "knowledge" an example of this fallacy of writing one unknown for another, and then crowing like Peter's cock?]

I picture the true sceptic as a man eager and alert, his deep eyes glittering like sharp swords, his hands tense with effort as he asks, "What does it matter?"

I picture the false sceptic as a dude or popinjay, yawning, with dull eyes, his muscles limp, his purpose in asking the question but the expression of his slackness and stupidity.

This true sceptic is indeed the man of science; as Wells' "Moreau" tells us. He has devised some means of answering his first question, and its answer is another question. It is difficult to conceive of any question, indeed, whose answer does not imply a thousand further questions. So simple an inquiry as "Why is sugar sweet?" involves an infinity of chemical researches, each leading ultimately to the blank wall --- what is

matter? and an infinity of physiological researches, each (similarly) leading to the blank wall --- what is mind?

Even so, the relation between the two ideas is unthinkable; causality is itself unthinkable; it depends, for one thing, upon experience --- and what, in God's name, is experience? Experience is impossible without memory. What is memory? The mortar of the temple of the ego, whose bricks are the impressions. And the ego? The sum of our experience, may be. (I doubt it!) Anyhow, we have got values of "y" and "z" for "x", and the values of "x" and "z" for "y" --- all our equations are indeterminate; all our knowledge is relative, even in a narrower sense than is usually implied by the statement. Under the whip of the clown God, our performing donkeys the philosophers and men of science run round and round in the ring; they have amusing tricks: they are cleverly trained; but they get nowhere.

I don't seem to be getting anywhere myself.

II

A fresh attempt. Let us look into the simplest and most certain of all possible statements. "Thought exists", or if you will, "Cogitatur".

Descartes supposed himself to have touched bed-rock with his "Cogito," "ergo Sum."

Huxley pointed out the complex nature of this proposition, and that it was an enthymeme with the premiss "Omnes sunt, qui cogitant" suppressed. He reduced it to "Cogito;" or, to avoid the assumption of an ego, "Cogitatur."

Examining more closely this statement, we may still cavil at its form. We cannot translate it into English without the use of the verb to be, so, that, after all, existence is implied. Nor do we readily conceive that contemptuous silence is sufficient answer of the further query, "By whom is it thought?" The Buddhist may find it easy to image an act without an agent; I am not so clever. It may be possible for a sane man; but I should like to know more about his mind before I gave a final opinion.

But apart from purely formal objections, we may still inquire: Is this "Cogitatur" true?

Yes; reply the sages; for to deny it implies thought; "Negatur" is only a sub-section of "Cogitatur".

This involves, however, an axiom that the part is of the same nature as the whole; or (at the very least) an axiom that "A" is "A".

Now, I do not wish to deny that "A" is "A", or may occasionally be "A". But certainly "A is A" is a very different statement to our original "Cogitatur".

The proof of "Cogitatur", in short, rests not upon itself but upon the validity of our logic; and if by logic we mean (as we should mean) the Code of the Laws of Thought, the irritating sceptic will have many more remarks to make: for it now appears that the proof that "thought exists" depends upon the truth of that which is thought, to say no more.

We have taken "Cogitatur", to try and avoid the use of "esse;" but "A is A" involves that very idea, and the proof is fatally flawed.

"Cogitatur" depends on "Est;" and there's no avoiding it.

III

Shall we get on any better if we investigate this "Est" --- Something is --- Existence is --- HB:Heh HB:Yod HB:Heh HB:Aleph HB:Resh HB:Shin HB:Aleph HB:Heh HB:Yod HB:Heh HB:Aleph ?

What is Existence? The question is so fundamental that it finds no answer. The most profound meditation only leads to an exasperating sense of impotence. There is, it seems, no simple rational idea in the mind which corresponds to the word.

It is easy of course to drown the question in definitions, leading us

to further complexity --- but

"Existence is the gift of Divine Providence,"

"Existence is the opposite of Non-Existence,"

do not help us much!

The plain "Existence is Existence" of the Hebrews goes farther. It is the most sceptical of statements, in spite of its form. Existence is just existence, and there's no more to be said about it; don't worry! Ah, but there is more to be said about it! Though we search ourselves for a thought to match the word, and fail, yet we have Berkeley's perfectly convincing argument that (so far as we know it) existence must mean "thinking existence" or "spiritual existence".

Here then we find our "Est" to imply "Cogitatur;" and Berkeley's arguments are "irrefragable, yet fail to produce conviction" (Hume) because the "Cogitatur;" as we have shown, implies "Est".

Neither of these ideas is simple; each involves the other. Is the division between them in our brain a proof of the total incapacity of that organ, or is there some flaw in our logic? For all depends upon our logic; not upon the simple identity "A is A" only, but upon its whole structure from the question of simple propositions, enormously difficult from the moment when it occurred to the detestable genius that invented "existential import" to consider the matter, to that further complexity and contradiction, the syllogism.

IV

"Thought is" appears then (in the worst case possible, denial) as the conclusion of the premisses:

There is denial of thought.

(All) Denial of thought is thought.

Even formally, 'tis a clumsy monster. Essentially, it seems to involve a great deal beyond our original statement. We compass heaven and earth to make one syllogism; and when we have made it, it is tenfold more the child of mystery than ourselves.

We cannot here discuss the whole problem of the validity (the surface-question of the logical validity) of the syllogism; though one may throw out the hint that the doctrine of distributed middle seems to assume a knowledge of a Calculus of Infinites which is certainly beyond my own poor attainments, and hardly impregnable to the simple reflection that all mathematics is conventional, and not essential; relative, and not absolute.

We go deeper and deeper, then, it seems, from the One into the Many. Our primary proposition depends no longer upon itself, but upon the whole complex being of man, poor, disputing, muddle-headed man! Man with all his limitations and ignorance; man --- man!

V

We are of course no happier when we examine the Many, separately or together. They converge and diverge, each fresh hill-top of knowledge disclosing a vast land unexplored; each gain of power in our telescopes opening out new galaxies; each improvement in our microscopes showing us life minuter and more incomprehensible. A mystery of the mighty spaces between molecules; a mystery of the ether-cushions that fend off the stars from collision! A mystery of the fulness of things; a mystery of the emptiness of things! Yet, as we go, there grows a sense, an instinct, a premonition --- what shall I call it? --- that Being is One, and Thought is One, and Law is One --- until we ask What is that One?

Then again we spin words --- words --- words. And we have got no

single question answered in any ultimate sense.

What is the moon made of?

Science replies "Green Cheese."

For our one moon we have now two ideas:

"Greenness," and "Cheese."

"Greenness" depends on the sunlight, and the eye, and a thousand other things.

"Cheese" depends on bacteria and fermentation and the nature of the cow.

"Deeper, even deeper, into the mire of things!"

Shall we cut the Gordian knot? shall we say "There is God"?

What, in the devil's name, is God?

If (with Moses) we picture Him as an old man showing us His back parts, who shall blame us? The great Question --- "any" question is the great question --- does indeed treat us thus cavalierly, the disenchanted Sceptic is too prone to think!

Well, shall we define Him as a loving Father, as a jealous priest, as a gleam of light upon the holy Ark? What does it matter? All these images are of wood and stone, the wood and stone of our own stupid brains! The Fatherhood of God is but a human type; the idea of a human father conjoined with the idea of immensity. Two for One again!

No combination of thoughts can be greater than the thinking brain itself; all we can think of God or say of Him, so long as our words really represent thoughts, is less than the whole brain which thinks, and orders speech.

Very good; shall we proceed by denying Him all thinkable qualities, as do the heathen? All we obtain is mere negation of thought.

Either He is unknowable, or He is less than we are. Then, too, that which is unknowable is unknown; and "God" or "There is God" as an answer to our question becomes as meaningless as any other.

Who are we, then?

We are Spencerian Agnostics, poor silly, damned Spencerian Agnostics! And there is an end of the matter.

VI

It is surely time that we began to question the validity of some of our data. So far our scepticism has not only knocked to pieces our tower of thought, but rooted up the foundation-stone and ground it into finer and more poisonous powder than that into which Moses ground the calf. These golden Elohim! Our calf-heads that brought us not out of Egypt, but into a darkness deeper and more tangible than any darkness of the double Empire of Asar.

Hume put his little ? to Berkeley's God-!; Buddha his ? to the Vedic Atman-! --- and neither Hume nor Buddha was baulked of his reward. Ourselves may put ? to our own ? since we have found no ! to put it to; and wouldn't it be jolly if our own second ? suddenly straightened its back and threw its chest out and marched off as !?

Suppose then we accept our scepticism as having destroyed our knowledge root and branch --- is there no limit to its action? Does it not in a sense stultify itself? Having destroyed logic by logic --- if Satan cast out Satan, how shall his kingdom stand?

Let us stand on the Mount, Saviours of the World that we are, and answer "Get thee behind me Satan!" though refraining from quoting texts or giving reasons.

Oho! says somebody; is Aleister Crowley here? --- Samson blinded and bound, grinding corn for the Philistines!

Not at all, dear boy!

We shall put all the questions that we can put --- but we may find a tower built upon a rock, against which the winds beat in vain.

Not what Christians call faith, be sure! But what (possibly) the forgers of the Epistles --- those eminent mystics! --- meant by faith. What I call Samadhi --- and as "faith without works is dead," so, good friends, Samadhi is all humbug unless the practitioner shows the glint of its gold in his work in the world. If your mystic becomes Dante, well; if Tennyson, a fig for his trances!

But how does this tower of Samadhi stand the assault of Question-time?

Is not the idea of Samadhi just as dependent on all the other ideas --- man, time, being, thought, logic? If I seek to explain Samadhi by analogy, am I not often found talking as if we knew all about Evolution, and Mathematics, and History? Complex and unscientific studies, mere straws before the blast of our hunchback friend!

Well, one of the buttresses is just the small matter of common sense.

The other day I was with Dorothy, and, as I foolishly imagined, very cosy: for her sandwiches are celebrated. It was surely bad taste on the part of Father Bernard Vaughan, and Dr. Torrey, and Ananda Metteyya, and Mr. G. W. Foote, and Captain Fuller, and the ghost of Immanuel Kant, and Mr. Bernard Shaw, and young Neuburg, to intrude. But intrude they did; and talk! I never heard anything like it. Every one with his own point of view; but all agreed that Dorothy was non-existent, or if existent, a most awful specimen, that her buns were stale, and her tea stewed; "ergo," that I was having a very poor time of it. Talk! Good God! But Dorothy kept on quietly and took no notice; and in the end I forgot about them.

Thinking it over soberly, I see now that very likely they were quite right: I can't prove it either way. But as a mere practical man, I intend taking the steamer --- for my sins I am in Gibraltar --- back to Dorothy at the earliest possible moment. Sandwiches of bun and German sausage may be vulgar and even imaginary --- it's the taste I like. And the more I munch, the more complacent I feel, until I go so far as to offer my critics a bite.

This sounds in a way like the "Interior Certainly" of the common or garden Christian; but there are differences.

The Christian insists on notorious lies being accepted as an essential part of his (more usually her) system; I, on the contrary, ask for facts, for observation. Under Scepticism, true, one is just as much a house of cards as the other; but only in the philosophical sense.

Practically, Science is true; and Faith is foolish.

Practically, $3 \times 1 = 3$ is the truth; and $3 \times 1 = 1$ is a lie; though, sceptically, both statements may be false or unintelligible.

Practically, Franklin's method of obtaining fire from heaven is better than that of Prometheus or Elijah. I am now writing by the light that Franklin's discovery enabled men to use.

Practically, "I concentrated my mind upon a white radiant triangle in whose centre was a shining eye, for 22 minutes and 10 seconds, my attention wandering 45 times" is a scientific and valuable statement. "I prayed fervently to the Lord for the space of many days" means anything or nothing. Anybody who cares to do so may imitate my experiment and compare his result with mine. In the latter case one would always be wondering what "fervently" meant and who "the Lord" was, and how many days made "many."

My claim, too, is more modest than the Christian's. He (usually she) knows more about my future than is altogether pleasant; I claim nothing absolute from my Samadhi --- I know only too well the worthlessness of single-handed observations, even on so simple a matter as a boiling-point determination! --- and as for his (usually her) future, I content myself with mere common sense about the probable end of a fool.

So that after all I keep my scepticism intact --- and I keep my Samadhi intact. The one balances the other; I care nothing for the vulgar brawling of these two varlets of my mind!

VII

If, however, you would really like to know what might be said on the soldierly side of the question, I shall endeavour to oblige.

It is necessary if a question is to be intelligibly put that the querent should be on the same plane as the quesited.

Answer is impossible if you ask: Are round squares triangular? or Is butter virtuous? or How many ounces go to the shilling? for the "questions" are not really questions at all.

So if you ask me Is Samadhi real? I reply: First, I pray you, establish a connection between the terms. What do you mean by Samadhi?

There is a physiological (or pathological; never mind now!) state which I call Samadhi; and that state is as real --- in relation to man --- as sleep, or intoxication, or death.

Philosophically, we may doubt the existence of all of these; but we have no grounds for discriminating between them --- the Academic Scepticism is a wholesale firm, I hope! --- and practically, I challenge you to draw valid distinctions.

All these are states of the consciousness of man; and if you seek to destroy one, all fall together.

VIII

I must, at the risk of appearing to digress, insist upon this distinction between philosophical and practical points of view, or (in Qabalistic language) between Kether and Malkuth.

In private conversation I find it hard --- almost impossible --- to get people to understand what seems to me so very simple a point. I shall try to make it exceptionally clear.

A boot is an Illusion.

A hat is an illusion.

"Therefore," a boot is a hat.

So argue my friends, not distributing the middle term.

But this argue I.

All boots are illusions.

All hats are illusions.

"Therefore" (though it is not a syllogism), all boots and hats are illusions.

I add:

To the man in Kether no illusions matter.

"Therefore:" To the man in Kether neither boots nor hats matter.

In fact, the man in Kether is out of all relation to these boots and hats.

You, they say, claim to be a man in Kether (I don't). Why then, do you not wear boots on your head and hats on your feet?

I can only answer that I the man in Kether ('tis but an argument) am out of all relation as much with feet and heads as with boots and hats. But why should I (from my exalted pinnacle) stoop down and worry the headed and footed gentleman in Malkuth, who after all doesn't exist for me, by these drastic alterations in his toilet? There is no distinction whatever; I might easily put the boots on his shoulders, with his head on one foot and the hat on the other.

In short, why not be a clean-living Irish gentleman, even if you do have insane ideas about the universe?

Very good, say my friends, unabashed, then why not stick to that? Why glorify Spanish gipsies when you have married a clergyman's daughter?

Why go about proclaiming that you can get as good fun for eighteenpence as usually costs men a career?

Ah! let me introduce you to the man in Tiphereth; that is, the man who is trying to raise his consciousness from Malkuth to Kether.

This Tiphereth man is in a devil of a hole! He knows theoretically all about the Kether point of view (or thinks he does) and practically all about the Malkuth point of view. Consequently he goes about contradicting Malkuth; he refuses to allow Malkuth to obsess his thought. He keeps on crying out that there is no difference between a goat and a God, in the hope of hypnotising himself (as it were) into that perception of their identity, which is his (partial and incorrect) idea of how things look from Kether.

This man performs great magic; very strong medicine. He does really find gold on the midden and skeletons in pretty girls.

In Abiegnus the Sacred Mountain of the Rosicrucians the Postulant finds but a coffin in the central shrine; yet that coffin contains Christian Rosencreutz who is dead and is alive for evermore and hath the keys of Hell and of Death.

Ay! your Tiphereth man, child of Mercy and Justice, looks deeper than the skin!

But he seems a ridiculous object enough both to the Malkuth man and to the Kether man.

Still, he's the most interesting man there is; and we all must pass through that stage before we get our heads really clear, the Kether-vision above the Clouds that encircle the mountain Abiegnus.

IX

Running and returning, like the Cherubim, we may now resume our attempt to drill our hunchback friend into a presentable soldier. The digression will not have been all digression, either; for it will have thrown a deal of light on the question of the limitations of scepticism.

We have questioned the Malkuth point of view; it appears absurd, be it agreed. But the Tiphereth position is unshaken; Tiphereth needs no telling that Malkuth is absurd. When we turn our artillery against Tiphereth, that too crumbles; but Kether frowns above us.

Attack Kether, and it falls; but the Yetziratic Malkuth is still there until we reach Kether of Atziluth and the Infinite Light, and Space, and Nothing.

So then we retire up the path, fighting rear-guard actions; at every moment a soldier is slain by a hunchback; but as we retire there is always a soldier just by us.

Until the end. The end? Buddha thought the supply of hunchbacks infinite; but why should not the soldiers themselves be infinite in number?

However that may be, here is the point; it takes a moment for a hunchback to kill his man, and the farther we get from our base the longer it takes. You may crumble to ashes the dream-world of a boy, as it were, between your fingers; but before you can bring the physical universe tumbling about a man's ears he requires to drill his hunchbacks so devilish well that they are terribly like soldiers themselves. And a question capable of shaking the consciousness of Samadhi could, I imagine, give long odds to one of Frederick's grenadiers.

It is useless to attack the mystic by asking him if he is quite sure Samadhi is good for his poor health; 'tis like asking the huntsman to be very careful, please, not to hurt the fox.

The ultimate Question, the one that really knocks Samadhi to pieces, is such a stupendous Idea that it is far more of a ! than all previous !'s whatever, for all its ? form.

And the name of that Question is Nibbana.

Take this matter of the soul.

When Mr. Judas McCabbage asks the Man in the Street why he believes in a soul, the Man stammers out that he has always heard so; naturally McCabbage has no difficulty in proving to him by biological methods that he has no soul; and with a sunny smile each passes on his way.

But McCabbage is wasted on the philosopher whose belief in a soul rests on introspection; we must have heavier metal; Hume will serve our turn, may be.

But Hume in his turn becomes perfectly futile, pitted against the Hindu mystic, who is in constant intense enjoyment of his new-found Atman. It takes a Buddha-gun to knock "his" castle down.

Now the ideas of McCabbage are banal and dull; those of Hume are live and virile; there is a joy in them greater than the joy of the Man in the Street. So too the Buddha-thought, Anatta, is a more splendid conception than the philosopher's Dutch-doll-like Ego, or the rational artillery of Hume.

This weapon, too, that has destroyed our lesser, our illusionary universes, ever revealing one more real, shall we not wield it with divine ecstasy? Shall we not, too, perceive the inter-dependence of the Questions and the Answers, the necessary connection of the one with the other, so that (just as $0 \times \infty$ is an indefinite) we destroy the absolutism of either ? or ! by their alternation and balance, until in our series ? ! ? ! ? ! ? ... ! ? ! ? ... we care nothing as to which may prove the final term, any single term being so negligible a quantity in relation to the vastness of the series? Is it not a series of geometrical progression, with a factor positive and incalculably vast?

In the light of the whole process, then, we perceive that there is no absolute value in the swing of the pendulum, thought its shaft lengthen, its rate grow slower, and its sweep wider at every swing.

What should interest us is the consideration of the Point from which it hangs, motionless at the height of things! We are unfavourably placed to observe this, desperately clinging as we are to the bob of the pendulum, sick with our senseless swinging to and fro in the abyss!

We must climb up the shaft to reach that point --- but --- wait one moment! How obscure and subtle has our simile become! Can we attach any true meaning to the phrase? I doubt it, seeing what we have taken for the limits of the swing. True, it may be that at the end the swing is always 360° so that the !-point and the ?-point coincide; but that is not the same thing as having no swing at all, unless we make kinematics identical with statics.

What is to be done? How shall such mysteries be uttered?

Is this how it is that the true Path of the Wise is said to lie in a totally different plane from all his advance in the path of Knowledge, and of Trance? We have already been obliged to take the Fourth Dimension to illustrate (if not explain) the nature of Samadhi.

Ah, say the adepts, Samadhi is not the end, but the beginning. You

must regard Samadhi as the normal state of mind which enables you to begin your researches, just as waking is the state from which you rise to Samadhi, sleep the state from which you rose to waking. And only from Sammasamadhi --- continuous trance of the right kind --- can you rise up as it were on tiptoe and peer through the clouds unto the mountains.

Now of course it is really awfully decent of the adepts to take all that trouble over us, and to put it so nicely and clearly. All we have to do, you see, is to acquire Sammasamadhi, and then rise on tiptoe. Just so!

But there there are the other adepts. Hard at him! Little brother, he says, let us rather consider that as the pendulum swings more and more slowly every time, it must ultimately stop, as soon as the shaft is of infinite length. Good! then it isn't a pendulum at all but a Mahalingam --- The Mahalingam of Shiva ("Namo Shivaya namaha Aum!") which is all I ever thought it was; all you have to do is to keep swinging hard --- I know it's hook-swinging! --- and you get there in the End. Why trouble to swing? First, because you are bound to swing, whether you like it or not; second, because your attention is thereby distracted from those lumbar muscles in which the hook is so very firmly fixed; third, because after all it's a ripping good game; fourth, because you want to get on, and even to

seem to progress is better than standing still. A treadmill is admittedly good exercise.

True, the question, "Why become an Aarahat?" should precede, "How become an Aarahat?" but an unbiassed man will easily cancel the first question with "Why not?" --- the How is not so easy to get rid of. Then, from the standpoint of the Aarahat himself, perhaps this "Why did I become an Aarahat?" and "How did I become an Aarahat?" have but a single solution!

In any case, we are wasting our time --- we are as ridiculous with our Aarahats as Herod the Tetrarch with his peacocks! We pose Life with the question Why? and the first answer is: To obtain the Knowledge and Conversation of the Holy Guardian Angel.

To attach meaning to this statement we must obtain that Knowledge and Conversation: and when we have done that, we may proceed to the next Question. It is no good asking it now.

"There are purse-proud, penniless ones who stand at the door of the tavern, and revile the guests."

We attach little importance to the Reverend Out-at-Elbows, thundering in Bareboards Chapel that the rich man gets no enjoyment from his wealth.

Good, then. Let us obtain the volume entitled "The Book of the Sacred Magick of Abramelin the Mage"; or the magical writings of that holy illuminated Man of God, Captain Fuller, and carry out fully their instructions.

And only when we have succeeded, when we have put a colossal ! against our vital ? need we inquire whether after all the soldier is not going to develop spinal curvature.

Let us take the first step; let us sing:

"I do not ask to see
The distant path; one step's enough for me."

But (you will doubtless say) I pith your ? itself with another ? : Why question life at all? Why not remain "a clean-living Irish gentleman" content with his handicap, and contemptuous of card and pencil? Is not the Buddha's goad "Everything is sorrow" little better than a currish whine? What do I care for old age, disease, and death? I'm a man, and a Celt at that. I spit on your snivelling Hindu prince, emasculate with debauchery in the first place, and asceticism in the second. A weak, dirty, paltry cur, sir, your Gautama!

Yes, I think I have no answer to that. The sudden apprehension of some vital catastrophe may have been the exciting cause of my conscious devotion to the attainment of Adeptship --- but surely the capacity was there, inborn. Mere despair and desire can do little; anyway, the first impulse of fear was the passing spasm of an hour; the magnetism of the path itself was the true lure. It is as foolish to ask me "Why do you adept?" as to ask God "Why do you pardon?" "C'est son m,tier."

I am not so foolish as to think that my doctrine can ever gain the ear of the world. I expect that ten centuries hence the "nominal Crowleians" will be as pestilent and numerous a body as the "nominal Christians" are to-day; for (at present) I have been able to devise no mechanism for excluding them. Rather, perhaps, should I seek to find them a niche in the shrine, just as Hinduism provides alike for those capable of the Upanishads and those whose intelligence hardly reaches to the Tantras. In short, one must abandon the reality of religion for a sham, so that the religion may be universal enough for those few who are capable of its reality to nestle to its breast, and nurse their nature on its starry milk. But we anticipate!

My message is then twofold; to the greasy "bourgeois" I preach discontent; I shock him, I stagger him, I cut away earth from under his feet, I turn him upside down, I give him hashish and make him run amok, I twitch his buttocks with the red-hot tongs of my Sadistic fancy -- until he feels uncomfortable.

But to the man who is already as uneasy as St. Lawrence on his silver grill, who feels the spirit stir in him, even as a woman feels, and sickens at, the first leap of the babe in her womb, to him I bring the splendid vision, the perfume and the glory, the Knowledge and Conversation of the Holy Guardian Angel. And to whosoever hath attained that height will I put a further Question, announce a further Glory.

It is my misfortune and not my fault that I am bound to deliver this elementary Message.

"Man has two sides; one to face the world with,
One to show a woman when he loves her."

We must pardon Browning his bawdy jest; for his truth is ower true! But it is your own fault if you are the world instead of the beloved; and only see of me what Moses saw of God!

It is disgusting to have to spend one's life jetting dirt in the face of the British public in the hope that in washing it they may wash off the acrid grease of their commercialism, the saline streaks of their hypocritical tears, the putrid perspiration of their morality, the dribbling slobber of their sentimentality and their religion. And they don't wash it! ...

But let us take a less unpleasing metaphor, the whip! As some schoolboy poet repeatedly wrote, his rimes as poor as Edwin Arnold, his metre as erratic and as good as Francis Thompson, his good sense and frank indecency a match for Browning!

"Can't be helped; must be done ---
So ..."

Nay! 'tis a bad, bad rime.

And only after the scourge that smites shall come the rod that consoles, if I may borrow a somewhat daring simile from Abdullah Haji of Shiraz and the twenty-third Psalm.

Well, I would much prefer to spend my life at the rod; it is wearisome and loathsome to be constantly flogging the tough hide of Britons, whom after all I love. "Whom the Lord loveth He chasteneth, and scourgeth every son that He receiveth." I shall really be glad if a few of you will get it over, and come and sit on daddy's knee!

The first step is the hardest; make a start, and I will soon set the hunchback lion and the soldier unicorn fighting for your crown. And they shall lie down together at the end, equally glad, equally weary; while sole and sublime that crown of thine (brother!) shall glitter in the frosty Void of the abyss, its twelve stars filling that silence and solitude with a music and a motion that are more silent and more still than they; thou shalt sit throned on the Invisible, thine eyes fixed upon That which we call Nothing, because it is beyond Everything attainable by thought, or trance, thy right hand gripping the azure rod of Light, thy left hand clasped upon the scarlet scourge of Death; thy body girdled with a snake more brilliant than the sun, its name Eternity; thy mouth curved moonlike in a smile, in the invisible kiss of Nuit, our Lady of the Starry Abodes; thy body's electric flesh stilled by sheer might to a movement closed upon itself in the controlled fury of Her love --- nay, beyond all these Images art thou (little brother!) who art passed from I and Thou, and He unto That which hath no Name, no Image. ...

Little brother, give me thy hand; for the first step is hard.

ALEISTER CROWLEY.

LIBER CL

{Book 150}

De Lege Libellum

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This Epistle first appeared in The Equinox III(1) (Detroit: Universal, 1919). The quotations are from Liber Legis--The Book of the Law.--H.B.

Preface

THE LAW

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

IN RIGHTEOUSNESS OF HEART come hither, and listen: for it is I, TO MEGA VHRION, who gave this Law unto everyone that holdeth himself holy. It is I, not another, that willeth your whole Freedom, and the arising within you of full Knowledge and Power.

Behold! the Kingdom of God is within you, even as the Sun standeth eternal in the heavens, equal at midnight and at noon. He riseth not: he setteth not: it is but the shadow of the earth which concealeth him, or the clouds upon her face.

Let me then declare unto you this Mystery of the Law, as it hath been made known unto me in divers places, upon the mountains and in the deserts, but also in great cities, which thing I speak for your comfort and good courage. And so be it unto all of you.

Know first, that from the Law spring four Rays or Emanations: so that if the Law be the centre of your own being, they must needs fill you with their secret goodness. And these four are Light, Life, Love, and Liberty.

By Light shall ye look upon yourselves, and behold All Things that are in Truth One Thing only, whose name hath been called No Thing for a cause which later shall be declared unto you. But the substance of Light is Life, since without Existence and Energy it were naught. By Life therefore are you made yourselves, eternal and incorruptible, flaming forth as suns, self-created and self-supported, each the sole centre of the Universe.

Now by the Light ye beheld, by Love ye feel. There is an ecstasy of pure Knowledge, and another of pure Love. And this Love is the force that uniteth things diverse, for the contemplation in Light of their Oneness. Know that the Universe is not at rest, but in extreme motion whose sum is Rest. And this understanding that Stability is Change, and Change Stability, that Being is Becoming, and Becoming Being, is the Key to the Golden Palace of this Law.

Lastly, by Liberty is the power to direct your course according to your Will. For the extent of the Universe is without bounds, and ye

are free to make your pleasure as ye will, seeing that the diversity of being is infinite also. For this also is the Joy of the Law, that no two stars are alike, and ye must understand also that this Multiplicity is itself Unity, and without it Unity could not be. And this is an hard saying against Reason: ye shall comprehend, when, rising above Reason, which is but a manipulation of the Mind, ye come to pure Knowledge by direct perception of the Truth.

Know also that these four Emanations of the Law flame forth upon all paths: ye shall use them not only in these Highways of the Universe whereof I have written, but in every By-path of your daily life.

Love is the law, love under will.

I

OF LIBERTY

IT IS OF LIBERTY that I would first write unto you, for except ye be free to act, ye cannot act. Yet all four gifts of the Law must in some degree be exercised, seeing that these four are one. But for the Aspirant that cometh unto the Master, the first need is freedom.

The great bond of all bonds is ignorance. How shall a man be free to act if he know not his own purpose? You must therefore first of all discover which star of all the stars you are, your relation to the other stars about you, and your relation to, and identity with, the Whole.

In our Holy Books are given sundry means of making this discovery, and each must make it for himself, attaining absolute conviction by direct experience, not merely reasoning and calculating what is probable. And to each will come the knowledge of his finite will, whereby one is a poet, one prophet, one worker in steel, another in jade. But also to each be the knowledge of his infinite Will, his destiny to perform the Great Work, the realization of his True Self. Of this Will let me therefore speak clearly unto all, since it pertaineth unto all.

Understand now that in yourselves is a certain discontent. Analyse well its nature: at the end is in every case one conclusion. The ill springs from the belief in two things, the Self and the Not-Self, and the conflict between them. This also is a restriction of the Will. He who is sick is in conflict with his own body: he who is poor is at odds with society: and so for the rest. Ultimately, therefore, the problem is how to destroy this perception of duality, to attain to the apprehension of unity.

Now then let us suppose that you have come to the Master, and that He has declared to you the Way of this attainment. What hindereth you? Alas! there is yet much Freedom afar off.

Understand clearly this: that if you are sure of your Will, and sure of your means, then any thoughts or actions which are contrary to those means are contrary also to that Will.

If therefore the Master should enjoin upon you a Vow of Holy Obedience, compliance is not a surrender of the Will, but a fulfilment thereof.

For see, what hindereth you? It is either from without or from within, or both. It may be easy for the strong-minded seeker to put his heel upon public opinion, or to tear from his heart the objects which he loves, in a sense: but there will always remain in himself many discordant affections, as also the bond of habit, and these also must he conquer.

In our holiest Book it is written: ``Thou hast no right but to do thy will. Do that, and no other shall say nay.'' Write it also in your heart and in your brain: for this is the key of the whole matter.

Here Nature herself be your preacher: for in every phenomenon of force and motion doth she proclaim aloud this truth. Even in so small a matter as driving a nail into a plank, hear this same sermon. Your nail must be hard, smooth, fine-pointed, or it will not move swiftly in the direction willed. Imagine then a nail of tinder-wood with twenty points--it is verily no longer a nail. Yet nigh all mankind are like unto this. They wish a dozen different careers; and the force which might have been sufficient to attain eminence in one is wasted on the others: they are null.

Here then let me make open confession, and say thus: though I pledged myself almost in boyhood to the Great Work, though to my aid came the most puissant forces in the whole Universe to hold me to it, though habit itself now constraineth me in the right direction, yet I have not fulfilled my Will: I turn aside daily from the appointed task. I waver. I falter. I lag.

Let this then be of great comfort to you all, that if I be so imperfect--and for very shame I have not emphasized that imperfection--if I, the chosen one, still fail, then how easy for yourselves to surpass me! Or, should you only equal me, then even so how great attainment should be yours!

Be of good cheer, therefore, since both my failure and my success are arguments of courage for yourselves.

Search yourselves cunningly, I pray you, analysing your inmost thoughts. And first you shall discard all those gross obvious hindrances to your Will: idleness, foolish friendships, waste employments or enjoyments, I will not enumerate the conspirators against the welfare of your State.

Next, find the minimum of daily time which is in good sooth necessary to your natural life. The rest you shall devote to the True Means of your Attainment. And even these necessary hours you shall consecrate to the Great Work, saying consciously always while at these Tasks that you perform them only in order to preserve your body and mind in health for the right application to that sublime and single Object.

It shall not be very long before you come to understand that such a life is the true Liberty. You will feel distractions from your Will as being what they are. They will no longer appear pleasant and attractive, but as bonds, as shames. And when you have attained this point, know that you have passed the Middle Gate of this Path. For you will have unified your Will.

Even thus, were a man sitting in a theatre where the play wearies him, he would welcome every distraction, and find amusement in any accident: but if he were intent upon the play, every such incident

would annoy him. His attitude to these is then an indication of his attitude towards the play itself.

At first the habit of attention is hard to acquire. Persevere, and you will have spasms of revulsion periodically. Reason itself will attack you, saying: how can so strict a bondage be the Path of Freedom?

Persevere. You have never yet known Liberty. When the temptations are overcome, the voice of Reason silenced, then will your soul bound forward unhampered upon its chosen course, and for the first time will you experience the extreme delight of being Master of Yourself, and therefore of the Universe.

When this is fully attained, when you sit securely in the saddle, then you may enjoy also all those distractions which first pleased you and then angered you. Now then will do neither any more: for they are your slaves and toys.

Until you have reached this point, you are not wholly free. You must kill out desire, and kill out fear. The end of all is the power to live according to your own nature, without danger that one part may develop to the detriment of the whole, or concern lest that danger should arise.

The sot drinks, and is drunken: the coward drinks not, and shivers: the wise man, brave and free, drinks, and gives glory to the Most High God.

This then is the Law of Liberty: you possess all Liberty in your own right, but you must buttress Right with Might: you must win Freedom for yourself in many a war. Woe unto the children who sleep in the Freedom that their forefathers won for them!

``There is no law beyond Do what thou wilt:'' but it is only the greatest of the race who have the strength and courage to obey it.

O man! behold thyself! With what pains wast thou fashioned! What ages have gone to thy shaping! The history of the planet is woven into the very substance of thy brain! Was all this for naught? Is there no purpose in thee? Wast thou made thus that thou shouldst eat, and breed, and die? Think it not so! Thou dost incorporate so many elements, thou art the fruit of so many aeons of labour, thou art fashioned thus as thou art, and not otherwise, for some colossal End.

Nerve thyself, then, to seek it and to do it. Naught can satisfy thee but the fulfilment of thy transcendent Will, that is hidden within thee. For this, then, up to arms! Win thine own Freedom for thyself! Strike hard!

II

OF LOVE

IT IS WRITTEN that ``Love is the law, love under will.'' Herein is an Arcanum concealed, for in the Greek Language Agaph, Love, is of the same numerical value as Velhma, Will. By this we understand that the Universal Will is of the nature of Love.

Now Love is the enkindling in ecstasy of Two that will to become One. It is thus an Universal formula of High Magick. For see now how all things, being in sorrow caused by dividuality, must of necessity will Oneness as their medicine.

Here also is Nature monitor to them that seek Wisdom at her breast: for in the uniting of elements of opposite polarities is there a glory of heat, of light, and of electricity. Thus also in mankind do we behold the spiritual fruit of poetry and all genius, arising from the seed of what is but an animal gesture, in the estimation of such as are schooled in Philosophy. And it is to be noted strongly that the most violent and divine passions are those between people of utterly unharmonious natures.

But now I would have you to know that in the mind are no such limitations in respect of species as prevent a man falling in love with an inanimate object, or an idea. For to him that is in any wise advanced upon the Way of Meditation it appears that all objects save the One Object are distasteful, even as appeared formerly in respect of his chance wishes to the Will. So therefore all objects must be grasped by the mind, and heated in the sevenfold furnace of Love, until with explosion of ecstasy they unite, and disappear, for they, being imperfect, are destroyed utterly in the creation of the Perfection of Union, even as the persons of the Lover and the Beloved are fused into the spiritual gold of Love, which knoweth no person, but comprehendeth all.

Yet since each star is but one star, and the coming together of any two is but one partial rapture, so must the aspirant to our holy Science and Art increase constantly by this method of assimilating ideas, that in the end, become capable of apprehending the Universe in one thought, he may leap forth upon It with the massed violence of his Self, and destroying both these, become that Unity whose name is No Thing. Seek ye all therefore constantly to unite yourselves in rapture with each and every thing that is, and that by utmost passion and lust of Union. To this end take chiefly all such things as are naturally repulsive. For what is pleasant is assimilated easily and without ecstasy: it is in the transfiguration of the loathsome and abhorred into The Beloved that the Self is shaken to the root in Love.

Thus in human love also we see that mediocrities among men mate with null women: but History teacheth us that the supreme masters of the world seek ever the vilest and most horrible creatures for their concubines, overstepping even the limiting laws of sex and species in their necessity to transcend normality. It is not enough in such natures to excite lust or passion: the imagination itself must be enflamed by every means.

For us, then, emancipated from all base law, what shall we do to satisfy our Will to Unity? No less a mistress than the Universe: no lupanar more cramped than Infinite Space: no night of rape that is not co-eval with Eternity!

Consider that as Love is mighty to bring forth all Ecstasy, so absence of Love is the greatest craving. Whoso is balked in Love suffereth indeed, but he that hath not actively that passion in his heart towards some object is weary with the ache of craving. And this state is called mystically ``Dryness.'' For this there is, as I believe, no cure but patient persistence in a Rule of life.

But this Dryness hath its virtue, in that thereby the soul is purged of those things that impeach the Will: for when the drouth is altogether perfect, then is it certain that by no means can the Soul be satisfied, save by the Accomplishment of the Great Work. And this is in strong souls a stimulus to the Will. It is the Furnace of Thirst that burneth up all dross within us.

But to each act of Will is a particular Dryness corresponding: and as Love increaseth within you, so doth the torment of His absence. Be this also unto you for a consolation in the ordeal! Moreover, the more fierce the plague of impotence, the more swiftly and suddenly is it wont to abate.

Here is the method of Love in Meditation. Let the Aspirant first practice and then discipline himself in the Art of fixing the attention upon any thing whatsoever at will, without permitting the least imaginable distraction.

Let him also practice the art of the Analysis of Ideas, and that of refusing to allow the mind its natural reaction to them, pleasant or unpleasant, thus fixing himself in Simplicity and Indifference. These things being achieved in their ripe season, be it known to you that all ideas will have become equal to your apprehension, since each is simple and each indifferent: any one of them remaining in the mind at Will without stirring or striving, or tending to pass on to any other. But each idea will possess one special quality common to all: this, that no one of any of them is The Self, inasmuch as it is perceived by The Self as Something Opposite.

When this is thorough and profound in the impact of its realization, then is the moment for the aspirant to direct his Will to Love upon it, so that his whole consciousness findeth focus upon that One Idea. And at the first it may be fixed and dead, or lightly held. This may then pass into dryness, or into repulsion. Then at last by pure persistence in that Act of Will to Love, shall Love himself arise, as a bird, as a flame, as a song, and the whole Soul shall wing a fiery path of music unto the Ultimate Heaven of Possession.

Now in this method there are many roads and ways, some simple and direct, some hidden and mysterious, even as it is with human love whereof no man hath made so much as the first sketches for a Map: for Love is infinite in diversity even as are the Stars. For this cause do I leave Love himself master in the heart of every one of you: for he shall teach you rightly if you but serve him with diligence and devotion even to abandonment.

Nor shall you take umbrage or surprise at the strange pranks that he shall play: for He is a wayward boy and wanton, wise in the Wiles of Aphrodite Our Lady His sweet Mother: and all His jests and cruelties are spices in a confection cunning as no art may match.

Rejoice therefore in all His play, not remitting in any wise your own ardour, but glowing with the sting of His whips, and making of Laughter itself a sacrament adjuvant to Love, even as in the Wine of Rheims is sparkle and bite, like as they were ministers to the High Priest of its Intoxication.

It is also fit that I write to you of the importance of Purity in Love. Now this matter concerneth not in any wise the object or the method of the practice: the one thing essential is that no alien element should intrude. And this is of most particular pertinence to

the aspirant in that primary and mundane aspect of his work wherein he establisheth himself in the method through his natural affections.

For know, that all things are masks or symbols of the One Truth, and nature serveth alway to point out the higher perfection under the veil of the lower perfection. So then all the Art and Craft of human love shall serve you as an hieroglyphic: for it is written that That which is above is like that which is below: and That which is below is like that which is above.

Therefore also doth it behoove you to take well heed lest in any manner you fail in this business of purity. For though each act is to be complete on its own plane, and no influence of any other plane is to be brought in for interference or admixture, for that such is all impurity, yet each act should in itself be so complete and perfect that it is a mirror of the perfection of every other plane, and thereby becometh partaker of the pure Light of the highest. Also, since all acts are to be acts of Will in Freedom on every plane, all planes are in reality but one: and thus the lowest expression of any function of that Will is to be at the same time an expression of the highest Will, or only true Will, which is that already implied in the acceptance of the Law.

Be it also well understood of you that it is not necessary or right to shut off natural activity of any kind, as certain false folk, eunuchs of the spirit, most foully teach, to the destruction of many. For in every thing soever inhereth its own perfection proper to it, and to neglect the full operation and function of any one part bringeth distortion and degeneration to the whole. Act therefore in all ways, but transforming the effect of all these ways to the One Way of the Will. And this is possible, because all ways are in actual Truth One Way, the Universe being itself One and One Only, and its appearance as Multiplicity that cardinal illusion which it is the very object of Love to dissipate.

In the achievement of Love are two principles, that of mastering and that of yielding. But the nature of these is hard to explain, for they are subtle, and are best taught by Love Himself in the course of the Operations. But it is to be said generally that the choice of one formula or the other is automatic, being the work of that inmost Will which is alive within you. Seek not then to determine consciously this decision, for herein true instinct is not liable to err.

But now I end, without further words: for in our Holy Books are written many details of the actual practices of Love. And those are the best and truest which are most subtly written in symbol and image, especially in Tragedy and Comedy, for the whole nature of these things is in this kind, Life itself being but the fruit of the flower of Love.

It is then of Life that I must needs now write to you, seeing that by every act of Will in Love you are creating it, a quintessence more mysterious and joyous than you deem, for this which men call life is but a shadow of that true Life, your birthright, and the gift of the Law of Thelema.

OF LIFE

SYSTOLE AND DIASTOLE: these are the phases of all component things. Of such also is the life of man. Its curve arises from the latency of the fertilized ovum, say you, to a zenith whence it declines to the nullity of death? Rightly considered, this is not wholly truth. The life of man is but one segment of a serpentine curve which reaches out to infinity, and its zeros but mark the changes from the plus to minus, and minus to plus, coefficients of its equation. It is for this cause, among many others, that wise men in old time chose the Serpent as the Hieroglyph of Life.

Life then is indestructible as all else is. All destruction and construction are changes in the nature of Love, as I have written to you in the former chapter proximate. Yet even as the blood in one pulse-throb of the wrist is not the same blood as that in the next, so individuality is in part destroyed as each life passeth; nay, even with each thought.

What then maketh man, if he dieth and is reborn a changeling with each breath? This: the consciousness of continuity given by memory, the conception of his Self as something whose existence, far from being threatened by these changes, is in verity assured by them. Let then the aspirant to the sacred Wisdom consider his Self no more as one segment of the Serpent, but as the whole. Let him extend his consciousness to regard both birth and death as incidents trivial as systole and diastole of the heart itself, and necessary as they to its function.

To fix the mind in this apprehension of Life, two modes are preferred, as preliminary to the greater realizations to be discussed in their proper order, experiences which transcend even those attainments of Liberty and Love of which I have hitherto written, and this of Life which I now inscribe in this my little book which I am making for you so that you may come unto the Great Fulfilment.

The first mode is the acquisition of the Magical Memory so-called, and the means is described with accuracy and clearness in certain of our Holy Books. But for nearly all men this is found to be a practice of exceeding difficulty. Let then the aspirant follow the impulse of his own Will in the decision to choose this or no.

The second mode is easy, agreeable, not tedious, and in the end as certain as the other. But as the way of error in the former lieth in Discouragement, so in the latter are you to be ware of False Paths. I may say indeed generally of all Works, that there are two dangers, the obstacle of Failure, and the snare of Success.

Now this second mode is to dissociate the beings which make up your life. Firstly, because it is easiest, you should segregate that Form which is called the Body of Light (and also by many other names) and set yourself to travel in this Form, making systematic exploration of those worlds which are to other material things what your own Body of Light is to your own material form.

Now it will occur to you in these travels that you come to many Gates which you are not able to pass. This is because your Body of Light is itself as yet not strong enough, or subtle enough, or pure enough: and you must then learn to dissociate the elements of that Body by a process similar to the first, your consciousness remaining in the

higher and leaving the lower. In this practice do you continue, bending your Will like a great Bow to drive the Arrow of your consciousness through heavens ever higher and holier. But the continuance in this Way is itself of vital value: for it shall be that presently habit herself shall persuade you that the body which is born and dieth within so little a space as one cycle of Neptune in the Zodiac is no essential of your Self, that the Life of which you are become partaker, while itself subject to the Law of action and reaction, ebb and flow, systole and diastole, is yet insensible to the afflictions of that life which you formerly held to be your sole bond with Existence.

And here must you resolve your Self to make the mightiest endeavours: for so flowered are the meadows of this Eden, and so sweet the fruit of its orchards, that you will love to linger among them, and to take delight in sloth and dalliance therein. Therefore I write to you with energy that you should not do thus to the hindrance of your true progress, because all these enjoyments are dependent upon duality, so that their true name is Sorrow of Illusion, like that of the normal life of man, which you have set out to transcend.

Be it according to your Will, but learn this, that (as it is written) they only are happy who have desired the unattainable. It is then best, ultimately, if it be your Will to find alway your chiefest pleasure in Love, that is, in Conquest, and in Death, that is, in Surrender, as I have written to you already. Thus then you shall delight in these delights aforesaid, but only as toys, holding your manhood firm and keen to pierce to deeper and holier ecstasies without arrest of Will.

Furthermore, I would have you to know that in this practice, pursued with ardour unquenchable, is this especial grace, that you will come as it were by fortune into states which transcend the practice itself, being of the nature of those Works of Pure Light of which I will to write to you in the chapter following after this. For there be certain Gates which no being who is still conscious of dividuality, that is, of the Self and not-Self as opposites, may pass through: and in the storming of those Gates by fiery assault of lust celestial, your flame will burn vehemently against your gross Self, though it be already divine beyond your present imagining, and devour it in a mystical death, so that in the Passing of the Gate all is dissolved in formless Light of Unity.

Now then, returning from these states of being, and in the return also there is a Mystery of Joy, you will be weaned from the Milk of Darkness of the Moon, and made partaker of the Sacrament of Wine that is the blood of the Sun. Yet at the first there may be shock and conflict, for the old thought persists by force of its habit: it is for you to create by repeated act the true right habit of this consciousness of the Life which abideth in Light. And this is easy, if your will be strong: for the true Life is so much more vivid and quintessential than the false that (as I rudely estimate) one hour of the former makes an impression on the memory equal to one year of the latter. One single experience, in duration it may be but a few seconds of terrestrial time, is sufficient to destroy the belief in the reality of our vain life on earth: but this wears gradually away if the consciousness, through shock or fear, adhere not to it, and the Will strive not continually to repetition of that bliss, more beautiful and terrible than death, which it hath won by virtue of Love.

There be moreover many other modes of attaining the apprehension of true Life, and these two following are of much value in breaking up the ice of your mortal error in the vision of your being. And of these the first is the constant contemplation of the Identity of Love and Death, and the understanding of the dissolution of the body as an Act of Love done upon the Body of the Universe, as also it is written at length in our Holy Books. And with this goeth, as it were sister with twin brother, the practice of mortal love as a sacrament symbolical of that great Death: as it is written ``Kill thyself'': and again ``Die daily.''

And the second of these lesser modes is the practice of the mental apprehension and analysis of ideas, mainly as I have already taught you, but with especial emphasis in choice of things naturally repulsive, in particular, death itself, and its phenomena ancillary. Thus the Buddha bade his disciples to meditate upon Ten Impurities, that is, upon ten cases of death of decomposition, so that the Aspirant, identifying himself with his own corpse in all these imagined forms, might lose the natural horror, loathing, fear or disgust which he might have had for them. Know this, that every idea of every sort becomes unreal, phantastic, and most manifest illusion, if it be subjected to persistent investigation, with concentration. And this is particularly easy to attain in the case of all bodily impressions, because all material things, and especially those of which we are first conscious, namely, our own bodies, are the grossest and most unnatural of all falsities. For there is in us all, latent, that Light wherein no error may endure, and It already teaches our instinct to reject first of all those veils which are most closely wrapt about It. Thus also in meditation it is (for many men) most profitable to concentrate the Will to Love upon the sacred centres of nervous force: for they, like all things, are apt images or true reflexions of their semblables in finer spheres: so that, their gross natures being dissipated by the dissolving acid of the Meditation, their finer souls appear (so to speak) naked, and display their force and glory in the consciousness of the aspirant.

Yea, verily, let your Will to Love burn eagerly toward this creation in yourselves of the true Life that rolls its waves across the shoreless sea of Time! Live not your petty lives in fear of the hours! The Moon and Sun and Stars by which ye measure Time are themselves but servants of that Life which pulses in you, joyous drum-beat as you march triumphant through the Avenue of the Ages. Then, when each birth and death of yours are recognized in this perception as mere milestones on your ever-living Road, what of the foolish incidents of your mean lives? Are they not grains of sand blown by the desert wind, or pebbles that you spurn with your winged feet, or grassy hollows were you press the yielding and elastic turf and moss with lyrical dances? To him who lives in Life naught matters: his is eternal motion, energy, delight of never-failing Change: unwearied, you pass on from aeon to aeon, from star to star, the Universe your playground, its infinite variety of sport ever old and ever new. All those ideas which bred sorrow and fear are known in their truth, and thus become the seed of joy: for you are certain beyond all proof that you can never die; that, though you change, change is part of your own nature: the Great Enemy is become the Great Ally.

And now, rooted in this perfection, your Self become the very Tree of Life, you have a fulcrum for your lever: you are ready to understand that this pulsation of Unity is itself Duality, and therefore, in the highest and most sacred sense, still Sorrow and Illusion; which having comprehended, aspire yet again, even unto the Fourth of the Gifts of

the Law, unto the End of the Path, even unto Light.

IV

OF LIGHT

I PRAY YOU, be patient with me in that which I shall write concerning Light: for here is a difficulty, ever increasing, in the use of words. Moreover, I am myself carried away constantly and overwhelmed by the sublimity of this matter, so that plain speech may whirl into lyric, when I would plod peaceably with didactic, expression. My best hope is that you may understand by virtue of the sympathy of your intuition, even as two lovers may converse in language as unintelligible to others as it seemeth silly, wanton, and dull, or as in that other intoxication given by Ether the partakers commune with infinite wit, or wisdom, as the mood taketh them, by means of a word or a gesture, being initiated to apprehension by the subtlety of the drug. So may I that am inflamed with love of this Light, and drunken on the wine Ethereal of this Light, communicate not so much with your reason and intelligence, but with that principle hidden in yourself which is ready to partake with me. Even so may man and woman become mad with love, no word being spoken between them, because of the induction (as it were) of their souls. And your understanding will depend upon your ripeness for perception of my Truth. Moreover, if so be that Light in you be ready to break forth, then Light will interpret to you these dark words in the language of Light, even as a string inanimate, duly adjusted, will vibrate to its peculiar tone, struck on another cord. Read, therefore, not only with the eye and brain, but with the rhythm of the Life which you have attained by your Will to Love quickened to dancing measure by these words, which are the movements of the wand of my Will to Love, and so to enkindle your Life to Light.

In this mood did I interrupt myself in the writing of this my little book, and for two days and nights sleeplessly have I made consideration, wrestling vehemently with my spirit, lest by haste or carelessness I might fail toward you.

In exercise of Will and of Love are implied motion and change, but in Life is gained an Unity which moveth and changeth only in pulse or in phase, and is even as music. Yet in the attainment of this Life you will already have experienced that the Quintessence thereof is pure Light, an ecstasy formless, and without bound or mark. In this Light naught exists, for It is homogeneous: and therefore have men called it Silence, and Darkness, and Nothing. But in this, as in all other effort to name it, is the root of every falsity and misapprehension, since all words imply some duality. Therefore, though I call it Light, it is not Light, nor absence of Light. Many also have sought to describe it by contradictions, since through transcendent negation of all speech it may by some natures be attained. Also by images and symbols have men striven to express it: but always in vain. Yet those that were ready to apprehend the nature of this Light have understood by sympathy: and so shall it be with you who read this little book, loving it. However, be it known unto you that the best of all instruction on this matter, and the Word best suited to the Aeon of Horus, is written in The Book of the Law. Yet also the Book Ararita is right worthy in the Work of the Light, as Trigrammaton in that of Will, Cordis Cincti Serpente in the Way of Love, and Liberi in that of

Life. All these Books also concern all these Four Gifts, for in the end you will see that every one is inseparable from every other.

I wish to write to you with regard to the number 93, the number of Velhma. For it is not only the number of its interpretation Agaph, but also that of a Word unknown to you unless you be Neophyte of our Holy Order of the A...A... which word representeth in itself the arising of the Speech from the Silence, and the return thereunto in the End. Now this number 93 is thrice 31, which is in Hebrew LA, that is to say NOT, and so it denieth extension in the three dimensions of Space. Also I would have you to meditate most closely upon the name NU that is 56, which we are told to divide, add, multiply, and understand. By division cometh forth 0.12, as if it were written Nuith! Hadith! Ra-Hoor-Khuith! before the Dyad. By addition ariseth Eleven, the number of True Magick: and by multiplication Three Hundred, the Number of the Holy Spirit or Fire, the letter Shin, wherein all things are consumed utterly. With these considerations, and a full understanding of the mysteries of the Numbers 666 and 418, you will be armed mightily in this Way of far flight. But you should also consider all numbers in their scales. For there is no means of resolution better than this of pure mathematics, since already therein are gross ideas made fine, and all is ordered and ready for the Alchemy of the Great Work.

I have already written to you of how, in the Will of Love, Light ariseth as the secret part of Life. And in the first, the little, Loves, the attained Life is still personal: later, it becometh impersonal and universal. Now then is Will arrived, may I say so, at its magnetic pole, whence the lines of force point alike every way and no way: and Love also is no more a work, but a state. These qualities are become part of the Universal Life, which proceedeth infinitely with the enjoyment of the Will, and of Love as inherent therein. These things therefore, in their perfection, have lost their names, and their natures. Yet these were the Substance of Life, its Father and Mother: and without their operation and impact Life itself will gradually cease its pulsations. But since the infinite energy of the whole Universe is therein, what then is possible but that it return to its own First Intention, dissolving itself little by little into that Light which is its most secret and most subtle Nature?

For this Universe is in Truth Zero, being an equation whereof Zero is the sum. Whereof this is the proof, that if not, it would be unbalanced, and something would have come from Nothing, which is absurd. This Light or Nothing is then the Resultant or Totality thereof in pure Perfection; and all other states, positive or negative, are imperfect, since they omit their opposites.

Yet, I would have you consider that this equality or identity of equation between all things and No thing is most absolute, so that you will remain no more in the one than you did in the other. And you will understand this greatest Mystery very easily in the light of those other experiences which you will have enjoyed, wherein motion and rest, change and stability, and many other subtle opposites, have been redeemed to identity by the force of your holy meditation.

The greatest gift of the Law, then, cometh forth by the most perfect practice of the Three Lesser Gifts. And so thoroughly must you travail in this Work that you are able to pass from one side of the equation to the other at will: nay, to comprehend the whole at once, and for ever. This then your time-and-space-bound soul shall travel according to its nature in its orbit, revealing the Law to them that walk in chains, for that this is your particular function.

Now here is the Mystery of the Origin of Evil. Firstly, by Evil we mean that which is in opposition to our own wills: it is therefore a relative, and not an absolute, term. For everything which is the greatest evil of some one is the greatest good of some other, just as the hardness of the wood which wearieth the axeman is the safety of him that ventureth himself upon the sea in a ship built of that wood. And this is a truth easy to apprehend, being superficial, and intelligible to the common mind.

All evil is thus relative, or apparent, or illusory: but, returning to philosophy, I will repeat that its root is always in duality. Therefore the escape from this apparent evil is to seek the Unity, which you shall do as I have already shewn you. But I will now make mention of that which is written concerning this in The Book of the Law.

The first step being Will, Evil appears as by this definition, ``all that hinders the execution of the Will.'' Therefore is it written: ``The word of Sin is Restriction.'' It should also be noted that in The Book of the Thirty Aethyrs {Book 418} Evil appears as Choronzon whose number is 333, which in Greek importeth Impotence and Idleness: and the nature of Choronzon is Dispersion and Incoherence.

Then in the Way of Love Evil appears as ``all that which tends to prevent the Union of any two things.'' Thus The Book of the Law sayeth, under the figure of the Voice of Nuit: ``take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.'' For every act of Love must be ``under will,'' that is, in accordance with the True Will, which is not to rest content with things partial and transitory, but to proceed firmly to the End. So also, in The Book of the Thirty Aethyrs, the Black Brothers are those who shut themselves up, unwilling to destroy themselves by Love.

Thirdly, in the Way of Life Evil appears under a subtler form as ``all that which is not impersonal and universal.'' Here The Book of the Law, by the Voice of Hadit, informeth us: ``In the sphere I am everywhere the centre''. And again: ``I am Life and the giver of Life'' {...} ``Come unto me' is a foolish word: for it is I that go.'' ``For I am perfect, being Not''. For this Life is in every place and time at once, so that in It these limitations no longer exist. And you will have seen this for yourself, that in every act of Love time and space disappear with the creation of the Life by its virtue, as also doth personality itself. For the third time, then, in even subtler sense, ``The word of Sin is Restriction.''

Lastly, in the Way of Light this same versicle is the key to the conception of Evil. But here Restriction is in the failure to solve the Great Equation, and, later, to prefer one expression or phase of the Universe to the other. Against this we are warned in The Book of the Law by the Word of Nuit, saying: ``None'' {...} ``and two. For I am divided for love's sake, for the chance of union'', and therefore, ``If this be not aright: if ye confound the space marks, saying: They are one: or saying, They are many;'' {...} ``then expect the direful judgments'' {...}

Now therefore by the favour of Thoth am I come to the end of this my book: and do you arm yourselves accordingly with the Four Weapons: the Wand for Liberty, the Cup for Love, the Sword for Life, the Disk for Light: and with these work all wonders by the Art of High Magick under the Law of the New Aeon, whose Word is Velhma.

BAPHOMET XIØ

Liber CLXI

{Book 161}

Concerning the
Law of Thelema

The following epistle first appeared in The Equinox III(1) (Detroit: Universal, 1919), and offers specific instances of the application of the various programs and policies outlined in other papers such as The Open Letter. As remarked elsewhere in this issue, certain programs have yet to be implemented, and some will require modification in order to conform with the laws governing non-profit religious organizations in various countries.--H.B.

Issued by Order: BAPHOMET XIØ O.T.O., HIBERNIAE IONAE ET OMNIUM
BRITANNIARUM, REX SUMMUS SANCTISSIMUS

AN EPISTLE WRITTEN TO PROFESSOR L-- B-- K-- who also himself waited for the New Aeon, concerning the O.T.O. and its solution of divers problems of Human Society, particularly those concerning Property, and now reprinted for General Circulation.

My Dear Sir,--

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

I was glad to receive your letter of inquiry with regard to the Message of the Master Therion.

It struck you naturally enough that on the surface there is little distinction between the New Law and the canon of Anarchy; and you ask, ``How is the Law to be fulfilled in the case of two boys who want to eat the same orange?'' But since only one boy (at most) can eat the orange, it is evident that one of them is mistaken in supposing that it is essential to his Will to eat it. The question is to be decided in the good old way by fighting for it. All that we ask is that the fighting should be done chivalrously, with respect to the courage of the vanquished. ``As brothers fight ye!'' In other words, there is only this difference from our present state of society, that manners are improved. There are many persons who are naturally slaves, who have no stomach to fight, who tamely yield all to any one strong enough to take it. These persons cannot accept the Law. This also is understood and provided for in The Book of the Law: ``The slaves shall serve.'' But it is possible for any apparent slave to prove his mastery by fighting his oppressors, even as now; but he has this additional chance in our system, that his conduct will be watched with kindly eye by our authorities, and his prowess rewarded by admission to the ranks of the master-class. Also, he will be given fair play.

You may now ask how such arrangements are possible. There is only one solution to this great problem. It has always been admitted that the ideal form of government is that of a ``benevolent despot,' and despotisms have only fallen because it is impossible in practice to assure the goodwill of those in power. The rules of chivalry, and those of Bushido in the East, gave the best chance to develop rulers of the desired type. Chivalry failed principally because it was confronted with new problems; to-day we know perfectly what those

problems were, and are able to solve them. It is generally understood by all men of education that the general welfare is necessary to the highest development of the particular; and the troubles of America are in great part due to the fact that the men in power are often utterly devoid of all general education.

I would call your attention to the fact that many monastic orders, both in Asia and in Europe, have succeeded in surviving all changes of government, and in securing pleasant and useful lives for their members. But this has been possible only because restricted life was enjoined. However, there were orders of military monks, like the Templars, who grew and prospered exceedingly. You recall that the Order of the Temple was only overthrown by a treacherous coup d'État on the part of a King and of a Pope who saw their reactionary, obscurantist, and tyrannical programme menaced by those knights who did not scruple to add the wisdom of the East to their own large interpretation of Christianity, and who represented in that time a movement towards the light of learning and of science, which has been brought to fruition in our own times by the labours of the Orientalists from Von Hammer-Purgstall and Sir William Jones to Professor Rhys Davids and Madame Blavatsky, to say nothing of such philosophers as Schopenhauer, on the one hand; and by the heroic efforts of Darwin, Huxley, Tyndall, and Spencer, on the other.

I have no sympathy with those who cry out against property, as if what all men desire were of necessity evil; the natural instinct of every man is to own, and while man remains in this mood, attempts to destroy property must not only be nugatory, but deleterious to the community. There is no outcry against the rights of property where wisdom and kindness administer it. The average man is not so unreasonable as the demagogue, for his selfish ends, pretends to be. The great nobles of all time have usually been able to create a happy family of their dependents, and unflinching loyalty and devotion have been their reward. The secret has been principally this, that they considered themselves noble as well in nature as in name, and thought it foul shame to themselves if any retainer met unnecessary misfortune. The upstart of to-day lacks this feeling; he must try constantly to prove his superiority by exhibiting his power; and harshness is his only weapon. In any society where each person has his allotted place, and that a place with its own special honour, mutual respect and self-respect are born. Every man is in his own way a king, or at least heir to some kingdom. We have many examples of such society to-day, notably universities and all associations of sport. No. 5 in the Harvard crew does not turn round in the middle of the race and reproach No. 4 for being merely No. 4; nor do the pitcher and catcher of a crack baseball nine revile each other because their tasks are different. It is to be noted that wherever team-work is necessary social tolerance is an essential. The common soldier is invested with a uniform as well as his officer, and in any properly trained army he is taught his own canons of honour and self-respect. This feeling, more than mere discipline or the possession of weapons, makes the soldier more than a match morally for a man not so clothed in proper reverence for himself and his profession.

University men who have passed through some crisis of hardship or temptation have often told me that the backbone of their endurance was the "old shop." Much of this is evidently felt by those who talk of re-establishing the old trade guilds. But I fear I digress.

I have, however, now placed before you the main points of my thesis. We need to extend to the whole of society the peculiar feeling which

obtains in our most successful institutions, such as the services, the universities, the clubs. Heaven and hell are states of mind; and if the devil be really proud, his hell can hurt him little.

It is this, then, that I desire to emphasize: those who accept the New Law, the Law of the Aeon of Horus, the crowned and conquering child who replaces in our theogony the suffering and despairing victim of destiny, the Law of Thelema, which is Do What Thou Wilt, those who accept it (I say) feel themselves immediately to be kings and queens. ``Every man and every woman is a star'' is the first statement of The Book of the Law. In the pamphlet, The Law of Liberty, this theme is embroidered with considerable care, and I will not trouble you with further quotation.

You will say swiftly that the heavenly state of mind thus induced will be hard put to it to endure hunger and cold. The thought occurred also to our founder, and I will endeavour to put before you the skeleton of his plan to avert such misfortune (or at least such ordeal) from his adherents.

In the first place he availed himself of a certain organization of which he was offered the control, namely, the O.T.O. This great Order accepted the Law immediately, and was justified by the sudden and great revival of its activities. The Law was given to our founder twelve years ago; the O.T.O. came into his hands eight years later, in the vulgar year 1912. It must not be supposed that he was idle during the former period; but he was very young, and had no idea of taking practical measures to extend the Dominion of the Law: he pursued his studies.

However, with the sudden growth of the O.T.O. from 1912 E.V. onward, he began to perceive a method of putting the Law into general practice, of making it possible for men and women to live in accordance with the precepts laid down in The Book of the Law, and to accomplish their wills; I do not say to gratify their passing fancies, but to do that for which they were intended by their own high destiny. For in this universe, since it is in equilibrium and the sum total of its energies is therefore zero, every force therein is equal and opposite to the resultant of all the other forces combined. The Ego is therefore always exactly equal to the Non-Ego, and the destruction of an atom of helium would be as catastrophic to the conservation of matter and energy as if a million spheres were blotted into annihilation by the will of God. I am well aware that from this point you could draw me subtly over the tiger-trap of the Freewill Controversy; you would make it difficult for me even to say that it is better to fulfil one's destiny consciously and joyously than like a stone; but I am on my guard. I will return to plain politics and common sense.

Our Founder, then, when he thought over this matter from a purely practical standpoint, remembered those institutions with which he was familiar, which flourished. He bethought himself of monasteries like Monsalvat, of universities like Cambridge, of golf clubs like Hoylake, of social clubs like the Cocoa-Tree, of co-operative societies, and, having sojourned in America, of Trusts. In his mind he expanded each of these to its n power, he blended them like the skilled chemist that he was, he considered their excellences and their limitations; in a word, he meditated profoundly upon the whole subject, and he concluded with the vision of a perfect society.

He saw all men free, all men wealthy, all men respected; and he

planted the seed of his Utopia by handing over his own house to the O.T.O., the organization which should operate his plan, under certain conditions. What he had foreseen occurred; he had possessed one house; by surrendering it he became owner of a thousand houses. He gave up the world, and found it at his feet.

Eliphaz Levi, the great magician of the middle of the last century, whose philosophy made possible the extraordinary outburst of literature in France in the fifties and sixties by its doctrine of the self-sufficiency of Art ('`A fine style is an aureole of holiness'' is one phrase of his), prophesies of the Messiah in a remarkable passage. It will be seen that our founder, born as he was to the purple, has fulfilled it.

I have not the volume at my side, living as I am this hermit life in New Hampshire, but its gist is that Kings and Popes have not power to redeem the world because they surround themselves with splendour and dignity. They possess all that other men desire, and therefore their motives are suspect. If any person of position, says Levi, insists upon living a life of hardship and inconvenience when he could do otherwise, then men will trust him, and he will be able to execute his projects for the general good of the commonwealth. But he must naturally be careful not to relax his austerities as his power increases. Make power and splendour incompatible, and the social problem is solved.

``Who is that ragged man gnawing a dry crust by yonder cabin?'' ``That is the President of the Republic.'' Where honour is the only possible good to be gained by the exercise of power, the man in power will strive only for honour.

The above is an extreme case; no one need go so far nowadays; and it is important that the President should have been used to terrapin and bŕscasse flambŕ before he went into politics.

You will ask how this operated, and how the system inaugurated by him works. It is simple. Authority and prestige in the Order are absolute, but while the lower grades give increase of privilege, the higher give increase of service. Power in the Order depends, therefore, directly on the willingness to aid others. Tolerance also is taught in the higher grades; so that no man can be even an Inspector of the Order unless he be equally well disposed to all classes of opinion. You may have six wives or none; but if you have six, you are required not to let them talk all at once, and if you have none, you are required to refrain from boring other people with dithyrambs upon your own virtue. This tolerance is taught by a peculiar course of instruction whose nature it would be imprudent as well as impertinent to disclose; I will ask you to accept my word that it is efficient.

With this provision, it is easy to see that intolerance and snobbery are impossible; for the example set by members of the universally respected higher grades is against this. I may add that members are bound together by participation in certain mysteries, which lead to a synthetic climax in which a single secret is communicated whose nature is such as to set at rest for ever all division on those fertile causes of quarrel, sex and religion. The possession of this secret gives the members entitled to it such calm of authority that the perfect respect which is their due never fails them.

Thus, then, you see brethren dwelling together in unity; and you wonder whether the lust of possession may not cause division. On the

contrary, this matter has been the excellent cause of general prosperity.

In the majority of cases property is wasted. One has six houses; three remain unlet. One has 20 percent of the stock of a certain company; and is frozen out by the person with 51 percent.

There are a thousand dangers and drawbacks to the possession of this world's goods which thin the hairs of those who cling to them.

In the O.T.O. all this trouble is avoided. Such property as any member of the Order wills is handed over to the Great Officers either as a gift, or in trust. In the latter case it is administered in the interest of the donor. Property being thus pooled, immense economies are effected. One lawyer does the work of fifty; house agents let houses instead of merely writing misleading entries in books; the O.T.O. controls the company instead of half-a-dozen isolated and impotent stockholders. Whatever the O.T.O. findeth to do, it does with all its might; none dare oppose the power of a corporation thus centralised, thus ramified. To become a member of the O.T.O. is to hitch your wagon to a star.

But if you are poor? If you have no property? The O.T.O. still helps you. There will always be unoccupied houses which you can tend rent-free; there is certainty of employment, if you desire it, from other members. If you keep a shop, you may be sure that O.T.O. members will be your customers; if you are a doctor or a lawyer, they will be your clients. Are you sick? The other members hasten to your bed to ask of what you are in need. Do you need company? The Profess-House of the O.T.O. is open to you. Do you require a loan? The Treasurer-General of the O.T.O. is empowered to advance to you, without interest, up to the total amount of your fees and subscriptions. Are you on a journey? You have the right to the hospitality of the Master of a Lodge of the O.T.O. for three days in any one place. Are you anxious to educate your children? The O.T.O. will fit them for the battle. Are you at odds with a brother? The Grand Tribunal of the O.T.O. will arbitrate, free of charge, between you. Are you moribund? You have the power to leave the total amount that you have paid into the Treasury of the O.T.O. to whom you will. Will your children be orphan? No; for they will be adopted if you wish by the Master of your Lodge, or by the Grand Master of the O.T.O.

In short, there is no circumstance of life in which the O.T.O. is not both sword and shield.

You wonder? You reply that this can only be by generosity, by divine charity of the high toward the low, of the rich toward the poor, of the great toward the small? You are a thousand times right; you have understood the secret of the O.T.O.

That such qualities can flourish in an extended community may surprise so eminent and so profound a student of humanity as yourself; yet examples abound of practices the most unnatural and repugnant to mankind which have continued through centuries. I need not remind you of Jaganath and of the priests of Attis, for extreme cases.

A fortiori, then, it must be possible to train men to independence, to tolerance, to nobility of character, and to good manners, and this is done in the O.T.O. by certain very efficacious methods which (for I will not risk further wearying you) I will not describe. Besides, they are secret. But beyond them is the supreme incentive; advancement in

the Order depends almost entirely on the possession of such qualities, and is impossible without it. Power being the main desire of man, it is only necessary so to condition its possession that it be not abused.

Wealth is of no account in the O.T.O. Above a certain grade all realisable property, with certain obvious exceptions--things in daily use, and the like--must be vested in the O.T.O. Property may be enjoyed in accordance with the dignity of the adept of such grade, but he cannot leave it idle or sequester it from the common good. He may travel, for instance, as a railway magnate travels; but he cannot injure the commonwealth by setting his private car athwart the four main lines.

Even intellectual eminence and executive ability are at a certain discount in the Order. Work is invariably found for persons possessing these qualifications, and they attain high status and renown for their reward; but not advancement in the Order, unless they exhibit a talent for government, and this will be exhibited far more by nobility of character, firmness and suavity, tact and dignity, high honour and good manners, those qualities (in short) which are, in the best minds, natural predicates of the word gentleman. The knowledge of this fact not only inspires confidence in the younger members, but induces them to emulate their seniors.

In order to appreciate the actual working of the system, it is necessary to visit our Profess-Houses. (It is hoped that some will shortly be established in the United States of America.) Some are like the castles of mediaeval barons, some are simple cottages; the same spirit rules in all. It is that of perfect hospitality. Each one is free to do as he will; and the luxury of this enjoyment is such that he becomes careful to avoid disturbance of the equal right of others. Yet, the authority of the Abbot of the House being supreme, any failure to observe this rule is met with appropriate energy. The case cannot really arise, unless circumstances are quite beyond the ordinary; for the period of hospitality is strictly limited, and extensions depend upon the goodwill of the Abbot. Naturally, as it takes all sorts to make a world--and we rejoice in that diversity which makes our unity so exquisite a miracle--some Profess-Houses will suit one person, some another. And birds of a feather will learn to flock together. However, the well-being of the Order and the study of its mysteries being at the heart of every member of the Order, there is inevitably one common ground on which all may meet.

I fear that I have exhausted your patience with this letter, and I beg you to excuse me. But as you know, out of the abundance of the heart the mouth speaketh...you are perfectly right to retort that it need not speak so much!

I add no more, but our glad greeting to all men:

Love is the law, love under will.

I am, dear sir,

Yours in the Bonds of the Order,

J. B. MASON

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LIBER ASTARTE

vel

BERYLLI

SUB FIGURA CLXXV.

0. This is the Book of Uniting Himself to a particular Deity by devotion.

1. Considerations before the Threshold: --- First concerning the choice of a particular Deity. This matter is of no import, so be it that thou choose one suited to thine own highest nature. Howsoever, this method is not so suitable for gods austere as Saturn, or intellectual as Thoth. But for such deities as in themselves partake in anywise of love it is a perfect mode.

2. Concerning the prime method of this Magick Art: --- Let the devotee consider well that although Christ and Osiris be one, yet the former is to be worshipped with Christian, and the latter with Egyptian, rites. And this, although the rites themselves are ceremonially equivalent. There should, however, be one symbol declaring the transcending of such limitations; and with regard to the Deity also, there should be some one affirmation of his identity both with all other similar gods of other nations, and with the Supreme of whom all are but partial reflections.

3. Concerning the chief place of devotion: --- This is the Heart of the Devotee, and should be symbolically represented by that room or spot which he loves best. And the dearest spot therein shall be the shrine of his temple. It is most convenient if this shrine and altar should be sequestered in woods, or in a private grove, or garden. But let it be protected from the profane.

4. Concerning the Image of the Deity: --- Let there be an image of the Deity; first because in meditation there is mindfulness induced thereby; and second because a certain power enters and inhabits it by virtue of the ceremonies; or so it is said, and We deny it not. Let this image be the most beautiful and perfect which the devotee is able to procure; or if he be able to paint or to carve the same, it is all the better. As for Deities with whose nature no Image is compatible, let them be worshipped in an empty shrine. Such are Brahma, and Allah. Also some postcaptivity conceptions of Jehovah.

5. Further concerning the shrine. --- Let this shrine be furnished appropriately as to its ornaments, according to the book 777. With ivy and pine-cones, that is to say, for Bacchus, and let lay before him both grapes and wine. So also for Ceres let there be corn, and cakes; or for Diana moon-wort and pale herbs, and pure water. Further it is well to support the shrine with talismans of the planets, signs and elements appropriate. But these should be made according to the right Ingenium of the Philosophus by the light of the book 777 during the course of his Devotion. It is also well, nevertheless, if a magick circle with the right signs and names be made beforehand.

6. Concerning the Ceremonies: --- Let the Philosophus prepare a powerful Invocation of the particular Deity according to his Ingenium. But let it consist of these several parts: ---

First, an Imprecation, as of a slave unto his Lord.

Second, an Oath, as of a vassal to his Liege.

Third, a Memorial, as of a child to his Parent.

Fourth, an Orison, as of a Priest unto his God.

Fifth, a Colloquy, as of a Brother with his Brother.

Sixth, a Conjunction, as to a Friend with his Friend.

Seventh, a Madrigal, as of a Lover to his Mistress.

And mark well that the first should be of awe, the second of fealty, the third of dependence, the fourth of adoration, the fifth of confidence, the sixth of comradeship, the seventh of passion.

7. Further concerning the ceremonies. --- Let then this Invocation be the

principal part of an ordered ceremony. And in this ceremony let the Philosophus in no wise neglect the service of a menial. Let him sweep and garnish the place, sprinkling it with water or with wine as is appropriate to the particular Deity, and consecrating it with oil, and with such ritual as may seem him best. And let all be done with intensity and minuteness.

8. Concerning the period of devotion, and the hours thereof: --- Let a fixed period be set for the worship; and it is said that the least time is nine days by seven, and the greatest seven years by nine. And concerning the hours, let the Ceremony be performed every day thrice, or at least once, and let the sleep of the Philosophus be broken for some purpose of devotion at least once in every night.

Now to some it may seem best to appoint fixed hours for the ceremony. To others it may seem that the ceremony should be performed as the spirit moves them so to do; for this there is no rule.

9. Concerning the Robes and Instruments: --- The Wand and Cup are to be chosen for this Art; never the Sword or Dagger, never the Pantacle, unless that Pantacle chance to be of a nature harmonious. But even so it is best to keep to the Wand and the Cup, and if one must choose, the Cup.

For the Robes, that of a Philosophus, or that of an Adept Within is most suitable; or the robe best fitted for the service of thy particular Deity, as a bassara for Bacchus, a white robe for Vesta. So also for Vesta, one might use for instrument the Lamp; or the sickle, for Chronos.

10. Concerning the Incense and Libations. --- The incense should follow the nature of the particular Deity, as, mastic for Mercury, dittany for Persephone. Also the libations, as, a decoction of nightshade for Melancholia, or of Indian hemp for Uranus.

11. Concerning the harmony of the ceremonies: --- Let all these things be rightly considered, and at length, in language of the utmost beauty at the command of the Philosophus, accompanied, if he has skill, by music, and interwoven, if the particular Deity be jocund, with dancing. And all being carefully prepared and rehearsed let it be practised daily until it be wholly rhythmical with his aspirations, and as it were, a part of his being.

12. Concerning the variety of the ceremonies. --- Now, seeing that every man differeth essentially from every other man, albeit in essence he is identical, let also these ceremonies assert their identity by their diversity. For this reason do we leave much herein to the right Ingenium of the Philosophus.

13. Concerning the life of the devotee. --- First let his way of life be such as is pleasing to the particular Deity. Thus to invoke Neptune, let him go a-fishing; but if Hades, let him not approach the water that is hateful to Him.

14. Further, concerning the life of the devotee: --- Let him cut away from his life any act, word or thought, that is hateful to the particular Deity; as, unchastity in the case of Artemis, evasions in the case of Ares. Besides this, he should avoid all harshness or unkindness of any kind in thought, word, or deed, seeing that above the particular Deity is One in whom all is One. Yet also he may deliberately practise cruelties, where the particular Deity manifests His Love in that manner, as in the case of Kali, and of Pan. And therefore, before the beginning of his periods of devotion, let him practise according to the rules of Liber Jugorum.

15. Further concerning the life of the devotee: --- Now, as many are fully occupied with their affairs, let it be known that this method is adaptable to the necessities of all.

And We bear witness that this which followeth is the Crux and Quintessence of the whole Method.

First, if he have no Image, let him take anything soever, and consecrate it as an Image of his God. Likewise with his robes and instruments, his suffumigations and libations; for his Robe hath he not a nightdress; for his instrument a walking stick; for his suffumigation a burning match; for his libation a glass of water?

But let him consecrate each thing that he useth to the service of that

particular Deity, and not profane the same to any other use.

16. Continuation. --- Next, concerning his time if it be short. Let him labour mentally with his Invocation, concentrating it, and let him perform this Invocation in his heart whenever he hath the leisure. And let him seize eagerly upon every opportunity for this.

17. Continuation. --- Third, even if he have leisure and preparation, let him seek ever to bring inward the symbols, so that even in his well ordered shrine the whole ceremony revolve inwardly in his heart, that is to say in the temple of his body, of which the outer temple is but an image.

For in the brain is the shrine, and there is no Image therein; and the breath of man is the incense and the libation.

18. Continuation. --- Further concerning occupation. Let the devotee transmute within the alembic of his heart every thought, or word, or act into the spiritual gold of his devotion.

As thus: eating. Let him say, "I eat this food in gratitude to my Deity that hath sent it to me, in order to gain strength for my devotion to Him."

Or: sleeping. Let him say, "I lie down to sleep, giving thanks for this blessing from my Deity, in order that I may be refreshed for new devotion to Him."

Or: reading. Let him say: "I read this book that I may study the nature of my Deity, that further knowledge of Him may inspire me with deeper devotion to Him."

Or: working. Let him say: "I drive my spade into the earth that fresh flowers (fruit, or what not) may spring up to His glory, and that I, purified by toil, may give better devotion to Him."

Or: whatever it may be that he is doing, let him reason it out in his mind, drawing it through circumstance and circumstance to that one end and conclusion of the matter. And let him not perform the act until he hath done this.

As it is written: Liber VII, Cap. 5. ---

22. "Every breath, every word, every thought is an act of love with thee.

23. "The beat of my heart is the pendulum of love.

24. "The songs of me are the soft sighs.

25. "The thoughts of me are very rapture.

26. "And my deeds are the myriads of Thy Children, the stars and the atoms."

And Remember Well, that if thou wert in truth a lover, all this wouldst thou do of thine own nature without the slightest flaw or failure in the minutest part thereof.

19. Concerning the Lections. --- Let the Philosophus read solely in his copies of the holy books of Thelema, during the whole period of his devotion. But if he weary, then let him read books which have no part whatever in love, as for recreation.

But let him copy out each verse of Thelema which bears upon this matter, and ponder them, and comment thereupon. For therein is a wisdom and a magick too deep to utter in any other wise.

20. Concerning the Meditations. --- Herein is the most potent method of attaining unto the End, for him who is thoroughly prepared, being purified by the practice of the Transmutation of deed into devotion, and consecrated by the right performance of the holy ceremonies. Yet herein is danger, for that the Mind is fluid as quicksilver, and bordereth upon the Abyss, and is beset by many sirens and devils that seduce and attack it to destroy it. Therefore let the devotee beware, and precise accurately his meditations, even as a man should build a canal from sea to sea.

21. Continuation. --- Let then the Philosophus meditate upon all love that hath ever stirred him. There is the love of David and of Jonathan, and the love of Abraham and Isaac, and the love of Lear and Cordelia, and the love of Damon and Pythias, and the love of Sappho and Atthis, and the love of Romeo and Juliet, and the love of Dante and Beatrice, and the love of Paolo and

Francesca, and the love of Caesar and Lucrezia Borgia, and the love of Aucassin and Nicolette, and the love of Daphnis and Chloe, and the love of Cornelia and Caius Gracchus, and the love of Bacchus and Ariadne, and the love of Cupid and Psyche, and the love of Endymion and Artemis, and the love of Demeter and Persephone, and the love of Venus and Adonis, and the love of Lakshmi and Vishnu, and the love of Siva and Bhavani and the love of Buddha and Ananda, and the love of Jesus and John, and many more.

Also there is the love of many saints for their particular deity, as of St. Francis of Assisi for Christ, of Sri Sabhapaty Swami for Maheswara, of Abdullah Haji Shirazi for Allah, of St. Ignatius Loyola for Mary, and many more.

Now do thou take one such story every night, and enact it in thy mind, grasping each identity with infinite care and zest, and do thou figure thyself as one of the lovers and thy Deity as the other. Thus do thou pass through all adventures of love, not omitting one; and to each do thou conclude: How pale a reflection is this of my love for this Deity!

Yet from each shalt thou draw some knowledge of love, some intimacy with love, that shall aid thee to perfect thy love. Thus learn the humility of love from one, its obedience from another, its intensity from a third, its purity from a fourth, its peace from yet a fifth.

So then thy love being made perfect, it shall be worthy of that perfect love of His.

22. Further concerning meditation. --- Moreover let the Philosophus imagine to himself that he hath indeed succeeded in his devotion, and that his Lord hath appeared to him, and that they converse as may be fitting.

23. Concerning the Mysterious Triangle. --- Now as three cords separately may be broken by a child, while those same cords duly twisted may bind a giant, let the Philosophus learn to entwine these three methods of Magick into a Spell.

To this end let him understand that as they are One, because the end is One, so are they One because the method is One, even the method of turning the mind toward the particular Deity by love in every act.

And lest thy twine slip, here is a little cord that wrappeth tightly round and round all, even the Mantram or Continuous Prayer.

24. Concerning the Mantram or Continuous Prayer. --- Let the Philosophus weave the Name of the particular Deity into a sentence short and rhythmical, as, for Artemis: epeljon, epeljon, Artemiv; or, for Shiva: Namu Shivaya namaha Aum; or, for Mary: Ave Maria; or for Pan, Xaire Swthr Kosmou, Iw Pan, Iw Pan; or, for Allah, Hua Allahu alazi lailaha illa Hua.

Let him repeat this day and night without cessation mechanically in his brain, which is thus made ready for the advent of that Lord, and armed against all other.

25. Concerning the Active and the Passive. --- Let the Philosophus change from the active love of his particular deity to a state of passive waiting, even almost a repulsion, the repulsion not of distaste, but of sublime modesty.

As it is written, Liber LXV. ii, 59, "I have called unto thee, and I have journeyed with thee, and it availed me not." 60. "I waited patiently, and Thou wast with me from the beginning."

Then let him change back to the Active, until a veritable rhythm is established between the states, as it were the swinging of a pendulum. But let him reflect that a vast intelligence is required for this; for he must stand as it were almost without himself to watch those phases of himself, And to do this is an high Art, and pertaineth not altogether to the grade of Philosophus. Neither is it of itself helpful, but rather the reverse in this especial practice.

26. Concerning silence. --- Now there may come a time in the course of this practice when the outward symbols of devotion cease, when the soul is as it were dumb in the presence of its God. Mark that this is not a cessation but a transmutation of the barren seed of prayer into the green shoot of yearning. This yearning is spontaneous, and it shall be left to grow, whether

it be sweet or bitter. For often times it is as the torment of hell in which the soul burns and writhes unceasingly. Yet it ends, and at its end continue openly thy Method.

27. Concerning Dryness. --- Another state wherein at times the soul may fall is this dark night. And this is indeed purifying, in such depths that the soul cannot fathom it. It is less like pain than like death. But it is the necessary death that comes before the rising of a body glorified.

This state must be endured with fortitude; and no means of alleviating it may be employed. It may be broken up by the breaking up of the whole Method, and a return to the world without. This cowardice not only destroys the value of all that has gone before, but destroys the value of the Oath of Fealty that thou hast sworn, and makes thy Will a mockery to man and gods.

28. Concerning the Deceptions of the Devil. --- Note well that in this state of dryness a thousand seductions will lure thee away; also a thousand means of breaking thine oath in spirit without breaking it in letter. Against this thou mayst repeat the words of thine oath aloud again and again until the temptation be overcome.

Also the devil will represent to thee that it were much better for this operation that thou do thus and thus, and seek to affright thee by fears for thy health or thy reason.

Or he may send against thee visions worse than madness.

Against all this there is but one remedy, the Discipline of thine Oath. So then thou shalt go through ceremonies meaningless and hideous to thee, and blaspheme shalt thou against thy Deity and curse Him. And this mattereth little. For it is not thou, so be that thou adhere to the Letter of thine Obligation. For thy Spiritual Sight is closed, and to trust it is to be led into the precipice, and hurled therefrom.

29. Further of this matter. --- Now also subtler than all these terrors are the Illusions of Success. But one instant's self-satisfaction or Expansion of thy Spirit, especially in this state of dryness, and thou art lost. For thou mayst attain the False Union with the Demon himself. Beware also of even the pride which rises from having resisted the temptations.

But so many and so subtle are the wiles of Choronzon that the whole world could not contain their enumeration.

The answer to one and all is the persistence in the literal fulfilment of the routine. Beware, then, last, of that devil who shall whisper in thine ear that the letter killeth, but the spirit giveth life, and answer: Except a corn of wheat fall into the ground, and die, it abideth alone, but if it die, it bringeth forth much fruit.

Yet shalt thou also beware of disputation with the devil and pride in the cleverness of thine answers to him. Therefore, if thou hast not lost the power of silence, let it be first and last employed against him.

30. Concerning the Enflaming of the Heart. --- Now learn that thy methods are dry, one and all. Intellectual exercises, moral exercises, they are not Love. Yet as a man, rubbing two dry sticks together for long, suddenly found a spark, so also from time to time will true Love leap unmasked into thy mediation. Yet this shall die and be reborn again and again. It may be that thou hast no tinder near.

In the end shall come suddenly a great flame and devouring, and burn thee utterly.

Now of these sparks, and of these splutterings of flame, and of these beginnings of the Infinite Fire, thou shalt thus be aware. For the sparks thy heart shall leap up, and thy ceremony or meditation or toil shall seem of a sudden to go of its own will; and for the little flames this shall be increased in volume and intensity; and for the beginnings of the Infinite Fire thy ceremony shall be caught up unto ravishing song, and thy meditation shall be ecstasy, and thy toil shall be a delight exceeding all pleasure thou hast ever known.

And of the Great Flame that answereth thee it may not be spoken; for therein is the End of this Magick Art of Devotion.

31. Considerations with regard to the use of symbols. It is to

be noted that persons of powerful imagination, will, and intelligence have no need of these material symbols. There have been certain saints who are capable of love for an idea as such without it being otherwise than degraded by idolising it, to use this word in its true sense. Thus one may be impassioned of beauty, without even the need of so small a concretion of it as "The beauty of Apollo", the "beauty of roses", the "beauty of Attis". Such persons are rare; it may be doubted whether Plato himself attained to any vision of absolute beauty without attaching to it material objects in the first place. A second class is able to contemplate ideals through this veil; a third class need a double veil, and cannot think of the beauty of a rose without a rose before them. For such, is this Method of most use; yet let them know that there is this danger therein, that they may mistake the gross body of the symbol for the idea made concrete hereby.

32. Considerations of further danger to those not purged of material thought. --- Let it be remembered that in the nature of the love itself is danger. The lust of the satyr for the nymph is indeed of the same nature as the affinity of quicklime for water on the one hand, and of love of Ab for Ama on the other; so also is the triad Osiris, Isis, Horus like that of a horse, mare, foal, and of red, blue, purple. And this is the foundation of Correspondences.

But it were false to say "Horus is a foal" or "Horus is purple". One may say: "Horus resembles a foal in this respect that he is the offspring of two complementary beings".

33. Further of this matter. --- So also many have said truly that since earth is that One, and ocean is that One, therefore earth is ocean. Unto Him good is illusion, and evil is illusion; therefore good is evil. By this fallacy of logic are many men destroyed.

Moreover, there are those who take the image for the God; as who should say, my heart is in Tiphereth, and Adeptus is in Tiphereth; I am therefore an adept.

And in this practice the worst danger is this, that the love which is its weapon should fail in one of two ways.

First, if the love lack any quality of love, so long is it not ideal love. For it is written of the Perfected One: "There is no member of my body which is not the member of some god." Therefore let not the Philosophus despise any form of love, but harmonise all. As it is written: Liber LXV, 32. "So therefore Perfection abideth not in the Pinnacles or in the Foundation, but in the harmony of One with all."

Second, if any part of this love exceed, there is disease therein. As, in the love of Othello for Desdemona, love's jealousy overcame love's tenderness, so may it be in this love of a particular Deity. And this is more likely, since in this divine love no element may be omitted.

It is by virtue of this completeness that no human love may in any way attain to more than to foreshadow a little part thereof.

34. Concerning Mortifications. --- These are not necessary to this method. On the contrary, they may destroy the concentration, as counter-irritants to, and so alleviations of, the supreme mortification which is the Absence of the Deity invoked.

Yet as in mortal love arises a distaste for food, or a pleasure in things naturally painful, this perversion should be endured and allowed to take its course. Yet not to the interference with natural bodily health, whereby the instrument of the soul might be impaired.

And concerning sacrifices for love's sake, they are natural to this Method, and right.

But concerning voluntary privations and tortures, without use save as against the devotee, they are generally not natural to healthy natures, and wrong. For they are selfish. To scourge one's self serves not one's master; yet to deny one's self bread that one's child may have cake is the act of a true mother.

35. Further concerning Mortifications. --- If thy body, on which thou ridest, be so disobedient a beast that by no means will he travel in the

desired direction, or if thy mind be baulkish and eloquent as Balaam's fabled Ass, then let the practice be abandoned. Let the shrine be covered in sackcloth, and do thou put on habits of lamentation, and abide alone. And do thou return most austerely to the practice of Liber Jugorum, testing thyself by a standard higher than that hitherto accomplished, and punishing effractions with a heavier goad. Nor do thou return to thy devotion until that body and mind are tamed and trained to all manner of peaceable going.

36. Concerning minor adjuvant in the ceremonies. --- I. Rising on the planes. --- By this method mayst thou assist the imagination at the time of concluding thine Invocation. Act as taught in Liber O, by the light of Liber 777.

37. Concerning minor methods adjuvant in the ceremonies. --- II. Talismanic Magic. --- Having made by thine Ingenium a talisman or pantacle to represent the particular Deity, and consecrated it with infinite love and care, do thou burn it ceremonially before the shrine, as if thereby giving up the shadow for the substance. But it is useless to do this unless thou do really in thine heart value the talisman beyond all else that thou hast.

38. Concerning minor methods adjuvant in the ceremonies. --- III. Rehearsal. --- It may assist if the traditional history of the particular Deity be rehearsed before him; perhaps this is best done in dramatic form. This method is the main one recommended in the "Exercitios Espirituales" of St. Ignatius, whose work may be taken as a model. Let the Philosophus work out the legend of his own particular Deity, and apportioning days to events, live that life in imagination, exercising the five senses in turn, as occasion arises.

39. Concerning minor matters adjuvant in the ceremonies. --- IV. Duresse. --- This method consists in cursing a deity recalcitrant; as, threatening ceremonially "to burn the blood of Osiris, and to grind down his bones to power." This method is altogether contrary to the spirit of love unless the particular Deity be himself savage and relentless; as Jehovah or Kali. In such a case the desire to perform constraint and cursing may be the sign of the assimilation of the spirit of the devotee with that of his God, and so an advance to the Union with HIM.

40. Concerning the value of this particular form of Union or Samadhi: --- All Samadhi is defined as the ecstatic union of a subject and object in consciousness, with the result that a third thing arises which partakes in no way of the nature of the two.

It would seem at first sight that it is of no importance whatever to choose an object of meditation. For example, the Samadhi called Atmadarshana might arise from simple concentration of the thought on an imagined triangle or on the heart.

But as the union of two bodies in chemistry may be endothermic or exothermic, the combination of Oxygen with Nitrogen is gentle, while that of Oxygen with Hydrogen is explosive; and as it is found that the most heat is disengaged as a rule by the union of bodies most opposite in character, and that the compound resulting from such is most stable, so it seems reasonable to suggest that the most important and enduring Samadhi results from the contemplation of the Object most opposite to the devotee.

On other planes, it has been suggested that the most opposed types make the best marriages and produce the healthiest children. The greatest pictures and operas are those in which violent extremes are blended, and so generally in every field of activity. Even in mathematics, the greatest parallelogram is formed if the lines composing it are set at right angles.

41. Conclusions from the foregoing. --- It may then be suggested to the Philosophus, that although his work will be harder his reward will be greater if he choose a Deity most remote from his own nature. This method is harder and higher than that of Liber E. For a simple object as there suggested is of the same nature as the commonest things of life, while even the meanest Deity is beyond uninitiated human understanding. On the same plane, too, Venus is nearer to man than Aphrodite, Aphrodite than Isis, Isis than Babalon, Babalon than Nuit.

Let him decide therefore according to his discretion on the one hand and his aspiration on the other; and let not one overrun his fellow.

42. Further concerning the value of this Method. --- Certain objections arise. Firstly, in the nature of all human love is illusion, and a certain blindness. Nor is there any true love below the Veil of the Abyss. For this reason we give this method to the Philosophus, as the reflection of the Exempt Adept, who reflects the Magister Templi and the Magus. Let then the Philosophus attain this Method as a foundation of the higher Methods to be given to him when he attains those higher grades.

Another objection lies in the partiality of this Method. This is equally a defect characteristic of the Grade.

43. Concerning a notable danger of Success. --- It may occur that owing to the tremendous power of the Samadhi, overcoming all other memories as it should and does do, that the mind of the devotee may be obsessed, so that he declare his particular Deity to be sole God and Lord. This error has been the foundation of all dogmatic religions, and so the cause of more misery than all other errors combined.

The Philosophus is peculiarly liable to this because from the nature of the Method he cannot remain sceptical; he must for the time believe in his particular Deity. But let him (1) consider that this belief is only a weapon in his hands, and (2) affirm sufficiently that his Deity is but an emanation or reflection or eidolon of a Being beyond him, as was said in Paragraph 2. For if he fail therein, since man cannot remain permanently in Samadhi, the memorised Image in his mind will be degraded, and replaced by the corresponding Demon, to his utter ruin.

Therefore, after Success, let him not delight overmuch in his Deity, but rather busy himself with his other work, not permitting that which is but a step to become a goal. As it is written, Liber CLXXXV: "remembering that Philosophy is the Equilibrium of him that is in the House of Love."

44. Concerning the secrecy and the rites of Blood. --- During this practice it is most wise that the Philosophus utter no word concerning his working, as if it were a Forbidden Love that consumeth him. But let him answer fools according to their folly; for since he cannot conceal his love from his fellows, he must speak to them as they may understand.

And as many Deities demand sacrifice, one of men, another of cattle, a third of doves, let these sacrifices be replaced by the true sacrifices in thine own heart. Yet if thou must symbolise them outwardly for the hardness of thine heart, let thine own blood and no other's be spilt before that altar.{Note 1}

1. The exception to this rule pertain either to this practice, nor to this grade. N. Fra. A: A:.

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Nevertheless, forget not that this practice is dangerous, and may cause the manifestation of evil things, hostile and malicious, to thy great hurt.

45. Concerning a further sacrifice. --- Of this it shall be understood that nothing is to be spoken; nor need anything be spoken to him that hath wisdom to comprehend the number of the paragraph. And this sacrifice is fatal beyond all, unless it be a sacrificium indeed. Yet there are those who have dared and achieved thereby.

46. Concerning yet a further sacrifice. --- Here it is spoken of actual mutilation. Such acts are abominable; and while they may bring success in this Method, form an absolute bar to all further progress.

And they are in any case more likely to lead to madness than to Samadhi. He indeed who purposeth them is already mad.

47. Concerning human affection. --- During this practice thou shalt in no wise withdraw thyself from human relations, only figuring to thyself that thy father or thy brother or thy wife is as it were an image of thy particular Deity. Thus shall they gain, and not lose, by thy working. Only in the case of thy wife this is difficult, since she is more to thee than all others, and in this case thou mayst act with temperance, lest her personality overcome and destroy that of thy Deity.

48. Concerning the Holy Guardian Angel. --- Do thou in no wise confuse this invocation with that.

49. The Benediction. --- And so may the love that passeth all Understanding keep your hearts and minds through IAW ADONAI SABAW and through BABALON of the City of the Pyramids, and through Astarte, the Starry One green-girdled, in the name ARARITA. Amen.

-oOo-

LIBER COLLEGII SANCTI
Sub Figura
CLXXXV

Being the Tasks of the Grades,
and their Oaths, proper to Liber XIII,
the publications of the A.'. A.'.
in Class D from A to G.

This paper is to be returned to the A.'. A.'. by the Neophyte introducing
through his Zelator.

A.'. A.'.
Publication in Class D.
A.

THE TASK OF A PROBATIONER.

0. Let any person be received by a Neophyte, the latter being responsible to his Zelator.
1. The period of Probation shall be at least one year.
2. The aspirant to the A.'. A.'. shall hear the Lection (Liber LXI) and this note of his office; IF HE WILL, shall then procure the robe of a Probationer; shall choose with deep forethought and intense solemnity a motto.
3. On reception, he shall receive the robe, sign the form provided and repeat the oath appointed, and receive the First Volume of the Book.
4. He shall commit a chapter of Liber LXV to memory; and furthermore, he shall study the Publications of the A.'. A.'. in Class B, and apply himself to such practices of Scientific Illuminism as seemeth him good.
5. Beside all this, he shall perform any tasks that the A.'. A.'. may see fit to lay upon him. Let him be mindful that the word Probationer is no idle term, but that the Brothers will in many a subtle way 'prove' him, when he knoweth it not.
6. When the sun shall next enter the sign under which he hath been received, his initiation may be granted unto him. He shall keep himself free from all other engagements for one whole week from that date.
7. He may at any moment withdraw from his association with the A.'. A.'. , simply notifying the Neophyte who introduced him.
8. He shall everywhere proclaim openly his connection with the A.'. A.'. and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

One month before the completion of his year, he shall deliver a copy of the Record of his year's work to the Neophyte introducing, and repeat to him his chosen chapter of Liber LXV.

9. He shall hold himself chaste, and reverent toward his body, for that the ordeal of initiation is no light one. This is of peculiar importance in last two months of his Probation.

10. Thus and not otherwise may he attain the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

Liberty
Power
Destiny

Life
Putrefaction
Death

THE OATH OF THE PROBATIONER.

I, _____, being of sound mind and Body, on this _____ day of _____

(An _____ Sun in _____degrees) do hereby resolve: in

the Presence of _____, a Neophyre of the A.'. A.'.

To prosecute the Great Work: which is, to obtain a scientific knowledge of the nature and powers of my own being.

May the A.'. A.'. crown the work, lend me of its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, devotion, fidelity, trust do I bring to the A.'. A.'. , and in one year from this date may I be admitted to the knowlegde and conversation of the A.'. A.'.!

Witness my hand _____

Motto _____

Love
Passion
Debauch

Light
Preception
Darkness

This paper is to be returned to the Chancellor of the A.'. A.'. through the Zelator admitting.

A.'. A.'.
Publication in Class D
B.

TASK OF A NEOPHYTE

0. Let any Probationer who has accomplished his task to the satisfaction of the A.'. A.'. be instructed in the proper course of procedure: which is: -- Let him read through this note of his office, and sign it, paying the sum of One Guinea for Liber VII which will be given him on his initiation, and One Guinea for this Portfolio of Class D publications, B - G. Let him obtain the robe of a Neophyte, and entrust the same to the care of his Neophyte.

He shall choose a new motto with deep forethought and intense solemnity, as expressing the clearer consciousness of his Aspiration which the year's Probation has given him.

Let him make an appointment with his Neophyte at the pleasure of the the latter for the ceremony of Initiation.

1. The Neophyte shall not proceed to the grade of Zelator in less than eight months; but shall hold himself free for four days for advancement at the end of that period.
2. He shall pass the four tests called the Powers of the Sphinx.
3. He shall apply himself to understand the nature of his Initiation.
4. He shall commit to memory a chapter of Liber VII; and furthermore, he shall study and practice a chapter of Liber O in all its branches: also he shall begin to study Liber H and some commonly accepted method of divination. He will further be examined in his power of Journeying in the Spirit Vision.
5. Beside all this, he shall perform any tasks that his Zelator in the name of the A.'. A.'. and by its authority may see fit to lay upon him. Let him be mindful that the word Neophyte is no idle term, but that in many a subtle way the new nature will stir within him, when he knoweth it not.
6. When the sun shall next enter the sign 240 (degrees) to that under which he hath been received, his advancement may be granted unto him. He shall keep himself free from all other engagements for four whole days from that date.
7. He may at any moment withdraw from his association with the A.'. A.'. , simply notifying the Zelator who introduced him.
8. He shall everywhere proclaim openly his connection with the A.'. A.'. and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

Furthermore, he shall construct the magic Pentacle, according to the instruction in Liber A.

One month before the completion of his eight months, he shall deliver a copy of his Record to his Zelator, pass the necessary tests, and repeat to him his chosen chapter of Liber VII.

9. He shall in every way fortify his body according to the advice of his Zelator, for that the ordeal of advancement is no light one.

10. Thus and not otherwise may he obtain the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

THE OATH OF A NEOPHYTE

I, _____, (old motto) being of sound mind and Body, and prepared, on this _____ day of _____

(An _____ Sun in _____ degrees) do hereby resolve: in the Presence of _____, a Zelator of the A.'. A.'.

To prosecute the Great Work: which is, to obtain control of the nature and powers of my own being.

Further, I promise to observe zeal in service to the Probationers under me, and to deny myself utterly on their behalf.

May the A.'. A.'. crown the work, lend me of its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, devotion, assiduity, trust do I bring to the A.'. A.'., and in eight months from this date may I be admitted to the knowlegde and conversation of the A.'. A.'.!

Witness my hand _____

New Motto _____

This paper is to be returned to the Chancellor of the A.'. A.'. through the Practicus admitting.

A.'. A.'.
Publication in Class D
C.

THE TASK OF A ZELATOR.

0. Let any Neophyte who has accomplished his task to the satisfaction of the A.'. A.'. be instructed in the proper course of procedure:
which is:--

Let him read through this note of his office, and sign it, paying the sum of Three Guineas for the volume containing Liber CCXX, Liber XXVII and Liber DCCCXIII, which will be given him on his initiation.

Let him cause the necessary addition to be made to his Neophyte's robe, and entrust the same to the care of his Zelator.

Let him make an appointment with his Zelator at the pleasure of the latter for the ceremony of initiation.

1. The Zelator shall proceed to that grade of Practicus at any time the authority confers it.
2. He shall pass Examinations in Liber E, Posture and Breathing. He shall have attained complete success in the former, i.e., the chosen posture shall be perfectly steady and easy; and attained the second stage in the latter, i.e., automatic rigidity.
3. He shall further show some acquaintance with and experience of meditations given in Liber HHH. And in this his Record shall be his witness.
4. He shall commit to memory a chapter of Liber CCXX; he shall pass examinations in Liber HHH.
5. Beside all this, he shall apply himself to the work of the A.'. A.'. upon his own responsibility.

Let him be mindful that the word Zelator is no idle term, but that a certain Zeal will be inflamed with him, why he knoweth not.

6. When authority confers the grade, he shall rejoice therein; but beware, for that that is his first departure from the middle pillar of the Tree of Life.
7. He may at any moment withdraw from his association with the A.'. A.'. simply notifying the Practicus who introduced him.

Yet let him remember that being entered thus far upon the Path, he cannot escape it, and return to the world, but must ultimate either in the City of the Pyramids or the lonely towers of the Abyss.

8. He shall everywhere proclaim openly his connection with the A.'. A.'. and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

Furthermore, he shall construct the magic Dagger, according to the instruction in Liber A.

One month before the completion of his eight months, he shall deliver a copy of his Record to his Zelator, pass the necessary tests, and repeat to him his chosen chapter of Liber CCXX.

9. He shall in every way establish perfect control of his Automatic Consciousness according to the advice of his Practicus, for that the ordeal of advancement is no light one.

10. Thus and not otherwise may he obtain to the great reward: YEA, MAY HE
OBTAIN THE GREAT REWARD!

THE OATH OF A ZELATOR.

I, _____, (motto) being of sound
mind and Body, and prepared, on this _____ day of _____
(An _____ Sun in _____degrees) do hereby resolve: in
the Presence of _____, a Practicus of the
A.'. A.'.: To prosecute the Great Work: which is, to obtain control of the
foundations of my own being.

Further, I promise to observe zeal in service to the Neophytes under
me, and to deny myself utterly on their behalf.

May the A.'. A.'. crown the work, lend me of Its wisdom in the work,
enable me to understand the work!

Reverence, duty, sympathy, devotion, assiduity do I bring to the
A.'. A.'. , and right soon may I be admitted to the knowlegde and conversation
of the A.'. A.'.!

Witness my hand[motto]_____

This paper is to be returned to the Chancellor of the A.'. A.'.
through the Philosophus admitting.

A.'. A.'.
Publication in Class D.
D.

THE TASK OF A PRACTICUS.

0. Let any Zelator be appointed by authority to proceed to the grade of
Practicus.

Let him then read through this note of his office, and sign it.

Let him cause the necessary addition to be made to his Zelator's robe.

Let him make an appointment with his Practicus at the pleasure of the latter for the conferring of advancement.

1. The Practicus shall proceed to the grade of Philosophus at any time authority confers it.
2. He shall pass examinations in Liber DCCLXXVII, the Qabalah, and Sepher Sephiroth.

He shall attain complete success in Liber III, Cap. I.

3. He shall further show some acquaintance with and experience of his chosen method of divination. Yet he shall be his own judge in this matter.
4. He shall commit to memory Liber XXVII and pass examinations in the Ritual and meditation practice given in Liber XVI. Further, he shall pass in the meditation practice S. S. S., in Liber HHH.
5. Besides all this, he shall apply himself to a way of life wholly suited to the Path.

Let him remember that the word Practicus is no idle term, but that Action is the equilibrium of him that is in the House of Mercury, who is the Lord of Intelligence.

6. When authority confers the grade, he shall rejoice therein, but beware, for that that is his second departure from the middle pillar of the Tree of Life.
7. Let him not venture while a member of the grade of Practicus to attempt to withdraw from his association with the A.'. A.'.
8. He shall everywhere proclaim openly his connection with the A.'. A.' and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

Furthermore, he shall construe the magic Cup, according to the instruction in Liber A.

One month after his admission to the Grade he shall go to his Practice, pass the necessary tests, and repeat to him Liber XXVII.

9. He shall in every way establish perfect control of his wit according to the advice of his Philosophus, for that the ordeal of advancement is no light one.
10. Thus and not otherwise may he obtain to the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

THE OATH OF A PRACTICUS.

I, _____, (motto) being of sound

mind and Body, and prepared, on this _____ day of _____

(An _____ Sun in _____degrees) do hereby resolve: in

the Presence of _____, a Philosophus of the

A.'. A.'. : To prosecute the Great Work: which is, to obtain control of the vacillations of my own being.

Further, I promise to observe zeal in service to the Zelatores under me, and to deny myself utterly on their behalf.

May the A.'. A.'. crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, devotion, do I bring to the A.'. A.'. and right soon may I be admitted to the knowlegde and conversation of the A.'. A.'.!

Witness my hand[motto]_____

This paper is to be returned to the Chancellor of the A.'. A.'. through the Dominus Liminis admitting.

A.'. A.'.
Publication in Class D.
E.

THE TASK OF A PHILOSOPHUS.

0. Let any Practicus be appointed by authority to proceed to the grade of Philosophus.

Let him then read through this note of his office, and sign it.

Let him cause the necessary addition to be made to his Practicus' robe.

Let him make an appointment with his Philosophus at the pleasure of the latter for the conferring of advancement.

1. The Philosophus shall receive the title of Dominus Liminis at any time that authority confers it.

2. He shall pass examinations in Liber CLXXV and in Construction and Consecration of Talismans and in Evocation. Yet in this matter he shall be his own judge.

He shall moreover attain complete success in Liber III, Cap. II.

Further, he shall apply himself to study and practice the meditations given in Liber V.

3. He shall show some acquaintance with and experience of Liber O, Caps. V, VI. Whereof his Record shall be witness.
4. He shall commit to memory a chapter of Liber DCCCXIII.
5. Besides all this, he shall make constant and profound reflections upon the Path.

Let him remember that the word Philosophus is no idle term, but that Philosophy is the Equilibrium of him that is in the house of Venus that is the Lady of Love.

6. When the title of Dominus Liminis is conferred upon him, let him rejoice exceedingly therein; but beware, for that it is but the false veil of the moon that hangs beneath the Sun.
7. Let him not venture while a member of the grade of Philosophus to attempt to withdraw from his association with the A.'. A.'.
8. He shall everywhere proclaim openly his connection with the A.'. A.'. and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

Furthermore, he shall construct the magic Wand, according to the instructions in Liber A.

One month after his admission to the Grade, he shall go to his Philosophus, pass the necessary tests, and repeat to him Liber DCCCXIII.

9. He shall in every establish perfect control of his devotion according to the advice of his Dominus Liminis, for that the ordeal of advancement is no light one.
10. Thus and not otherwise may he obtain to the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

THE OATH OF A PHILOSOPHUS.

I, _____, (motto) being of sound mind and Body, and prepared, on this _____ day of _____ (An _____ Sun in _____ degrees) do hereby resolve: in the Presence of _____, a Dominus Liminis of the A.'. A.'.: To prosecute the Great Work: which is, to obtain control of the

attractions and repulsions of my own being.

Further, I promise to observe zeal in service to the Practici under me, and to deny myself utterly on their behalf.

May the A.'. A.'. crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, do I bring to the A.'. A.'. and right soon may I be admitted to the knowlegde and conversation of the A.'. A.'!.

Witness my hand[motto]_____

This paper is to be returned to the Chancellor of the A.'. A.'. through the Adeptus Minor admitting.

A.'. A.'.
Publication in Class D.
F.

THE TASK OF A DOMINUS LIMINIS.

0. Let any Philosophus be appointed by authority a Dominus Liminis.

Let him then read through this note of his office and sign it.

Let him cause the necessary addition to be made to his Philosophus' robe.

Let him receive Liber Mysteriorum.

Let him make an appointment with his Dominus Liminis at the pleasure of the latter for the conferring of advancement.

1. The Dominus Liminis shall proceed to the Grade of Adeptus Minor at any time that authority confers it.
2. He shall pass examination in Liber III, Cap. III.
3. He shall meditate on the diverse knowledge and Power that he has acquired, and harmonize it perfectly. And in this matter shall he be judged by the Praemonstrator of the A.'. A.'.
4. He shall accept an office in a Temple of Initiation, and commit to memory a part appointed by the Imperator of the A.'. A.'.

5. Besides all this, he abide upon the Threshold. Let him remember that the word Dominus Liminis is no idle term, but that his mastery will often be disputed, when he knoweth it not.
6. When at last he hath attained the grade of Adeptus Minor, let him humble himself exceedingly.
7. He may at any moment withdraw from his association with the A.'. A.'. simply notifying the Adept who introduced him.
8. He shall everywhere proclaim openly his connection with the A.'. A.'. and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

Furthermore, he shall construct the magic Lamp, according to instructions in Liber A.

Six months after his admission to the Grade, he shall go to his Adeptus Minor, pass the necessary tests, and repeat to him his appointed part in the Temple of Initiation.

9. He shall in every way establish perfect control of his intuition, according to the advice of his Adeptus Minor, for that the ordeal of advancement is no light one.
10. Thus and not otherwise may he obtain to the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

THE OATH OF A DOMINUS LIMINIS.

I, _____, (motto) being of sound mind and Body, and prepared, on this _____ day of _____ (An _____ Sun in _____ degrees) do hereby resolve: in the Presence of _____, an Adeptus Minor of the A.'. A.'.: To prosecute the Great Work: which is, to obtain control of the aspirations of my own being.

Further, I promise to observe zeal in service to the Philosophi under me, and to deny myself utterly on their behalf.

May the A.'. A.'. crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, do I bring to the A.'. A.'. and right soon may I be admitted to the knowlegde and conversation of the A.'. A.'.!

Witness my hand[motto]_____

This paper is to be returned to the Chancellor of the A.'. A.'. through the Adeptus admitting.

A.'. A.'.
Publication in Class D.
G.

THE TASK OF A ADEPTUS MINOR.

Let the Adeptus Minor attain to the Knowledge and Conversion of his Holy Guardian Angel.

THE OATH OF A ADEPTUS MINOR.

I, _____, (motto) being of sound mind and Body, and prepared, on this _____ day of _____ (An _____ Sun in _____ degrees) do hereby resolve: in the Presence of _____, an Adeptus of the A.'. A.'.: To prosecute the Great Work: which is, to attain to the knowledge and conversation of the Holy Guardian Angel.

May the A.'. A.'. crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence and duty do I bring to the A.'. A.'. and here and now may I be admitted to the knowlegde and conversation of the A.'. A.'.!

Witness my hand[motto]_____

BAPHOMET XIØ

Liber CXCV

{Book 194}

O. T. O.

An Intimation
with Reference to the
Constitution of the Order

This Intimation is presently being implemented in the United States-- the most significant recent development was the institution of the Electoral College. Unlike the Constitution proper, which has a decidedly international emphasis, most of its clauses govern national operations. This Intimation should be closely studied in conjunction with the Constitution, the Open Letter and other relevant papers published in this volume by those who are concerned with the future direction of the O.T.O., in the United States and abroad. It first appeared in *The Equinox III(1)* (Detroit: Universal, 1919). Paragraph numbers have been supplied for reference purposes, and it is followed by a synthetic, diagrammatic representation of the Intimations prepared by the New York Constitutional Study Group.--H.B.

Issued by Order: BAPHOMET XIØ O.T.O., HIBERNIAE IONAE ET OMNIUM
BRITANNIARUM, REX SUMMUS SANCTISSIMUS

ANY PROVINCE OF THE O.T.O. is governed by the Grand Master and those to whom he delegates his authority, until such time as the Order is established, which is the case when it possesses eleven or more Profess-Houses in the province. Then the regular constitution is automatically promulgated. The quotation is slightly adapted from an address in one of the rituals.

1. This is the Constitution and Government of our Holy Order; by the study of its Balance you may yourself come to apprehension of how to rule your own life. For, in True Things, all are but images one of another; man is but a map of the universe, and Society is but the same on a larger scale.

2. Learn then that our Holy Order has but Three True Grades; as it is written in *The Book of the Law: The Hermit, The Lover, and the Man of Earth.*

3. It is but for convenience that these grades have been separated into Three Triads.

4. The Third Triad consists of the degrees from Minerval to Prince of Jerusalem. The Minerval degree is a Prologue to the First; the degrees subsequent to the Third but pendants to it. In this, the Man of Earth series, there are then but Three Degrees; and these Three are One.

5. The Man of Earth takes no share in the Government of the Order; for he is not yet called upon to give his life to it in service; and with us Government is Service, and nothing else. The Man of Earth is therefore in much the position of the Plebian in Rome in the time of Menenius Agrippa. But there is this marked difference; that every Man of Earth is encouraged and expected to push on to the next stage. In order that the feelings of the general body may be represented, the

Men of Earth choose four persons, two men and two women, from among themselves, to stand continually before the face of the Father, the Supreme and Holy King, serving him day and night. These persons must not be of higher rank than the Second Degree; they must volunteer for this service at the conclusion of that ceremony; and therefore they give up their own prospect of advancement in the Order for one year, that they may serve their fellows. This is then the first lesson in our great principle, the attainment of honour through renunciation.

6. The degree of Knights of the East and West is but a bridge between the first and second series; but it is important, for in that grade a new pledge-form must be signed, and the new Knight vowed to devote his life to the Establishment of the Law of Thelema.

7. The members of the Fifth Degree are responsible for all that concerns the Social welfare of the Order. This grade is symbolically that of beauty and harmony; it is the natural stopping-place of the majority of men and women; for to proceed farther, as will appear, involves renunciation of the sternest kind. Here then is all joy, peace, well-being on all planes; the Sovereign Prince Rose Croix is attached equally to the higher and the lower, and forms a natural link between them. Yet let him look to it that his eyes are set on high!

8. In this degree the Most Wise Sovereign of each chapter will appoint a committee of four persons, two men and two women, to arrange for all social gatherings, banquets, dances, the performance of plays, and similar pleasures. They will also endeavour to promote harmony among the Brethren in all possible ways, and to compose any disputes by tact and friendliness without formal appeal being made to any more authoritative tribunal.

9. The next grade, that which lies between the Fifth and Sixth Degrees, is called the Senate. This is the first of the governing bodies, properly speaking, and here we begin to insist upon Renunciation. For within this body is the Electoral College of the O.T.O.

10. The principle of popular election is a fatal folly; its results are visible in every so-called democracy. The elected man is always the mediocrity; he is the safe man, the sound man, the man who displeases the majority less than any other; and therefore never the genius, the man of progress and illumination.

11. This electoral college consists of Eleven Persons in each country. It has full control of the affairs of the Men of Earth, appointing Lodge Masters at will. It has however no authority over the Chapters of Rose Croix.

12. Persons who wish to be appointed to this College by the Supreme and Holy King must volunteer for the office. The appointment is for Eleven Years. Volunteers must renounce for that period all further progress in the Order. They must give evidence of first-rate ability in

i(i) Some branch of athletics.

(ii) Some branch of learning.

13. They must also possess a profound general knowledge of history and of the art of government, with some attention to philosophy in general.

14. They must each live in solitude, without more than the necessary speech even to casual neighbours, serving themselves in all respects, for three months continuously, once at least in every two years. The President will summon them at the four seasons of the year, and if necessary at other times, when they will deliberate upon the affairs placed in their charge. All applications to pass to the Fifth Degree must receive their sanction. Appeal from their decisions may however be made to the Supreme Council.

15. The Sixth Degree is an executive or military body, and represents the temporal power of the Supreme and Holy King. Each member is amenable to military discipline. Singly or in concert with his comrades, each Knight is vowed to enforce the decisions of authority.

16. The Grade of Grand Inquisitor Commander follows. Here every member has the right to a seat on the Grand Tribunal, which body decides all disputes and complaints which have not been composed by the Chapters of Rose Croix or the Lodge Masters. Its verdicts are without appeal, unless a member of the Electoral College give sanction to take the case to the Areopagus of the Eighth Degree. All members of the Order, even of higher grades, are subject to the Grand Tribunal.

17. The next grade is that of Prince of the Royal Secret. Every member of this degree is devoted to the Propagation of the Law in a very special manner; for this grade is the first in which the Beginning of the Inmost Secret is declared openly. He will therefore, by his personal exertions, induce one hundred and eleven persons to join the Order, before he may proceed to the Seventh Degree, except by special order from the Supreme and Holy King.

18. The Seventh Degree is, in military language, the Great General Staff of the Army of the Sixth Degree. From its members the Supreme and Holy King appoints a Supreme Grand Council.

19. This Council is charged with the government of the whole of the Second Triad, or Lovers. All members of the Seventh Degree travel as Sovereign Grand Inspectors General of the Order, and report, on their own initiative, to the Supreme and Most Holy King, as to the condition of all Lodges, and Chapters; to the Supreme Council, on all affairs of the Second Triad; and to the Electoral College, on those of the Third.

20. The Eighth Degree is a Philosophical Body. Its members being fully instructed in the Principles of the Order, save in one point only, devote themselves to the understanding of what they have learned in their initiation. They have power to reverse the decisions of the Grand Tribunal, and to compose all conflicts between any of the governing bodies. And this they do upon the great principles of philosophy. For it will often occur that there is contention between two parties, both of whom are right from their own point of view. This is so important that an illustration is desirable. A man is smitten with leprosy; is it right that men should circumscribe his liberty by isolating him from his fellows? Another holds back land or some other necessity from the common use; is he to be compelled to surrender it? Such cases of difficulty involve deep philosophical principles; and the Areopagus of the Eighth Degree is charged with the duty of resolving them in accordance with the great principles of the Order.

21. Before the face of the Areopagus stands an independent Parliament of the Guilds. Within the Order, irrespective of grade, the members of each craft, trade, science, or profession form themselves into a

Guild, make their own laws, and prosecute their own good, in all matters pertaining to their labour and means of livelihood. Each Guild chooses the man most eminent in it to represent it before the Areopagus of the Eighth Degree; and all disputes between the various Guilds are argued before that Body, which will decide according to the grand principles of the Order. Its decisions pass for ratification to the Sanctuary of the Gnosis, and thence to the Throne.

22. Epopts and Pontiffs of this exalted grade are bound to live in isolation for four consecutive months in every year, meditating the mysteries revealed to them.

23. The Ninth Degree--the Sanctuary of the Gnosis--is synthetic. The prime duty of its members is to study and practise the theurgy and thaumaturgy of the grade; but in addition they must be prepared to act as direct representatives of the Supreme and Most Holy King, radiating his light upon the whole world. Yet, from the nature of their initiation, they must veil their glory in a cloud of darkness. They move unseen and unrecognized among the youngest of us, subtly and loftily leading us into the holy ineffable mysteries of the True Light.

24. The Supreme and Most Holy King is appointed by the O.H.O. His is the ultimate responsibility for all within his holy kingdom. The succession to the high office of O.H.O. is decided in a manner not here to be declared; but this you may learn, O Brother Magician, that he may be chosen even from the grade of a Minerval. And herein lieth a most sacred Mystery.

25. The Electoral College possesses one most singular power. Every eleven years, or in the case of a vacancy occurring, they choose two persons from the Ninth Degree, who are charged with the duty of Revolution.

26. It is the business of these persons constantly to criticise and oppose the acts of the Supreme and Most Holy King, whether or no they personally approve of them. Should he exhibit weakness, bodily, mental, or moral, they are empowered to appeal to the O.H.O. to depose him; but they, alone of all the members of the Order, are not eligible to the Succession.

27. The O.H.O., as the supreme authority in the Order, will act, in such an emergency, as he may see fit. He may himself be removed from office, but only by the unanimous vote of all the members of the Tenth Degree.

28. Of the Eleventh Degree, its powers, privileges, and qualifications, nothing whatever is said in any grade. It has no relation to the general plan of the Order, is inscrutable, and dwells in its own Palaces.

29. There are certain important financial obligations in various grades.

30. The Electoral College of the Senate is vowed to poverty. All property, earnings, or salaries are vested in or paid over to the Grand Treasurer General. The members subsist on the charity of the Order, which is extended to them in accordance with their original rank in life.

31. These remarks apply equally to the Supreme Grand Council, and all

higher degrees.

32. In the Seventh Degree it is a qualification to vest some real property in the Order; and no one is admitted to this grade without this preliminary.

33. Those members of the Order who have given all to it must obtain the money for their initiation fees and subscriptions from the Third Triad, whose honour is thus concerned in the unselfish support of those who have abandoned all for their sakes.

34. The Grand Treasurer General is appointed by the Supreme and Most Holy King; he may be a member of any grade whatever; but he must, on accepting office, take the vow of poverty. His authority is absolute in all financial matters; but he is responsible to, and may be removed at will by, the Supreme and Most Holy King. He will appoint a committee to assist him and advise him in his work; and he will usually select one person from each of the governing bodies of the Order.

Such is a brief outline of the government of the O.T.O. It combines monarchy with democracy; it includes aristocracy, and conceals even the seeds of revolution, by which alone progress can be effected. Thus we balance the Triads, uniting the Three in One; thus we gather up all the threads of human passion and interest, and weave them into an harmonious tapestry, subtly and diligently with great art, that our Order may seem an ornament even to the Stars that are in the Heavens at Night. In our rainbow-coloured texture we set forth the glory of the whole Universe--See thou to it, brother Magician, that thine own thread be strong, and pure, and of a colour brilliant in itself, yet ready to mingle in all beauty with those of thy brethren!

-o-

Original key entry by Bill Heidrick, GTG OTO
Extracted from EQX-4.AS3 by Fr. Nachash, Uraeus-Hadit Camp

O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

THE HIGH HISTORY OF
GOOD SIR PALAMEDES
THE SARACEN KNIGHT
AND OF HIS FOLLOWING
OF THE QUESTING BEAST
BY ALEISTER CROWLEY
RIGHTLY SET FORTH IN RIME

TO ALLAN BENNETT

"Bhikkhu Ananda Metteyya"

my good knight comrade in the quest, I dedicate this
imperfect account of it, in some small recognition of
his suggestion of its form.

MANDALAY, "November" 1905

1WEH NOTE: This work is read to best effect after Crowley's
"Confessions". The sections are metaphoric accounts of Crowley's
own search for enlightenment, sometimes with changed details or
settings. "E.g.", the general focus on Arthur that comes in at III
should be taken to represent Crowley's lasting but frustrated
desire to serve and save "all the Britains". Acts of killing by
the principal character represent renunciations of attachment.

ARGUMENT

i. Sir Palamede, the Saracen knight, riding on the shore of Syria, findeth
his father's corpse, around which an albatross circleth. He approveth the
vengeance of his peers.

ii. On the shore of Arabia he findeth his mother in the embrace of a loathly negro beneath blue pavilions. Her he slayeth, and burneth all that encampment.

iii. Sir Palamede is besieged in his castle by Severn mouth, and his wife and son are slain.

iv. Hearing that his fall is to be but the prelude to an attack of Camelot, he maketh a desperate night sortie, and will traverse the wilds of Wales.

v. At the end of his resources among the Welsh mountains, he is compelled to put to death his only remaining child. By this sacrifice he saves the world of chivalry.

vi. He having become an holy hermit, a certain dwarf, splendidly clothed, cometh to Arthur's court, bearing tidings of a Questing Beast. The knights fail to lift him, this being the test of worthiness.

vii. Lancelot findeth him upon Scawfell, clothed in his white beard. he returneth, and, touching the dwarf but with his finger, herleth him to the heaven.

viii. Sir Palamede, riding forth on the quest, seeth a Druid worship the sun upon Stonehenge. He rideth eastward, and findeth the sun setting in the west. Furious he taketh a Viking ship, and by sword and whip fareth seaward.

ix. Coming to India, he learneth that It glittereth. Vainly fighting the waves, the leaves, and the snows, he is swept in the Himalayas as by an avalanche into a valley where dwell certain ascetics, who pelt him with their eyeballs.

x. Seeking It as Majesty, he chaseth an elephant in the Indian jungle. The elephant escapeth; but he, led to Trichinopoli by an Indian lad, seeth an elephant forced to dance ungainly before the Mahalingam.

xi. A Scythian sage declareth that It transcendeth Reason. Therefore Sir Palamede unreasonably decapitateth him.

xii. An ancient hag prateth of It as Evangelical. Her he hewed in pieces. {v}

xiii. At Naples he thinketh of the Beast as author of Evil, because Free of Will. The Beast, starting up, is slain by him with a poisoned arrow; but at the moment of Its death It is reborn from the knight's own belly.

xiv. At Rome he meeteth a red robber in a Hat, who speaketh nobly of It as of a king-dove-lamb. He chaseth and slayeth it; it proves but a child's toy.

xv. In a Tuscan grove he findeth, from the antics of a Satyr, that the Gods sill dwell with men. Mistaking orgasm for ecstasty, he is found ridiculous.

xvi. Baiting for It with gilded corn in a moonlit vale of Spain, he findeth the bait stolen by bermin.

xvii. In Crete a metaphysician weaveth a labyrinth. Sir Palamede compelleth him to pursue the quarry in this same fashion. Running like hippogriffs, they plunge over the precipice; and the hermit, dead, appears but a mangy ass. Sir Palamede, sore wounded, is borne by fishers to an hut.

xviii. Sir Palamede noteth the swiftness of the Beast. He therefore climbeth many mountains of the Alps. Yet can he not catch It; It outrunneth him easily, and at last, stumbling, he falleth.

xix. Among the dunes of Brittany he findeth a witch dancing and conjuring, until she disappeareth in a blaze of light. He then learneth music, from a vile girl, until he is as skilful as Orpheus. In Paris he playeth in a public place. The people, at first throwing him coins, soon desert him to follow a foolish Egyptian wizard. No Beast cometh to his call.

xx. He argueth out that there can be but on Beast. Following single tracks, he at length findeth the quarry, but on pursuit It eldueth hi by multiplying itself. This on the wide plains of France.

xxi. He gathereth an army sufficient to chase the whole herd. In England's midst they rush upon them; but the herd join together, leading on the kinghts, who at length rush together into a "m^l,e," wherein all but Sir Palamede are slain, while the Beast, as ever, standeth aloof, laughing.

xxii. He argueth Its existence from design of the Cosmos, noting that Its tracks form a geometrical figure. But seeth that this depends upon his sense of geometry; and is therefore no proof. Meditating upon this likeness to

himself --- Its subjectivity, in short --- he seeth It in the Blue Lake. Thither plunging, all is shattered.

xxiii. Seeking It in shrines he findeth but a money-box; while they that helped him (as they said) in his search, but robbed him.

xxiv. Arguing Its obscurity, he seeketh It within the bowels of Etna, cutting off all avenues of sense. His own thoughts pursue him into madness. {vi}

xxv. Upon the Pacific Ocean, he, thinking that It is not-Self, throweth himself into the sea. But the Beast setteth him ashore.

xxvi. Rowed by Kanakas to Japan, he praiseth the stability of Fuji-Yama. But, an earthquake arising, the pilgrims are swallowed up.

xxvii. Upon the Yang-tze-kiang he contemplateth immortal change. Yet, perceiving that the changes themselves constitute stability, he is again baulked, and biddeth his men bear him to Egypt.

xxviii. In an Egyptian temple he hath performed the Bloody Sacrifice, and cursed Osiris. Himself suffering that curse, he is still far from the Attainment.

xxix. In the land of Egypt he performeth many miracles. But from the statue of Memnon issueth the questing, and he is recalled from that illusion.

xxx. Upon the plains of Chaldea he descendeth into the bowels of the earth, where he beholdeth the Visible Image of the soul of Nature for the Beast. Yet Earth belcheth him forth.

xxxi. In a slum city he converseth with a Rationalist. Learning nothing, nor even hearing the Beast, he goeth forth to cleanse himself.

xxxii. Seeking to imitate the Beast, he goeth on all-fours, questing horribly. The townsmen cage him for a lunatic. Nor can he imitate the elusiveness of the Beast. Yet at one note of that questing the prison is shattered, and Sir Palamede rusheth forth free.

xxiii. Sir Palamede hath gone to the shores of the Middle Sea to restore his health. There he practiseth devotion to the Beast, and becometh maudlin and sentimental. His knaves mocking him, he beateth one sore; from whose belly issueth the questing.

xxiv. Being retired into an hermitage in Fenland, he traverseth space upon the back of an eagle. He knoweth all things --- save only It. And incontinent beseedheth the eagle to set him down again.

xxxv. He lectureth upon metaphysics --- for he is now totally insane --- to many learned monks of Cantabrig. They applaud him and detain him, though he hath heard the question and would away. But so feeble is he that he fleeth by night.

xxxvi. It hath often happened to Sir Palamede that he is haunted by a shadow, the which he may not recognise. But at last, in a sunlit wood, this is discovered to be a certain hunchback, who doubteth whether there be at all any Beast or any quest, or if the whole life of Sir Palamede be not a vain illusion. Him, without seeing to conquer with words, he slayeth incontinent.

xxxvii. In a cave by the sea, feeding on limpets and roots, Sir Palamede abideth, sick unto death. Himseemeth the Beast questeth within his own bowels; he is the {vii} Beast. Standing up, that he may enjoy the reward, he findeth another answer to the riddle. Yet abideth in the quest.

xxxviii. Sir Palamede is confronted by a stranger knight, whose arms are his own, as also his features. This knight mocketh Sir Palamede for an impudent pretender, and impersonator of the chosen knight. Sir Palamede in all humility alloweth that there is no proof possible, and offereth ordeal of battle, in which the stranger is slain. Sir Palamede heweth him into the smallest dust without pity.

xxxix. In a green valley he obtaineth the vision of Pan. Thereby he regaineth all that he had expended of strength and youth; is gladdened thereat, for he now devoteth again his life to the quest; yet more utterly cast down than ever, for that this supreme vision is not the Beast.

xl. Upon the loftiest summit of a great mountain he perceiveth Naught. Even this is, however, not the Beast.

xli. Returning to Camelot to announce his failure, he maketh entrance into

the King's hall, whence he started out upon the quest. The Beast cometh nestling to him. All the knights attain the quest. The voice of Christ is heard: "well done." He sayeth that each failure is a step in the Path. The poet prayeth success therein for himself and his readers.

{viii}

THE HIGH HISTORY
OF GOOD
SIR PALAMEDES
THE SARACEN KNIGHT; AND OF HIS FOLLOWING
OF
THE QUESTING BEAST

I

SIR PALAMEDE the Saracen
Rode by the marge of many a sea:
He had slain a thousand evil men
And set a thousand ladies free.

Armed to the teeth, the glittering kinght
Galopped along the sounding shore,
His silver arms one lake of light,
Their clash one symphony of war.

How still the blue enamoured sea
Lay in the blaze of Syria's noon!
The eternal roll eternally
Beat out its monotonous tune.

Sir Palamede the Saracen
A dreadful vision here espied,
A sight abhorred of gods and men,
Between the limit of the tide.

The dead man's tongue was torn away;
The dead man's throat was slit across;
There flapped upon the putrid prey
A carrion, screaming albatross. {3}

So halted he his horse, and bent
To catch remembrance from the eyes
That stared to God, whose ardour sent
His radiance from the ruthless skies.

Then like a statue still he sate;
Nor quivered nerve, nor muscle stirred;
While round them flapped insatiate
The fell, abominable bird.

But the coldest horror drave the light
From knightly eyes. How pale thy bloom,
Thy blood, O brow whereon that night
Sits like a serpent on a tomb!

For Palamede those eyes beheld
The iron image of his own;
On those dead brows a fate he spelled
To strike a Gorgon into stone.

He knew his father. Still he sate,
Nor quivered nerve, nor muscle stirred;
While round them flapped insatiate
The fell, abominable bird.

The knight approves the justice done,
And pays with that his rowels' debt;
While yet the forehead of the son
Stands beaded with an icy sweat. {4}

God's angel, standing sinister,
Unfurls this scroll --- a sable stain:
"Who wins the spur shall ply the spur
Upon his proper heart and brain."

He gave the sign of malison
On traitor knights and perjured men;
And ever by the sea rode on
Sir Palamede the Saracen.

II

BEHOLD! Arabia's burning shore
Rings to the hoofs of many a steed.
Lord of a legion rides to war
The indomitable Palamede.

The Paynim fly; his troops delight
In murder of many a myriad men,
Following exultant into fight
Sir Palamede the Saracen.

Now when a year and day are done
Sir Palamedes is aware
Of blue pavilions in the sun,

And bannerets fluttering in the air.

Forward he spurs; his armour gleams;
Then on his haunches rears the steed;
Above the lordly silk there streams
The pennon of Sir Palamede!

Aflame, a bridegroom to his spouse,
He rides to meet with galliard grace
Some scion of his holy house,
Or germane to his royal race. {6}

But oh! the eyes of shame! Beneath
The tall pavilion's sapphire shade
There sport a band with wand and wreath,
Languorous boy and laughing maid.

And in the centre is a sight
Of hateful love and shameless shame:
A recreant Abyssianian knight
Sports grossly with a wanton dame.

How black and swinish is the knave!
His hellish grunt, his bestial grin;
Her trilling laugh, her gesture suave,
The cool sweat swimming on her skin!

She looks and laughs upon the knight,
Then turns to buss the blubber mouth,
Draining the dregs of that black blight
Of wine to ease their double drouth!

God! what a glance! Sir Palamede
Is stricken by the sword of fate:
His mother it is in very deed
That gleeful goes the goatish gait.

His mother it his, that pure and pale
Cried in the pangs that gave him birth;
The holy image he would veil
From aught the tiniest taint of earth. {7}

She knows him, and black fear bedim
Those eyes; she offers to his gaze
The blue-veined breasts that suckled him
In childhood's sweet and solemn days.

Weeping she bares the holy womb!
Shrieks out the mother's last appeal:
And reads irrevocable doom
In those dread eyes of ice and steel.

He winds his horn: his warriors pour
In thousands on the fenceless foe;
The sunset stains their hideous war
With crimson bars of after-glow.

He winds his horn; the night-stars leap
To light; upspring the sisters seven;
While answering flames illumine the deep,
The blue pavilions blaze to heaven.

Silent and stern the northward way
They ride; alone before his men
Staggers through black to rose and grey
Sir Palamede the Saracen. {8}

III

THERE is a rock by Severn mouth
Whereon a mighty castle stands,
Fronting the blue impassive South
And looking over lordly lands.

Oh! high above the envious sea
This fortress dominates the tides;
There, ill at heart, the chivalry
Of strong Sir Palamede abides.

Now comes irruption from the fold
That live by murder: day by day
The good knight strikes his deadly stroke;
The vultures claw the attended prey.

But day by day the heathen hordes.
Gather from dreadful lands afar,
A myriad myriad bows and swords,
As clouds that blot the morning star.

Soon by an arrow from the sea
The Lady of Palamede is slain;
His son, in sally fighting free,
Is struck through burgonet and brain. {9}

But day by day the foes increase,
Though day by day their thousands fall:
Laughs the unshaken fortalice;
The good knights laugh no more at all.

Grimmer than heather hordes can scowl,
The spectre hunger rages there;
He passes like a midnight owl,
Hooting his heraldry, despair.

The knights and squires of Palamede
Stalk pale and lean through court and hall;
Though sharp and swift the archers speed
Their yardlong arrows from the wall.

Their numbers thin; their strength decays;
Their fate is written plain to read:
These are the dread deciduous days
Of iron-souled Sir Palamede.

He hears the horrid laugh that rings
From camp to camp at night; he hears

The cruel mouths of murderous kings
Laugh out one menace that he fears.

No sooner shall the heroes die
Than, ere their flesh begin to rot,
The heathen turns his raving eye
To Caerlon and Camelot.

King Arthur in ignoble sloth
Is sunk, and dalliance with his dame,
Forgetful of his knightly oath,
And careless of his kingly name.

Befooled and cuckolded, the king
Is yet the king, the king most high;
And on his life the hinges swing
That close the door of chivalry.

'Sblood! shall it sink, and rise no more,
That blaze of time, when men were men?
That is thy question, warrior
Sir Palamede the Saracen! {11}

IV

Now, with two score of men in life
And one fair babe, Sir Palamede
Resolves one last heroic strife,
Attempts forlorn a desperate deed.

At dead of night, a moonless night,
A night of winter storm, they sail
In dancing dragons to the fight
With man and sea, with ghoul and gale.

Whom God shall spare, ride, ride! (so springs
The iron order). Let him fly
On honour's steed with honour's wings
To warn the king, lest honour die!

Then to the fury of the blast
Their fury adds a dreadful sting:
The fatal die is surely cast.
To save the king --- to save the king!

Hail! horror of the midnight surge!
The storms of death, the lashing gust,
The doubtful gleam of swords that urge
Hot laughter with high-leaping lust! {12}

Though one by one the heroes fall,
Their desperate way they slowly win,
And knightly cry and comrade-call
Rise high above the savage din.

Now, now they land, a dwindling crew;
Now, now fresh armies hem them round.
They cleave their blood-bought avenue,
And cluster on the upper ground.

Ah! but dawn's dreadful front uprears!
The tall towers blaze, to illumine the fight;
While many a myriad heathen spears
March northward at the earliest light.

Falls thy last comrade at thy feet,
O lordly-souled Sir Palamede?
Tearing the savage from his seat,
He leaps upon a coal-black steed.

He gallops raging through the press:
The affrighted heathen fear his eye.
There madness gleams, there masterless
The whirling sword shrieks shrill and high.

The shrink, he gallops. Closely clings
The child slung at his waist; and he
Heeds nought, but gallops wide, and sings
Wild war-songs, chants of gramarye! {13}

Sir Palamede the Saracen
Rides like a centaur mad with war;
He sabres many a million men,
And tramples many a million more!

Before him lies the untravelled land
Where never a human soul is known,
A desert by a wizard banned,
A soulless wilderness of stone.

Nor grass, nor corn, delight the vales;
Nor beast, nor bird, span space. Immense,
Black rain, grey mist, white wrath of gales,
Fill the dread armoury of sense.

Nor shines the sun; nor moon, nor star
Their subtle light at all display;
Nor day, nor night, dispute the scour:
All's one intolerable grey.

Black llyns, grey rocks, white hills of snow!
No flower, no colour: life is not.
This is no way for men to go
From Severn-mouth to Camelot.

Despair, the world upon his speed,
Drive (like a lion from his den
Whom hunger hunts) the man at need,
Sir Palamede the Saracen. {14}

SIR PALAMEDE the Saracen
Hath cast his sword and arms aside.
To save the world of goodly men,
He sets his teeth to ride --- to ride!

Three days: the black horse drops and dies.
The trappings furnish them a fire,
The beast a meal. With dreadful eyes
Stare into death the child, the sire.

Six days: the gaunt and gallant knight
Sees hateful visions in the day.
Where are the antient speed and might
Were wont to animate that clay?

Nine days; they stumble on; no more
His strength avails to bear the child.
Still hangs the mist, and still before
Yawns the immeasurable wild.

Twelve days: the end. Afar he spies
The mountains stooping to the plain;
A little splash of sunlight lies
Beyond the everlasting rain. {15}

His strength is done; he cannot stir.
The child complains --- how feebly now!
His eyes are blank; he looks at her;
The cold sweat gathers on his brow.

To save the world --- three days away!
His life in knighthood's life is furled,
And knighthood's life in his --- to-day! ---
His darling staked against the world!

Will he die there, his task undone?
Or dare he live, at such a cost?
He cries against the impassive sun:
The world is dim, is all but lost.

When, with the bitterness of death
Cutting his soul, his fingers clench
The piteous passage of her breath.
The dews of horror rise and drench

Sir Palamede the Saracen.
Then, rising from the hideous meal,
He plunges to the land of men
With nerves renewed and limbs of steel.

Who is the naked man that rides
Yon tameless stallion on the plain,
His face like Hell's? What fury guides
The maniac beast without a rein? {16}

Who is the naked man that spurs
A charger into Camelot,
His face like Christ's? what glory stirs
The air around him, do ye wot?

Sir Arthur arms him, makes array
Of seven times ten thousand men,
And bids them follow and obey
Sir Palamede the Saracen. {17}

VI

SIR PALAMEDE the Saracen
The earth from murder hath released,
Is hidden from the eyes of men.

Sir Arthur sits again at feast.
The holy order burns with zeal:
Its fame revives from west to east.

Now, following Fortune's whirling-wheel,
There comes a dwarf to Arthur's hall,
All cased in damascen'd steel.

A sceptre and a golden ball
He bears, and on his head a crown;
But on his shoulders drapes a pall

Of velvet flowing sably down
Above his vest of cramoisie.
Now doth the king of high renown

Demand him of his dignity.
Whereat the dwarf begins to tell
A quest of loftiest chivalry. {18}

Quod he: "By Goddes holy spell,
So high a venture was not known,
Nor so divine a miracle.

A certain beast there runs alone,
That ever in his belly sounds
A hugeous cry, a monster moan,

As if a thirty couple hounds
Quested with him. Now God saith
(I swear it by His holy wounds

And by His lamentable death,
And by His holy Mother's face!)
That he shall know the Beauteous Breath

And taste the Goodly Gift of Grace
Who shall achieve this marvel quest."
Then Arthur sterte up from his place,

And sterte up boldly all the rest,
And sware to seek this goodly thing.
But now the dwarf doth beat his breast,

And speak on this wise to the king,
That he should worthy knight be found
Who with his hands the dwarf should bring

By might one span from off the ground.
Whereat they jeer, the dwarf so small,
The knights so strong: the walls resound {19}

With laughter rattling round the hall.
But Arthur first essays the deed,
And may not budge the dwarf at all.

Then Lancelot sware by Goddes reed,
And pulled so strong his muscel burst,
His nose and mouth brake out a-bleed;

Nor moved he thus the dwarf. From first
To last the envious knights essayed,
And all their malice had the worst,

Till strong Sir Bors his prowess played ---
And all his might avail'd nought,,
Now once Sir Bors had been betrayed

To Paynim; him in traitrise caught,
They bound to four strong stallion steers,
To tear asunder, as they thought,

The paladin of Arthur's peers.
But he, a-bending, breaks the spine
Of three, and on the fourth he rears

His bulk, and rides away. Divine
the wonder when the giant fails
To stir the fatuous dwarf, malign

Who smiles! But Boors on Arthur rails
That never a knight is worth but one.
"By Goddes death" (quod he), "what ails {20}

Us marsh-lights to forget the sun?
There is one man of mortal men
Worthy to win this benison,

Sir Palamede the Saracen."
Then went the applauding murmur round:
Sir Lancelot girt him there and then

To ride to that enchanted ground
Where amid timeless snows the den
Of Palamedes might be found.2 {21}

2WEH NOTE: See "Confessions". This refers to that portion of
Crowley's life spent at Boleskine as Alastor, the "Spirit of
Solitude".

VII

BEHOLD Sir Lancelot of the Lake
Breasting the stony screes: behold
How breath must fail and muscle ache

Before he reach the icy fold
That Palamede the Saracen
Within its hermitage may hold.

At last he cometh to a den
Perched high upon the savage scaur,
Remote from every haunt of men,

From every haunt of life afar.
There doth he find Sit Palamede
Sitting as steadfast as a star.

Scarcely he knew the knight indeed,
For he was compassed in a beard
White as the streams of snow that feed

The lake of Gods and men revered
That sitteth upon Caucasus.
So muttered he a darkling weird, {22}

And smote his bosom murderous.
His nails like eagles' claws were grown;
His eyes were wild and dull; but thus

Sir Lancelot spake: "Thy deeds atone
By knightly devoir!" He returned
That "While the land was overgrown

With giant, fiend, and ogre burned
My sword; but now the Paynim bars
Are broke, and men to virtue turned:

Therefore I sit upon the scars
Amid my beard, even as the sun
Sits in the company of the stars!"

Then Lancelot bade this deed be done,
The achievement of the Questing Beast.
Which when he spoke that holy one

Rose up, and gat him to the east
With Lancelot; when as they drew
Unto the palace and the feast

He put his littlest finger to
The dwarf, who rose to upper air,
Piercing the far eternal blue

Beyond the reach of song or prayer.
Then did Sir Palamede amend
His nakedness, his horrent hair, {23}

His nails, and made his penance end,
Clothing himself in steel and gold,

Arming himself, his life to spend
IN vigil cold and wandering bold,
Disdaining song and dalliance soft,
Seeking one purpose to behold,
And holding ever that aloft,
Nor fearing God, nor heeding men.
So thus his hermit habit doffed
Sir Palamede the Saracen. {24}

VIII

KNOW ye where Druid dolmens rise
In Wessex on the widow plain?
Thither Sir Palamedes plies
The spur, and shakes the rattling rein.
He questions all men of the Beast.
None answer. Is the quest in vain?
With oaken crown there comes a priest
In samite robes, with hazel wand,
And worships at the gilded East.
Ay! thither ride! The dawn beyond
Must run the quarry of his quest.
He rode as he were wood or fond,
Until at night behoves him rest.
--- He saw the gilding far behind
Out on the hills toward the West!
With aimless fury hot and blind
He flung him on a Viking ship.
He slew the rover, and inclined {25}
The seamen to his stinging whip.
Accurs'd of God, despising men,
Thy reckless oars in ocean dip,
Sir Palamede the Saracen! {26}

IX

SIR PALAMEDE the Saracen
Sailed ever with a favouring wind
Unto the smooth and swarthy men
That haunt the evil shore of Hind:

He queried eager of the quest.
"Ay! Ay!" their cunning sages grinned:

"It shines! It shines! Guess thou the rest!
For naught but this our Rishis know."
Sir Palamede his way addressed

Unto the woods: they blaze and glow;
His lance stabs many a shining blade,
His sword lays many a flower low

That glittering gladdened in the glade.
He wrote himself a wanton ass,
And to the sea his traces laid,

Where many a wavelet on the glass
His prowess knows. But deep and deep
His futile feet in fury pass, {27}

Until one billow curls to leap,
And flings him breathless on the shore
Half drowned. O fool! his God's asleep,

His armour in illusion's war
It self illusion, all his might
And courage vain. Yet ardours pour

Through every artery. The knight
Scales the Himalaya's frozen sides,
Crowned with illimitable light,

And there in constant war abides,
Smiting the spangles of the snow;
Smiting until the vernal tides

Of earth leap high; the steady flow
Of sunlight splits the icy walls:
They slide, they hurl the knight below.

Sir Palamede the mighty falls
Into an hollow where there dwelt
A bearded crew of monachals

Asleep in various visions spelt
By mystic symbols unto men.
But when a foreigner they smelt

They drive him from their holy den,
And with their glittering eyeballs pelt
Sir Palamede the Saracen.3 {28}

3WEH NOTE: In other words, when Crowley went searching for an eastern master in and about the Indian sub-continent, the local teachers just stared at him until he went away.

Now findeth he, as all alone
He moves about the burning East,
The mighty trail of some unknown,
But surely some majestic beast.

So followeth he the forest ways,
Remembering his knightly oath,
And through the hot and dripping days
Ploughs through the tangled undergrowth.

Sir Palamede the Saracen
Came on a forest pool at length,
Remote from any mart of men,
Where there disported in his strength

The lone and lordly elephant.
Sir Palamede his forehead beat.
"O amorous! O militant!
O lord of this arboreal seat!"

Thus worshipped he, and stalking stole
Into the presence: he emerged.
The scent awakes the uneasy soul
Of that Majestic One: upsurged {29}

The monster from the oozy bed,
And bounded through the crashing glades.
--- but now a staring savage head
Lurks at him through the forest shades.

This was a naked Indian,
Who led within the city gate
The fooled and disappointed man,
Already broken by his fate.

Here were the brazen towers, and here
the sculptured rocks, the marble shrine
Where to a tall black stone they rear
The altars due to the divine.

The God they deem in sensual joy
Absorbed, and silken dalliance:
To please his leisure hours a boy
Compels an elephant to dance.

So majesty to ridicule
Is turned. To other climes and men
Makes off that strong, persistent fool
Sir Palamede the Saracen. {30}

SIR PALAMEDE the Saracen
Hath hied him to an holy man,

Sith he alone of mortal men

Can help him, if a mortal can.
(So tell him all the Scythian folk.)
Wherefore he makes a caravan,

And finds him. When his prayers invoke
The holy knowledge, saith the sage:
"This Beast is he of whom there spoke

The prophets of the Golden Age:
'Mark! all that mind is, he is not.'"
Sir Palamede in bitter rage

Sterte up: "Is this the fool, 'Od wot,
To see the like of whom I came
From castellated Camelot?"

The sage with eyes of burning flame
Cried: "Is it not a miracle?
Ay! for with folly travelleth shame, {31}

And thereto at the end is Hell
Believe! And why believe? Because
It is a thing impossible."

Sir Palamede his pulses pause.
"It is not possible" (quod he)
"That Palamede is wroth, and draws

His sword, decapitating thee.
By parity of argument
This deed of blood must surely be."

With that he suddenly besprent
All Scythia with the sage's blood,
And laughing in his woe he went

Unto a further field and flood,
Aye guided by that wizard's head,
That like a windy moon did scud

Before him, winking eyes of red
And snapping jaws of white: but then
What cared for living or for dead
Sir Palamede the Saracen? {32}

XII

SIR PALAMEDE the Saracen
Follows the Head to gloomy halls
Of sterile hate, with icy walls.
A woman clucking like a hen
Answers his lordly bugle-calls.

She rees him in ungainly rede
Of ghosts and virgins, doves and wombs,
Of roods and prophecies and tombs ---
Old pagan fables run to seed!
Sir Palamede with fury fumes.

So doth the Head that jabbers fast
Against that woman's tangled tale.
(God's patience at the end must fail!)
Out sweeps the sword --- the blade hath passed
Through all her scraggy farthingale.

"This chatter lends to Thought a zest"
(Quod he), "but I am all for Act.
Sit here, until your Talk hath cracked
The addled egg in Nature's nest!"
With that he fled the dismal tract. {33}

He was so sick and ill at ease
And hot against his fellow men,
He thought to end his purpose then ---
Nay! let him seek new lands and seas,
Sir Palamede the Saracen!

{34}

XIII

SIR PALAMEDE is come anon
Into a blue delicious bay.
A mountain towers thereupon,
Wherein some fiend of ages gone

Is whelmed by God, yet from his breast
Spits up the flame, and ashes grey.
Hereby Sir Palamede his quest
Pursues withouten let or rest.

Seeing the evil mountain be,
Remembering all his evil years,
He knows the Questing Beast runs free ---
Author of Evil, then, is he!

Whereat immediate resounds
The noise he hath sought so long: appears
There quest a thirty couple hounds
Within its belly as it bounds.

Lifting his eyes, he sees at last
The beast he seeks: 'tis like an hart.
Ever it courseth far and fast.
Sir Palamede is sore aghast, {35}

But plucking up his will, doth launch
A might poison-dippŝd dart:

It fareth ever sure and staunch,
And smiteth him upon the haunch.

Then as Sir Palamede overhauls
The stricken quarry, slack it droops,
Staggers, and final down it falls.
Triumph! Gape wide, ye golden walls!

Lift up your everlasting doors,
O gates of Camelot! See, he swoops
Down on the prey! The life-blood pours:
The poison works: the breath implores

Its livelong debt from heart and brain.
Alas! poor stag, thy day is done!
The gallant lungs gasp loud in vain:
Thy life is spilt upon the plain.

Sir Palamede is stricken numb
As one who, gazing on the sun,
Sees blackness gather. Blank and dumb,
The good knight sees a thin breath come

Out of his proper mouth, and dart
Over the plain: he seeth it
Sure by some black magician art
Shape ever closer like an hart: {36}

While such a questing there resounds
As God had loosed the very Pit,
Or as a thirty couple hounds
Are in its belly as it bounds!

Full sick at heart, I ween, was then
The loyal knight, the weak of wit,
The butt of lewd and puny men,
Sir Palamede the Saracen. {37}

XIV

NORTHWARD the good knight gallops fast,
Resolved to seek his foe at home,
When rose that Vision of the past,
The royal battlements of Rome,
A ruined city, and a dome.

There in the broken Forum sat
A red-robed robber in a Hat.
"Whither away, Sir Knight, so fey?"
"Priest, for the dove on Ararat
I could not, nor I will not, stay!"

"I know thy quest. Seek on in vain
A golden hart with silver horns!
Life springeth out of divers pains.

What crown the King of Kings adorns?
A crown of gems? A crown of thorns!

The Questing Beast is like a king
In face, and hath a pigeon's wing
And claw; its body is one fleece
Of bloody white, a lamb's in spring.
Enough. Sir Knight, I give thee peace." {38}

The Knight spurs on, and soon espies
A monster coursing on the plain.
he hears the horrid questing rise
And thunder in his weary brain.
This time, to slay it or be slain!

Too easy task! The charger gains
Stride after stride with little pains
Upon the lumbering, flapping thing.
He stabs the lamb, and splits the brains
Of that majestic-seeming king.

He clips the wing and pares the claw ---
What turns to laughter all his joy,
To wondering ribaldry his awe?
The beast's a mere mechanic toy,
Fit to amuse an idle boy! {39}

XV

SIR PALAMEDE the Saracen
Hath come to an umbrageous land
Where nymphs abide, and Pagan men.
The Gods are nigh, say they, at hand.
How warm a throb from Venus stirs
The pulses of her worshippers!

Nor shall the Tuscan God be found
Reluctant from the altar-stone:
His perfume
shall delight the ground,
His presence to his hold be known
In darkling grove and glimmering shrine ---
O ply the kiss and pour the wine!

Sir Palamede is fairly come
Into a place of glowing bowers,
Where all the Voice of Time is dumb:
Before an altar crowned with flowers
He seeth a satyr fondly dote
And languish on a swan-soft goat.

Then he in mid-caress desires
The ear of strong Sir Palamede. {40}
"We burn," quoth he, "no futile fires,
Nor play upon an idle reed,

Nor penance vain, nor fatuous prayers ---
The Gods are ours, and we are theirs."

Sir Palamedes plucks the pipe
The satyr tends, and blows a trill
So soft and warm, so red and ripe,
That echo answers from the hill
In eager and voluptuous strain,
While grows upon the sounding plain

A gallop, and a questing turned
To one profound melodious bay.
Sir Palamede with pleasure burned,
And bowed him to the idol grey
That on the altar sneered and leered
With loose red lips behind his beard.

Sir Palamedes and the Beast
Are woven in a web of gold
Until the gilding of the East
Burns on the wanton-smiling wold:
And still Sir Palamede believed
His holy quest to be achieved!

But now the dawn from glowing gates
Floods all the land: with snarling lip
The Beast stands off and cachinnates.
That stings the good knight like a whip, {41}
As suddenly Hell's own disgust
Eats up the joy he had of lust.

The brutal glee his folly took
For holy joy breaks down his brain.
Off bolts the Beast: the earth is shook
As out a questing roars again,
As if a thirty couple hounds
Are in its belly as it bounds!

The peasants gather to deride
The knight: creation joins in mirth.
Ashamed and scorned on every side,
There gallops, hateful to the earth,
The laughing-stock of beasts and men,
Sir Palamede the Saracen. {42}

XVI

WHERE shafts of moonlight splash the vale,
Beside a stream there sits and strains
Sir Palamede, with passion pale,

And haggard from his broken brains.
Yet eagerly he watches still
A mossy mound where dainty grains

Of gilded corn their beauty spill
To tempt the quarry to the range
Of Palamede his archer skill.

All might he sits, with ardour strange
And hope new-fledged. A gambler born
Aye things the luck one day must change,

Though sense and skill he laughs to scorn.
so now there rush a thousand rats
In sable silence on the corn.

They sport their square or shovel hats,
A squeaking, tooth-bare brotherhood,
Innumerable as summer gnats {43}

Buzzing some streamlet through a wood.
Sir Palamede grows mighty wroth,
And mutters maledictions rude,

Seeing his quarry far and loth
And thieves despoiling all the bait.
Now, careless of the knightly oath,

The sun pours down his eastern gate.
The chase is over: see ye then,
Coursing afar, afoam at fate
Sir Palamede the Saracen! {44}

XVII

SIR PALAMEDE hath told the tale
Of this misfortune to a sage,
How all his ventures nought avail,

And all his hopes dissolve in rage.
"Now by thine holy beard," quoth he,
"And by thy venerable age

I charge thee this my riddle ree."
Then said that gentle eremite:
"This task is easy unto me!

Know then the Questing Beast aright!
One is the Beast, the Questing one:
And one with one is two, Sir Knight!

Yet these are one in two, and none
disjoins their substance (mark me well!),
Confounds their persons. Rightly run

Their attributes: immeasurable,
Incomprehensibundable,
Unspeakable, inaudible, {45}

Intangible, ingustable,
Insensitive to human smell,
Invariable, implacable,

Invincible, insciable,
Irrationapsychicable,
Inequilegijurable,

Immamemimomummable.

Such is its nature: without parts,
Places, or persons, plumes, or pell,

Having nor lungs nor lights nor hearts,
But two in one and one in two.
Be he accurs'd that disparts

Them now, or seemeth so to do!
Him will I pile the curses on;
Him will I hand, or saw him through,

Or burn with fire, who doubts upon
This doctrine, hotototon spells
The holy word otototon."

The poor Sir Palamedes quells
His rising spleen; he doubts his ears.
"How may I catch the Beast?" he yells.

The smiling sage rebukes his fears:
" 'Tis easier than all, Sir Knight!
By simple faith the Beast appears. {46}

By simple faith, not heathen might,
Catch him, and thus achieve the quest!"
Then goth that melancholy wight:

"I will believe!" The hermit blessed
His convert: on the horizon
Appears the Beast. "To thee the rest!"

He cries, to urge the good knight on.
But no! Sir Palamedes grips
The hermit by the woebegone

Bear of him; then away he rips,
Wood as a maniac, to the West,
Where down the sun in splendour slips,

And where the quarry of the quest
Canthers. They run like hippogriffs!
Like men pursued, or swine possessed,

Over the dizzy Cretan cliffs
they smash. And lo! it comes to pass
He sees in no dim hieroglyphs,

In knowledge easy to amass,
This hermit (while he drew his breath)
Once dead is like a mangy ass.

Bruised, broken, but not bound to death,

He calls some passing fishermen
To bear him. Presently he saith: {47}

"Bear me to some remotest den
To Heal me of my illls immense;
For now hath neither might nor sense
Sir Palamede the Saracen." {48}

XVIII

SIR PALAMEDES for a space
Deliberates on his rustic bed.
"I lack the quarry's awful pace"

(Quod he); "my limbs are slack as lead."
So, as he gets his strength, he seeks
The castles where the pennons red

Of dawn illume their dreadful peaks.
There dragons stretch their horrid coils
Adown the winding clefts and creeks:

From hideous mouths their venom boils.
But Palamede their fury 'scapes,
Their malice by his valour foils,

Climbing aloft by bays and capes
Of rock and ice, encounters oft
The loathly sprites, the misty shapes

Of monster brutes that lurk aloft.
O! well he works: his youth returns
His heart revives: despair is doffed {49}

And eager hope in brilliance burns
Within the circle of his brows
As fast he flies, the snow he spurns.

Ah! what a youth and strength he vows
To the achievement of the quest!
And now the horrid height allows

His mastery: day by day from crest
To crest he hastens: faster fly
His feet: his body knows not rest,

Until with magic speed they ply
Like oars the snowy waves, surpass
In one day's march the galaxy

Of Europe's starry mountain mass.
"Now," quoth he, "let me find the quest!"
The Beast sterte up. Sir Knight, Alas!

Day after day they race, nor rest

Till seven days were fairly done.
Then doth the Questing Marvel crest

The ridge: the knight is well outrun.
Now, adding laughter to its din,
Like some lewd comet at the sun,

Around the panting paladin
It runs with all its splendid speed.
Yet, knowing that he may not win, {50}

He strains and strives in very deed,
So that at last a boulder trips
The hero, that he bursts a-bleed,

And sanguine from his bearded lips
The torrent of his being breaks.
The Beast is gone: the hero slips

Down to the valley: he forsakes
The fond idea (every bone
In all his body burns and aches)

By speed to attain the dear Unknown,
By force to achieve the great Beyond.
Yet from that brain may spring full-grown
Another folly just as fond. {51}

XIX

THE knight hath found a naked girl
Among the dunes of Breton sand.
She spinneth in a mystic whirl,

And hath a bagpipe in her hand,
Wherefrom she draweth dismal groans
The while her maddening saraband

She plies, and with discordant tones
Desires a certain devil-grace.
She gathers wreckage-wood, and bones

Of seamen, jetsam of the place,
And builds therewith a fire, wherein
She dances, bounding into space

Like an inflated ass's skin.
She raves, and reels, and yells, and whirls
So that the tears of toil begin

To dew her breasts with ardent pearls.
Nor doth she mitigate her dance,
The bagpipe ever louder skirls, {52}

Until the shapes of death advance

And gather round her, shrieking loud
And wailing o'er the wide expanse

Of sand, the gibbering, mewling crowd.
Like cats, and apes, they gather close,
Till, like the horror of a cloud

Wrapping the flaming sun with rose,
They hide her from the hero's sight.
Then doth he must thereat morose,

When in one wild cascade of light
The pageant breaks, and thunder roars:
Down flaps the loathly wing of night.

He sees the lonely Breton shores
Lapped in the levin: then his eyes
See how she shrieking soars and soars

Into the starless, stormy skies.
Well! well! this lesson will he learn,
How music's mellowing artifice

May bid the breast of nature burn
And call the gods from star and shrine.
So now his sounding courses turn

To find an instrument divine
Whereon he may pursue his quest.
How glitter green his gleeful eyne {53}

When, where the mice and lice infest
A filthy hovel, lies a wench
Bearing a baby at her breast,

Drunk and debauched, one solid stench,
But carrying a silver lute.
'Boardeth her, nor doth baulk nor blench,

And long abideth brute by brute
Amid the unsavoury denzens,
Until his melodies uproot

The oaks, lure lions from their dens,
Turn rivers back, and still the spleen
Of serpents and of Saracens.

Thus then equipped, he quits the quean,
And in a city fair and wide
Calls up with music wild and keen

The Questing Marvel to his side.
Then do the sportful city folk
About his lonely stance abide:

Making their holiday, they joke
The melancholy ass: they throw
Their clattering coppers in his poke.

so day and night they come and go,
But never comes the Questing Beast,

Nor doth that laughing people know {54}

How agony's unleavening yeast
Stirs Palamede. Anon they tire,
And follow an Egyptian priest

Who boasts him master of the fire
To draw down lightning, and invoke
The gods upon a sandal pyre,

And bring up devils in the smoke.
Sir Palamede is all alone,
Wrapped in his misery like a cloak,

Despairing now to charm the Unknown.
So arms and horse he takes again.
Sir Palamede hath overthrown

The jesters. Now the country men,
Stupidly staring, see at noon
Sir Palamede the Saracen

A-riding like an harvest moon
In silver arms, with glittering lance,
With plum'd helm, and wing'd shoon,
Athwart the admiring land of France. {55}

XX

SIR PALAMEDE hat reasoned out
Beyond the shadow of a doubt
That this his Questing Beast is one;
For were it Beasts, he must suppose
An earlier Beast to father those.
So all the tracks of herds that run

Into the forest he discards,
And only turns his dark regards
On single prints, on marks unique.
Sir Palamede doth now attain
Unto a wide and grassy plain,
Whereon he spies the thing to seek.

Thereat he putteth spur to horse
And runneth him a random course,
The Beast a-questing aye before.
But praise to good Sir Palamede!
'Hath gotten him a fairy steed
Alike for venery and for war,

So that in little drawing near
The quarry, lifteth up his spear
To run him of his malice through. {56}
With that the Beast hopes no escape,

Dissolveth all his lordly shape,
Splitteth him sudden into two.

Sir Palamede in fury runs
Unto the nearer beast, that shuns
The shock, and splits, and splits again,
Until the baffled warrior sees
A myriad myriad swarms of these
A-questing over all the plain.

The good knight reins his charger in.
"Now, by the faith of Paladin!
The subtle quest at last I hen."
Rides off the Camelot to plight
The faith of many a noble knight,
Sir Palamede the Saracen. {57}

XXI

Now doth Sir Palamede advance
The lord of many a sword and lance.
in merrie England's summer sun
Their shields and arms a-glittering glance

And laugh upon the mossy mead.
Now winds the horn of Palamede,
As far upon the horizon
He spies the Questing Beast a-feed.

With loyal craft and honest guile
They spread their ranks for many a mile.
for when the Beast hat heard the horn
he practiseth his ancient wile,

And many a myriad beasts invade
The stillness of that armŝd glade.
Now every knight to rest hath borne
His lance, and given the accolade,

And run upon a beast: but they Slip from the fatal point away
And course about, confusing all
That gallant concourse all the day, {58}

Leading them ever to a vale
With hugeous cry and monster wail.
then suddenly their voices fall,
And in the park's resounding pale

Only the clamour of the chase
is heard: oh! to the centre race
The unsuspecting knights: but he
The Questing Beast his former face

Of unity resumes: the course
Of warriors shocks with man and horse.

In mutual madness swift to see
They shatter with unbridled force

One on another: down they go
Swift in stupendous overthrow.
Out sword! out lance! Curiass and helm
Splinter beneath the knightly blow.

they storm, they charge, they hack and hew,
They rush and wheel the press athrough.
The weight, the murder, over whelm
One, two, and all. Nor silence knew

His empire till Sir Palamede
(The last) upon his fairy steed
Struck down his brother; then at once
Fell silence on the bloody mead, {59}

Until the questing rose again.
For there, on that ensanguine plain
Standeth a-laughing at the dunce
The single Beast they had not slain.

There, with his friends and followers dead,
His brother smitten through the head,
Himself sore wounded in the thigh,
Weepeth upon the deed of dread,

Alone among his murdered men,
The champion fool, as fools were then,
Utterly broken, like to die,
Sir Palamede the Saracen. {60}

XXII

SIR PALAMEDE his wits doth rally,
Nursing his wound beside a lake
Within an admirable valley,

Whose walls their thirst on heaven slake,
And in the moonlight mystical
Their countless spears of silver shake.

Thus reasons he: "In each and all
Fyttes of this quest the quarry's track
Is wondrous geometrical.

In spire and whorl twists out and back
The hart with fair symmetric line.
And lo! the grain of wit I lack ---

This Beast is Master of Design.
So studying each twisted print
In this mirific mind of mine,

My heart may happen on a hint."
Thus as the seeker after gold
Eagerly chases grain or glint, {61}

The knight at last wins to behold
The full conception. Breathless-blue
The fair lake's mirror crystal-cold

Wherein he gazes, keen to view
The vast Design therein, to chase
The Beast to his last avenue.

then --- O thou gosling scant of grace!
The dream breaks, and Sir Palamede
Wakes to the glass of his fool's face!

"Ah, 'sdeath!" (quod he), "by thought and deed
This brute for ever mocketh me.
The lance is made a broken reed,

The brain is but a barren tree ---
For all the beautiful Design
Is but mine own geometry!"

With that his wrath brake out like wine.
He plunged his body in, and shattered
The whole delusion asinine.

All the false water-nymphs that flattered
He killed with his resounding curse ---
O fool of God! as if it mattered!

So, nothing better, rather worse,
Out of the blue bliss of the pool
Came dripping that inveterate fool! {62}

XXIII

NOW still he holdeth argument:
"So grand a Beast must house him well;
hence, now beseemeth me frequent
Cathedral, palace, citadel."

So, riding fast among the flowers
Far off, a Gothic spire he spies,
That like a gladiator towers
Its spear-sharp splendour to the skies.

The people cluster round, acclaim:
"Sir Knight, good knight, thy quest is won.
Here dwells the Beast in orient flame,
Spring-sweet, and swifter than the sun!"

Sir Palamede the Saracen
Spurs to the shrine, afire to win

The end; and all the urgent men
Throng with him eloquently in.

Sir Palamede his vizor drops;
He lays his loyal lance in rest;
He drives the rowels home --- he stops!
Faugh! but a black-mouthed money-chest! {63}

He turns --- the friendly folk are gone,
gone with his sumpter-mules and train
Beyond the infinite horizon
Of all he hopes to see again!

His brain befooled, his pocket picked ---
How the Beast cachinnated then,
Far from that doleful derelict
Sir Palamede the Saracen! {64}

XXIV

"ONE thing at least" (quoth Palamede),
"Beyond dispute my soul can see:
This Questing Beast that mocks my need
Dwelleth in deep obscurity."

So delveth he a darksome hole
Within the bowels of Etna dense,
Closing the harbour of his soul
To all the pirate-ships of sense.

And now the questing of the Beast
Rolls in his very self, and high
Leaps his while heart in fiery feast
On the expected ecstasy.

But echoing from the central roar
Reverberates many a mournful moan,
And shapes more mystic than before
Baffle its formless monotone!

Ah! mocks him many a myriad vision,
Warring within him masterless,
Turning devotion to derision,
Beatitude to beastliness. {65}

They swarm, they grow, they multiply;
The Strong knight's brain goes all a-swim,
Paced by that maddening minstrelsy,
Those dog-like demons hunting him.

The last bar breaks; the steel will snaps;
The black hordes riot in his brain;
A thousand threatening thunder-claps
Smite him --- insane --- insane --- insane!

His muscles roar with senseless rage;
The pale knight staggers, deathly sick;
Reels to the light that sorry sage,
Sir Palamede the Lunatick. {66}

XXV

A SAVAGE sea without a sail,
Grey gulphs and green a-glittering,
Rare snow that floats --- a vestal veil
Upon the forehead of the spring.

Here in a plunging galleon
Sir Palamede, a listless drone,
Drifts desperately on --- and on ---
And on --- with heart and eyes of stone.

The deep-scarred brain of him is healed
With wind and sea and star and sun,
The assoiling grace that God revealed
For gree and bounteous benison.

Ah! still he trusts the recreant brain,
Thrown in a thousand tourney-justs;
Still he raves on in reason-strain
With senseless "oughts" and fatuous "musts."

"All the delusions" (argueth
The ass), "all uproars, surely rise
From that curst Me whose name is Death,
Whereas the Questing beast belies {67}

The Me with Thou; then swift the quest
To slay the Me should hook the Thou."
With that he crossed him, brow and breast,
And flung his body from the prow.

An end? Alas! on silver sand
Open his eyes; the surf-rings roar.
What snorts there, swimming from the land?
The Beast that brought him to the shore!

"O Beast!" quoth purple Palamede,
"A monster strange as Thou am I.
I could not live before, indeed;
And not I cannot even die!

Who chose me, of the Table Round
By miracle acclaimed the chief?
Here, waterlogged and muscle-bound,
Marooned upon a coral reef!" {68}

XXVI

SIR PALAMEDE the Saracen

Hath gotten him a swift canoe,
Paddled by stalwart South Sea men.

They cleave the oily breasts of blue,
Straining toward the westering disk
Of the tall sun; they battle through

Those weary days; the wind is brisk;
The stars are clear; the moon is high.
Now, even as a white basilisk

That slayeth all men with his eye,
Stands up before them tapering
The cone of speechless sanctity.

Up, up its slopes the pilgrims swing,
Chanting their pagan gramarye
Unto the dread volcano-king.

"Now, then, by Goddess reed!" quod he,
"Behold the secret of my quest
In this far-famed stability! {69}

For all these Paynim knights may rest
In the black bliss they struggle to."
But from the earth's full-flowered breast

Brake the blind roar of earthquake through,
Tearing the belly of its mother,
Engulphing all that heathen crew,

That cried and cursed on one another.
Aghast he standeth, Palamede!
For twinned with Earthquake laughs her brother

The Questing Beast. As Goddess reed
Sweats blood for sin, so now the heart
Of the good knight begins to bleed.

Of all the ruinous shafts that dart
Within his liver, this hath plied
The most intolerable smart.

"By Goddess wounds!" the good knight cried,
"What is this quest, grown daily dafter,
Where nothing --- nothing --- may abide?

Westward!" They fly, but rolling after
Echoes the Beast's unsatisfied
And inextinguishable laughter! {70}

XXVII

SIR PALAMEDE goes aching on
 (Pox of despair's dread interdict!)
Aye to the western horizon,

Still meditating, sharp and strict,
 Upon the changes of the earth,
Its towers and temples derelict,

The ready ruin of its mirth,
 The flowers, the fruits, the leaves that fall,
The joy of life, its growing girth ---

And nothing as the end of all.
 Yea, even as the Yang-tze rolled
Its rapids past him, so the wall

Of things brake down; his eyes behold
 The mighty Beast serenely couched
Upon its breast of burnished gold.

"Ah! by Christ's blood!" (his soul avouched),
 "Nothing but change (but change!) abides.
Death lurks, a leopard curled and crouched, {71}

In all the seasons and the tides.
 But ah! the more it changed and changed" ---
(The good knight laughed to split his sides!)

"What? Is the soul of things deranged?
 The more it changed, and rippled through
Its changes, and still changed, and changed,

The liker to itself it grew.
 Bear me," he cried, "to purge my bile
To the old land of Hormakhu,

That I may sit and curse awhile
 At all these follies fond that pen
My quest about --- on, on to Nile!

Tread tenderly, my merry men!
 For nothing is so void and vile
As Palamede the Saracen." {72}

XXVIII

SIR PALAMEDE the Saracen
 Hath clad him in a sable robe;
Hath curses, writ by holy men
 From all the gardens of the globe.

He standeth at an altar-stone;
The blood drips from the slain babe's throat;
His chant rolls in a magick moan;
His head bows to the crown'd goat.

His wand makes curves and spires in air;
The smoke of incense curls and quivers;
His eyes fix in a glass-cold stare:
The land of Egypt rocks and shivers!

"Lo! by thy Gods, O God, I vow
To burn the authentic bones and blood
Of curst Osiris even now
To the dark Nile's upsurging flood!

I cast thee down, oh crowned and throned!
To black Amennti's void profane.
Until mine anger be atoned
Thou shalt not ever rise again." {73}

With firm red lips and square black beard,
Osiris in his strength appeared.

He made the sign that saveth men
On Palamede the Saracen.

'Hath hushed his conjuration grim:
The curse comes back to sleep with him.

'Hath fallen himself to that profane
Whence none might ever rise again.

Dread torture racks him; all his bones
Get voice to utter forth his groans.

The very poison of his blood
Joins in that cry's soul-shaking flood.

For many a chiliad counted well
His soul stayed in its proper Hell.

Then, when Sir Palamedes came
Back to himself, the shrine was dark.
Cold was the incense, dead the flame;
The slain babe lay there black and stark.

What of the Beast? What of the quest?
More blind the quest, the Beast more dim.
Even now its laughter is suppressed,
While his own demons mock at him! {74}

O thou most desperate dupe that Hell's
Malice can make of mortal men!
Meddle no more with magick spells,
Sir Palamede the Saracen! {75}

XXIX

HA! but the good knight, striding forth
From Set's abominable shrine,
Pursues the quest with bitter wrath,
So that his words flow out like wine.

And lo! the soul that heareth them
Is straightway healed of suffering.
His fame runs through the land of Khem:
They flock, the peasant and the king.

There he works many a miracle:
The blind see, and the cripples walk;
Lepers grow clean; sick folk grow well;
The deaf men hear, the dumb men talk.

He casts out devils with a word;
Circleth his wand, and dead men rise.
No such a wonder hath been heard
Since Christ our God's sweet sacrifice.

"Now, by the glad blood of our Lord!"
Quoth Palamede, "my heart is light.
I am the chosen harpsichord
Whereon God playeth; the perfect knight, {76}

The saint of Mary" --- there he stayed,
For out of Memnon's singing stone
So fierce a questing barked and brayed,
It turned his laughter to a groan.

His vow forgot, his task undone,
His soul whipped in God's bitter school!
(He moaned a mighty malison!)
The perfect knight? The perfect fool!

"Now, by God's wounds!" quoth he, "my strength
Is burnt out to a pest of pains.
Let me fling off my curse at length
In old Chaldea's starry plains!

Thou bless'd Jesus, foully nailed
Unto the cruel Calvary tree,
Look on my soul's poor fort assailed
By all the hosts of devilry!

Is there no medicine but death
That shall avail me in my place,
That I may know the Beauteous Breath
And taste the Goodly Gift of Grace?

Keep Thou yet firm this trembling leaf
My soul, dear God Who died for men;
Yea! for that sinner-soul the chief,
Sir Palamede the Saracen!" {77}

XXX

STARRED is the blackness of the sky;
Wide is the sweep of the cold plain
Where good Sir Palamede doth lie,
Keen on the Beast-slot once again.

All day he rode; all night he lay
With eyes wide open to the stars,
Seeking in many a secret way
The key to unlock his prison bars.

Beneath him, hark! the marvel sounds!
The Beast that questeth horribly.
As if a thirty couple hounds
Are in his belly questeth he.

Beneath him? Heareth he aright?
He leaps to'sfeet --- a wonder shews:
Steep dips a stairway from the light
To what obscurity God knows.

Still never a tremor shakes his soul
(God praise thee, knight of adamant!);
He plungers to that gruesome goal
Firm as an old bull-elephant! {78}

The broad stair winds; he follows it;
Dark is the way; the air is blind;
Black, black the blackness of the pit,
The light long blotted out behind!

His sword sweeps out; his keen glance peers
For some shape glimmering through the gloom:
Naught, naught in all that void appears;
More still, more silent than the tomb!

Ye now the good knight is aware
Of some black force, of some dread throne,
Waiting beneath that awful stair,
Beneath that pit of slippery stone.

Yea! though he sees not anything,
Nor hears, his subtle sense is 'ware
That, lackeyed by the devil-king,
The Beast --- the Questing Beast --- is there!

So though his heart beats close with fear,
Though horror grips his throat, he goes,
Goes on to meet it, spear to spear,
As good knight should, to face his foes.

Nay! but the end is come. Black earth
Belches that peerless Paladin
Up from her gulphs --- untimely birth!
--- Her horror could not hold him in! {79}

White as a corpse, the hero hails

The dawn, that night of fear still shaking
His body. All death's doubt assails
Him. Was it sleep or was it waking?

"By God, I care not, I!" (quod he).
"Or wake or sleep, or live or dead,
I will pursue this mystery.
So help me Grace of Godlihead!"

Ay! with thy wasted limbs pursue
That subtle Beast home to his den!
Who know but thou mayst win athrough,
Sir Palamede the Saracen? {80}

XXXI

FROM God's sweet air Sir Palamede
Hath come unto a demon bog,
A city where but rats may breed

In sewer-stench and fetid fog.
Within its heart pale phantoms crawl.
Breathless with foolish haste they jog

And jostle, all for naught! They scrawl
Vain things all night that they disown
Ere day. They call and bawl and squall

Hoarse cries; they moan, they groan. A stone
Hath better sense! And these among
A cabbage-headed god they own,

With wandering eye and jabbering tongue.
He, rotting in that grimy sewer
And charnel-house of death and dung,

Shrieks: "How the air is sweet and pure!
Give me the entrails of a frog
And I will teach thee! Lo! the lure {81}

Of light! How lucent is the fog!
How noble is my cabbage-head!
How sweetly fragrant is the bog!

"God's wounds!" (Sir Palamedes said),
"What have I done to earn this portion?
Must I, the clean knight born and bred,

Sup with this filthy toad-abortion?"
Nathless he stayed with him awhile,
Lest by disdain his mention torsion

Slip back, or miss the serene smile
Should crown his quest; for (as onesaith)
The unknown may lurk within the vile.

So he who sought the Beauteous Breath,
Desired the Goodly Gift of Grace,
Went equal into life and death.

But oh! the foulness of his face!
Not here was anything of worth;
He turned his back upon the place,

Sought the blue sky and the green earth,
Ay! and the lustral sea to cleanse
That filth that stank about his girth, {82}

The sores and scabs, the warts and wens,
The nameless vermin he had gathered
In those insufferable dens,

The foul diseases he had fathered.
So now the quest slips from his brain:
"First (Christ!) let me be clean again!" {83}

XXXII

"HA!" cries the knight, "may patient toil
Of brain dissolve this cruel coil!
In Afric they that chase the ostrich
Clothe them with feathers, subtly foil

Its vigilance, come close, then dart
Its death upon it. Brave my heart!
Do thus!" And so the knight disguises
Himself, on hands and knees doth start

His hunt, goes questing up and down.
So in the fields the peasant clown
Flies, shrieking, from the dreadful figure.
But when he came to any town

They caged him for a lunatic.
Quod he: "Would God I had the trick!
The beast escaped from my devices;
I will the same. The bars are thick,

But I am strong." He wrenched in vain;
Then --- what is this? What wild, sharp strain
Smites on the air? The prison smashes.
Hark! 'tis the Questing Beast again! {84}

Then as he rushes forth the note
Roars from that Beast's malignant throat
With laughter, laughter, laughter, laughter!
The wits of Palamedes float

In ecstasy of shame and rage.
"O Thou!" exclaims the baffled sage;

"How should I match Thee? Yet, I will so,
Though Doomisday devour the Age.

Weeping, and beating on his breast,
Gnashing his teeth, he still confessed
The might of the dread oath that bound him:
He would not yet give up the quest.

"Nay! while I am," quoth he, "though Hell
Engulph me, though God mock me well,
I follow as I sware; I follow,
Though it be unattainable.

Nay, more! Because I may not win,
Is't worth man's work to enter in!
The Infinite with mighty passion
Hath caught my spirit in a gin.

Come! since I may not imitate
The Beast, at least I work and wait.
We shall discover soon or late
Which is the master --- I or Fate!" {85}

XXXIII

SIR PALAMEDE the Saracen
Hath passed unto the tideless sea,
That the keen whisper of the wind
May bring him that which never men
Knew --- on the quest, the quest, rides he!
So long to seek, so far to find!

So weary was the knight, his limbs
Were slack as new-slain dove's; his knees
No longer gripped the charger rude.
Listless, he aches; his purpose swims
Exhausted in the oily seas
Of laxity and lassitude.

The soul subsides; its serious motion
Still throbs; by habit, not by will.
And all his lust to win the quest
Is but a passive-mild devotion.
(Ay! soon the blood shall run right chill
--- And is not death the Lord of Rest?)

There as he basks upon the cliff
He yearns toward the Beast; his eyes
Are moist with love; his lips are fain {86}
To breathe fond prayers; and (marry!) if
Man's soul were measured by his sighs
He need not linger to attain.

Nay! while the Beast squats there, above
Him, smiling on him; as he vows

Wonderful deeds and fruitless flowers,
He grows so maudlin in his love
That even the knaves of his own house
Mock at him in their merry hours.

"God's death!" raged Palamede, not wroth
But irritated, "laugh ye so?
Am I a jape for scullions?"
His curse came in a flaky froth.
He seized a club, with blow on blow
Breaking the knave's unreverent sconce!

"Thou mock the Questing Beast I chase,
The Questing Beast I love? 'Od's wounds!"
Then sudden from the slave there brake
A cachinnation scant of grace,
As if a thirty couple hounds
Were in his belly! Knight, awake!

Ah! well he woke! His love an scorn
Grapple in death-throe at his throat.
"Lead me away" (quoth he), "my men!
Woe, woe is me was ever born
So blind a bat, so gross a goat,
As Palamede the Saracen!" {87}

XXXIV

SIR PALAMEDE the Saracen
Hath hid him in an hermit's cell
Upon an island in the fen

Of that lone land where Druids dwell.
There came an eagle from the height
And bade him mount. From dale to dell

They sank and soared. Last to the light
Of the great sun himself they flew,
Piercing the borders of the night,

Passing the irremeable blue.
Far into space beyond the stars
At last they came. And there he knew

All the blind reasonable bars
Broken, and all the emotions stilled,
And all the stains and all the scars

Left him; sop like a child he thrilled
With utmost knowledge; all his soul,
With perfect sense and sight fulfilled, {88}

Touched the extreme, the giant goal!
Yea! all things in that hour transcended,
All power in his sublime control,

All felt, all thought, all comprehended ---
"How is it, then, the quest" (he saith)
"Is not --- at last! --- achieved and ended?"

Why taste I not the Bounteous Breath,
Receive the Goodly Gift of Grace?
Now, kind king-eagle (by God's death!),

Restore me to mine ancient place!
I am advantaged nothing then!"
Then swooped he from the Byss of Space,

And set the knight amid the fen.
"God!" quoth Sir Palamede, "that I
Who have won nine should fail at ten!"

I set my all upon the die:
There is no further trick to try.
Call thrice accurs'd above men
Sir Palamede the Saracen!" {89}

XXXV

"YEA!" quoth the knight, "I rede the spell.
This Beast is the Unknowable.
I seek in Heaven, I seek in Hell;

Ever he mocks me. Yet, methinks,
I have the riddle of the Sphinx.
For were I keener than the lynx

I should not see within my mind
One thought that is not in its kind
In sooth That Beast that lurks behind:

And in my quest his questing seems
The authentic echo of my dreams,
The proper thesis of my themes!

I know him? Still he answers: No!
I know him not? Maybe --- and lo!
He is the one sole thing I know!

Nay! who knows not is different
From him that knows. Then be content;
Thou canst not alter the event! {90}

Ah! what conclusion subtly draws
From out this chaos of mad laws?
An I, the effect, as I, the cause?

Nay, the brain reels beneath its swell
Of pompous thoughts. Enough to tell
That He is known Unknowable!"

Thus did that knightly Saracen
In Cantabrig's miasmal fen
Lecture to many learned men.

So clamorous was their applause ---
"His mind" (said they) "is free of flaws:
The Veil of God is thin as gauze!" ---

That almost they had dulled or drowned
The laughter (in its belly bound)
Of that dread Beast he had not found.

Nathless --- although he would away ---
They forced the lack-luck knight to stay
And lecture many a weary day.

Verily, almost he had caught
The infection of their costive thought,
And brought his loyal quest to naught.

It was by night that Palamede
Ran from that mildewed, mouldy breed,
Moth-eathen dullards run to seed! {91}

How weak Sir Palamedes grows!
We hear no more of bouts and blows!
His weapons are his ten good toes!

He that was Arthur's peer, good knight
Proven in many a foughten fight,
Flees like a felon in the night!

Ay! this thy quest is past the ken
Of thee and of all mortal men,
Sir Palamede the Saracen! {92}

XXXVI

OFT, as Sir Palamedes went
Upon the quest, he was aware
Of some vast shadow subtly bent
With his own shadow in the air.

It had no shape, no voice had it
Wherewith to daunt the eye or ear;
Yet all the horror of the pit
Clad it with all the arms of fear.

Moreover, though he sought to scan
Some feature, though he listened long,
No shape of God or fiend or man,
No whisper, groan, shriek, scream, or song

Gave him to know it. Now it chanced

One day Sir Palamedes rode
Through a great wood whose leafage danced
In the thin sunlight as it flowed

From heaven. He halted in a glade,
Bade his horse crop the tender grass;
Put off his armour, softly laid
Himself to sleep till noon should pass. {93}

He woke. Before him stands and grins
A motley hunchback. "Knave!" quoth he,
"Hast seen the Beast? The quest that wins
The loftiest prize of chivalry?"

Sir Knight," he answers, "hast thou seen
Aught of that Beast? How knowest thou, then,
That it is ever or hath been,
Sir Palamede the Saracen?"

Sir Palamede was well awake.
"Nay! I deliberate deep and long,
Yet find no answer fit to make
To thee. The weak beats down the strong;

The fool's cap shames the helm. But thou!
I know thee for the shade that haunts
My way, sets shame upon my brow,
My purpose dims, my courage daunts.

Then, since the thinker must be dumb,
At least the knight may knightly act:
The wisest monk in Christendom
May have his skull broke by a fact."

With that, as a snake strikes, his sword
Leapt burning to the burning blue;
And fell, one swift, assured award,
Stabbing that hunchback through and through. {94}

Straight he dissolved, a voiceless shade.
"Or scotched or slain," the knight said then,
"What odds? Keep bright and sharp thy blade,
Sir Palamede the Saracen!" {95}

XXXVII

SIR PALAMEDE is sick to death!
The staring eyen, the haggard face!
God grant to him the Beauteous breath!
god send the Goodly Gift of Grace!

There is a white cave by the sea
Wherein the knight is hid away.
Just ere the night falls, spieth he
The sun's last shaft flicker astray.

All day is dark. There, there he mourns
His wasted years, his purpose faint.
A million whips, a million scorns
Make the knight flinch, and stain the saint.

For now! what hath he left? He feeds
On limpets and wild roots. What odds?
There is no need a mortal needs
Who hath loosed man's hope to grasp at God's!

How his head swims! At night what stirs
Above the faint wash of the tide,
And rare sea-birds whose winging whirrs
About the cliffs? Now good betide! {96}

God save thee, woeful Palamede!
The questing of the Beast is loud
Within thy ear. By Goddess reed,
thou has won the tilt from all the crowd!

Within thy proper bowels it sounds
Mighty and musical at need,
As if a thirty couple hounds
Quested within thee, Palamede!

Now, then, he grasps the desperate truth
He hath toiled these many years to see,
Hath wasted strength, hath wasted youth --0-
He was the Beast; the Beast was he!

He rises from the cave of death,
Runs to the sea with shining face
To know at last the Bounteous Breath,
To taste the Goodly Gift of Grace.

Ah! Palamede, thou has mistook!
Thou art the butt of all confusion!
Not to be written in my book
Is this most drastic disillusion!

so weak and ill was he, I doubt
if he might hear the royal feast
Of laughter that came rolling out
Afar from that elusive Beast. {97}

Yet, those white lips were snapped, like steel
Upon the ankles of a slave!
That body broken on the wheel
Of time suppressed the groan it gave!

"Not there, not here, my quest!" he cried.
"Not thus! Not now! do how and when
Matter? I am, and I abide,
Sir Palamede the Saracen!" {98}

XXXVIII

SIR PALAMEDE of great renown
rode through the land upon the quest,
His sword loose and his vizor down,
His buckler braced, his lance in rest.

Now, then, God save thee, Palamede!
Who courseth yonder on the field?
Those silver arms, that sable steed,
The sun and rose upon his shield?

The strange knight spurs to him. disdain
Curls that proud lip as he uplifts
His vizor. "Come, an end! In vain,
Sir Fox, thy thousand turns and shifts!"

Sir Palamede was white with fear.
Lord Christ! those features were his own;
His own that voice so icy clear
That cuts him, cuts him to the bone.

"False knight! false knight!" the stranger cried.
"Thou bastard dog, Sir Palamede?
I am the good knight fain to ride
Upon the Questing Beast at need. {99}

Thief of my arms, my crest, my quest,
My name, now meetest thou thy shame.
See, with this whip I lash thee back,
Back to the kennel whence there came

So false a hound." "Good knight, in sooth,"
Answered Sir Palamede, "not I
Presume to asset the idlest truth;
And here, by this good ear and eye,

I grant thou art Sir Palamede.
But --- try the first and final test
If thou or I be he. Take heed!"
He backed his horse, covered his breast,

Drove his spurs home, and rode upon
That knight. His lance-head fairly struck
The barred strength of his morion,
And rolled the stranger in the muck.

"Now, by God's death!" quoth Palamede,
His sword at work, "I will not leave
So much of thee as God might feed
His sparrows with. As I believe

The sweet Christ's mercy shall avail,
so will I not have aught for thee;
Since every bone of thee may rail
Against me, crying treachery. {100}

Thou hast lied. I am the chosen knight
To slay the Questing beast for men;
I am the loyal son of light,

Sir Palamede the Saracen!

Thou wast the subtlest fiend that yet
hath crossed my path. to say thee nay
I dare not, but my sword is wet
With thy knave's blood, and with thy clay

fouled! Dost thou think to resurrect?
O sweet Lord Christ that savest men!
From all such fiends do thou protect
Me, Palamede the Saracen!" {101}

XXXIX

GREEN and Grecian is the valley,
Shepherd lads and shepherd lasses
Dancing in a ring
Merrily and musically.
How their happiness surpasses
The mere thrill of spring!

"Come" (they cry), "Sir Knight, put by
All that weight of shining armour!
Here's a posy, here's a garland, there's a chain of daisies!
Here's a charmer! There's a charmer!
Praise the God that crazes men, the God that raises
All our lives toe ecstasy!"

Sir Palamedes was too wise
To mock their gentle wooing;
He smiles into their sparkling eyes
While they his armour are undoing.
"For who" (quoth he) "may say that this
Is not the mystery I miss?"

Soon he is gathered in the dance,
And smothered in the flowers. {102}
A boy's laugh and a maiden's glance
Are sweet as paramours!
Stay! is thee naught some wanton wight
May do to excite the glamoured knight?

Yea! the song takes a sea-wild swell;
The dance moves in a mystic web;
Strange lights abound and terrible;
The life that flowed is out at ebb.

The lights are gone; the night is come;
The lads and lasses sink, awaiting
Some climax --- oh, how tense and dumb
The expectant hush intoxicating!
Hush! the heart's beat! Across the moor
Some dreadful god rides fast, be sure!

the listening Palamede bites through

his thin white lips --- what hoofs are those?
Are they the Quest? How still and blue
The sky is! Hush --- God knows --- God knows!

Then on a sudden in the midst of them
is a swart god, from hoof to girdle a goat,
Upon his brow the twelve-star diadem
And the King's Collar fastened on this throat.

Thrill upon thrill courseth through Palamede.
Life, live, pure life is bubbling in his blood.
All youth comes back, all strength, all you indeed
Flaming within that throbbing spirit-flood! {103
Yet was his heart immeasurably sad,
For that no questing in his ear he had.

Nay! he saw all. He saw the Curse
That wrapped in ruin the World primaeval.
He saw the unborn Universe,
And all its gods coeval.
He saw, and was, all things at once
In Him that is; he was the stars,
The moons, the meteors, the suns,
All in one net of triune bars;
Inextricably one, inevitably one,
Immeasurable, immutable, immense
Beyond all the wonder that his soul had won
By sense, in spite of sense, and beyond sense.
"Praise God!" quoth Palamede, "by this
I attain the uttermost of bliss. ...

God's wounds! but that I never sought.
The Questing Beast I swore to attain
And all this miracle is naught.
Off on my travels once again!

I keep my youth regained to foil
Old Time that took me in his toil.
I keep my strength regained to chase
The beast that mocks me now as then
Dear Christ! I pray Thee of Thy grace
Take pity on the forlorn case
Of Palamede the Saracen!" {104}

XL

SIR PALAMEDE the Saracen
Hath see the All; his mind is set
To pass beyond that great Amen.

Far hath he wandered; still to fret
His soul against that Soul. He breaches
The rhododendron forest-net,

His body bloody with its leeches.

Sternly he travelleth the crest
Of a great mountain, far that reaches

Toward the King-snows; the rains molest
The knight, white wastes updriven of wind
In sheets, in torrents, fiend-possessed,

Up from the steaming plains of Ind.
They cut his flesh, they chill his bones:
Yet he feels naught; his mind is pinned

To that one point where all the thrones
Join to one lion-head of rock,
Towering above all crests and cones {105}

That crouch like jackals. Stress and shock
Move Palamede no more. Like fate
He moves with silent speed. They flock,

The Gods, to watch him. Now abate
His pulses; he threads through the vale,
And turns him to the mighty gate,

The glacier. Oh, the flowers that scale
those sun-kissed heights! The snows that crown
The quarts ravines! The clouds that veil

The awful slopes! Dear God! look down
And see this petty man move on.
Relentless as Thine own renown,

Careless of praise or orison,
Simply determined. Wilt thou launch
(this knight's presumptuous head upon)

The devastating avalancehe?
He knows too much, and cares too little!
His wound is more than Death can staunch.

He can avoid, though by one tittle,
Thy surest shaft! And now the knight,
Breasting the crags, may laugh and whittle

Away the demon-club whose might
Threatened him. Now he leaves the spur;
And eager, with a boy's delight, {106}

Treads the impending glacier.
Now, now he strikes the steep black ice
That leads to the last neck. By Her

That bore the lord, by what device
May he pass there? Yet still he moves,
Ardent and steady, as if the price

Of death were less than life approves,
As if on eagles' wings he mounted,
Or as on angels' wings --- or love's!

So, all the journey he discounted,
Holding the goal. Supreme he stood

Upon the summit; dreams uncounted,

Worlds of sublime beatitude!

He passed beyond. The All he hath touched,
And dropped to vile desuetude.

What lay beyond? What star unsmutched
By being? His poor fingers fumble,
And all the Naught their ardour clutched,

Like all the rest, begins to crumble.
Where is the Beast? His bliss exceeded
All that bards sing of or priests mumble;

No man, no God, hath known what he did.
Only this balked him --- that he lacked
Exactly the one thing he needed. {107}

"Faugh!" cried the knight. "Thought, word, and act
Confirm me. I have proved the quest
Impossible. I break the pact.

Back to the gilded halls, confessed
A recreant! Achieved or not,
This task hath earned a foison --- rest.

In Caerlon and Camelot
Let me embrace my fellow-men!
To buss the wenches, pass the pot,
Is now the enviable lot
Of Palamede the Saracen!" {108}

XLI

SIR ARTHUR sits again at feast
Within the high and holy hall
Of Camelot. From West to East

The Table Round hath burst the thrall
Of Paynimrie. The goodliest gree
Sits on the gay knights, one and all;

Till Arthur: "Of your chivalry,
Knights, let us drink the happiness
Of the one knight we lack" (quoth he);

"For surely in some sore distress
May be Sir Palamede." Then they
Rose as one man in glad lisse

To honour that great health. "god's way
Is not as man's" (quoth Lancelot).
"Yet, may god send him back this day,

His quest achieve, to Camelot!"

"Amen!" they cried, and raised the bowl;
When --- the wind rose, a blast as hot {109}

As the simoom, and forth did roll
A sudden thunder. Still they stood.
Then came a bugle-blast. The soul

Of each knight stirred. With vigour rude,
The blast tore down the tapestry
That hid the door. All ashen-hued

The knights laid hand to sword. But he
(Sir Palamedes) in the gap
Was found --- God knoweth --- bitterly

Weeping. Cried Arthur: "Strange the hap!
My knight, my dearest knight, my friend!
What gift had Fortune in her lap

Like thee? Embrace me!" "Rather end
Your garments, if you love me, sire!"
(Quod he). "I am come unto the end.

All mine intent and my desire,
My quest, mine oath --- all, all is done.
Burn them with me in fatal fire!

Fir I have failed. All ways, each one
I strove in, mocked me. If I quailed
Or shirked, God knows. I have not won:

That and no more I know. I failed."
King Arthur fell a-weeping. Then
Merlin arose, his face unveiled; {110}

Thrice cried he piteously then
Upon our Lord. Then shook this head
Sir Palamede the Saracen,

As knowing nothing might bestead,
When lo! there rose a monster moan,
A hugeous cry, a questing dread,

As if (God's death!) there coursed alone
The Beast, within whose belly sounds
That marvellous music monotone

As if a thirty couple hounds
Quested within him. Now, by Christ
And by His pitiful five wounds! ---

Even as a lover to his tryst,
That Beast came questing in the hall,
One flame of gold and amethyst,

Bodily seen then of them all.
then came he to Sir Palamede,
Nestling to him, as sweet and small

As a young babe clings at its need
To the white bosom of its mother,

As Christ clung to the gibbet-reed!

Then every knight turned to his brother,
Sobbing and signing for great gladness;
And, as they looked on one another, {111}

Surely there stole a subtle madness
Into their veins, more strong than death:
For all the roots of sin and sadness

Were plucked. As a flower perisheth,
So all sin died. And in that place
All they did know the Beauteous Breath

And taste the Goodly Gift of Grace.
Then fell the night. Above the baying
Of the great Beast, that was the bass

To all the harps of Heaven a-playing,
There came a solemn voice (not one
But was upon his knees in praying

And glorifying God). The Son
Of God Himself --- men thought --- spoke then.
"Arise! brave soldier, thou hast won

The quest not given to mortal men.
Arise! Sir Palamede Adept,
Christian, and no more Saracen!

On wake or sleeping, wise, inept,
Still thou didst seek. Those foolish ways
On which thy folly stumbled, leapt,

All led to the one goal. Now praise
Thy Lord hat He hat brought thee through
To win the quest!" The good knight lays {112}

His hand upon the Beast. Then blew
Each angel on his trumpet, then
All Heaven resounded that it knew

Sir Palamede the Saracen
Was master! Through the domes of death,
Through all the mighty realms of men

And spirits breathed the Beauteous Breath:
They taste the Goodly Gift of Grace.
--- Now 'tis the chronicler that saith:

Our Saviour grant in little space
That also I, even I, be blest
Thus, though so evil is my case ---

Let them that read my rime attest
The same sweet unction in my pen ---
That writes in pure blood of my breast;

For that I figure unto men
The story of my proper quest
As thine, first Eastern in the West,

Sir Palamede the Saracen! {113}

Liber CCXXXI

0. A, the heart of IAO, dwelleth in ecstasy in the secret place of the thunders. Between Asar and Asi he abideth in joy.
1. The lightnings increased and the Lord Tahuti stood forth. The Voice came from the Silence. Then the One ran and returned.
2. Now hath Nuit veiled herself, that she may open the gate of her sister.
3. The Virgin of God is enthroned upon an oyster-shell; she is like a pearl, and seeketh Seventy to her Four. In her heart is Hadit the invisible glory.
4. Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the Flame.
5. Also is the Star of the Flame exalted, bringing benediction to the universe.
6. Here then beneath the winged Eros is youth, delighting in the one and the other.
7. He is Asar between Asi and Nepthi; he cometh forth from the veil.

He rideth upon the chariot of eternity; the white and the black are harnessed to his car. Therefore he reflecteth the Fool, and the sevenfold veil is revealed.

8. Also came forth mother Earth with her lion, even Sekhet, the lady of Asi.
9. Also the Priest veiled himself, lest his glory be profaned, lest his word be lost in the multitude.
10. Now then the Father of all issued as a mighty wheel; the Sphinx, and the dog-headed god, and Typhon, were bound on his circumference.
11. Also the lady Maat with her feather and her sword abode to judge the righteous.

For Fate was already established.

12. Then the holy one appeared in the great water of the North; as a golden dawn did he appear, bringing benediction to the fallen universe.
13. Also Asar was hidden in Amennti; and the Lords of Time swept over him with the sickle of death.
14. And a mighty angel appeared as a woman, pouring vials of woe upon the flames, lighting the pure stream with her brand of cursing. And the iniquity was very great.
15. Then the Lord Khem arose, He who is holy among the highest, and set up his crowned staff for to redeem the universe.
16. He smote the towers of wailing; he brake them in pieces in the fire of his anger, so that he alone did escape from the ruin thereof.

17. Transformed, the holy virgin appeared as a fluidic fire, making her beauty into a thunderbolt.
18. By her spells she invoked the Scarab, the Lord Kheph-Ra, so that the waters were cloven and the illusion of the towers was destroyed.
19. Then the sun did appear unclouded, and the mouth of Asi was on the mouth of Asar.
20. Then also the Pyramid was builded so that the Initiation might be complete.
21. And in the heart of the Sphinx danced the Lord Adonai, in His garlands of roses and pearls making glad the concourse of things; yea, making glad the concourse of things.

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Original key entry Bill Heidrick, T.G. of O.T.O.
Extracted from EQ-I-3.AS2 by Fr. Nachash

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O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

AHA!

AHA! THE SEVENFOLD MYSTERY OF THE INEFFABLE LOVE;
THE COMING OF THE LORD IN THE AIR AS KING AND JUDGE
OF THIS CORRUPTED WORLD;

WHEREIN

UNDER THE FORM OF A DISCOURSE BETWEEN MARSYAS AN ADEPT
AND OLYMPAS HIS PUPIL THE WHOLE SECRET OF THE WAY OF
INITIATION IS LAID OPEN FROM THE BEGINNING TO THE END;
FOR THE INSTRUCTION OF THE LITTLE CHILDREN OF THE LIGHT.

WRITTEN IN TREMBLING AND HUMILITY FOR THE BRETHERN
OF THE A.'. A.'. BY THEIR VERY DUTIFUL SERVANT, AN
ASPIRANT TO THEIR SUBLIME ORDER,
ALEISTER CROWLEY

THE ARGUMENTATION

A LITTLE before Dawn, the pupil comes to greet his Master, and begs instruction.

Inspired by his Angel, he demands the Doctrine of being rapt away into the Knowledge and Conversation of Him.

The Master discloses the doctrine of Passive Attention or Waiting.

This seeming hard to the Pupil, it is explained further, and the Method of Resignation, Constancy, and Patience inculcated. The Paradox of Equilibrium. The necessity of giving oneself wholly up to the new element. Egoism rebuked.

The Master, to illustrate this Destruction of the Ego, describes the Visions of Dhyana.

He further describes the defence of the Soul against assailing Thoughts, and shows that the duality of Consciousness is a blasphemy against the Unity of God; so that even the thought called God is a denial of God-as-He-is-in-Himself.

The pupil sees nothing but a blank midnight in this Emptying of the Soul. He is shown that this is the necessary condition of Illumination. Distinction is further made between these three Dhyanas, and those early visions in which

things appear as objective. With these three Dhyanas, moreover, are Four other of the Four Elements: and many more.

Above these is the Veil of Paroketh. Its guardians.

The Rosy Cross lies beyond this veil, and therewith the vision called Vishvarupadarshana. Moreover, there is the Knowledge and Conversation of the Holy Guardian Angel.

The infinite number and variety of these Visions.

The impossibility of revealing all these truths to the outer and uninitiated world.

The Vision of the Universal Peacock ___ Atmadarshana. The confusion of the Mind, and the Perception of its self-contradiction.

The Second Veil ___ the Veil of the Abyss.

The fatuity of Speech.

A discussion as to the means by which the vision arises in the pure Soul is useless; suffice it that in the impure Soul no Vision will arise. The practical course is therefore to cleanse the Soul.

The four powers of the Sphinx; even adepts hardly attain to one of them!

The final Destruction of the Ego.

The Master confesses that he has lured the disciple by the promise of Joy, as the only thing comprehensible by him, although pain and joy are transcended even in early visions.

Ananda (bliss) ___ and its opposite ___ mark the first steps of the path. Ultimately all things are transcended; and even so, this attainment of Peace is but as a scaffolding to the Palace of the King.

The sheaths of the soul. The abandonment of all is necessary; the adept recalls his own tortures, as all that he loved was torn away.

The Ordeal of the Veil of the Abyss; the Unbinding of the Fabric of Mind, and its ruin.

The distinction between philosophical credence and interior certitude.

Sammasati ___ the trance wherein the adept perceives his causal connection with the Universe; past, present, and future.

Mastering the Reason, he becomes as a little child, and invokes his Holy Guardian Angel, the Augoeides.

Atmadarshana arising is destroyed by the Opening of the Eye of Shiva; the annihilation of the Universe,. The adept is destroyed, and there arises the Master of the Temple.

The pupil, struck with awe, proclaims his devotion to the Master; whereat the latter bids him rather unite himself with the Augoeides.

Yet, following the great annihilation, the adept reappears as an Angel to instruct men in this doctrine.

The Majesty of the Master described.

The pupil, wonder-struck, swears to attain, and asks for further instruction.

The Master describes the Eight Limbs of Yoga.

The pupil lamenting the difficulty of attainment, the Master shows forth the sweetness of the hermit's life.

One doubt remains: will not the world be able instantly to recognise the Saint? The Master replies that only imperfect Saints reveal themselves as such. Of these are the cranks and charlatans, and those that fear and deny Life. But let us fix our thoughts on Love, and not on the failings of others!

The Master invokes the Augoeides; the pupil through sympathy is almost rapt away.

The Augoeides hath given the Master a message; namely, to manifest the New Way of the Equinox of Horus, as revealed in Liber Legis.

He does so, and reconciles it with the Old Way by inviting the Test of Experiment. They would go therefore to the Desert or the Mountains ___ nay! here and now shall it be accomplished.

Peace to all beings!

AHA!

OLYMPAS. Master, ere the ruby Dawn
Gild the dew of leaf and lawn,
Bidding the petals to unclose
Of heaven's imperishable Rose,
Brave heralds, banners flung afar
Of the lone and secret star,
I come to greet thee. Here I bow
To earth this consecrated brow!
As a lover woos the Moon
Aching in a silver swoon,
I reach my lips towards thy shoon,
Mendicant of the mystic boon!

MARSYAS. What wilt thou?

OLYMPAS. Let mine Angel say!
"Utterly to be rapt away!"

MARSYAS. How, whence, and whither?

OLYMPAS. By my kiss
From that abode to this ___ to this!"
My wings?

MARSYAS. Thou hast no wings. But see
An eagle sweeping from the Byss
Where God stands. Let him ravish thee,
And bear thee to a boundless bliss!

OLYMPAS. How should I call him? How beseech?

MARSYAS. Silence is lovelier than Speech.
Only on a windless tree
Falls the dew, Felicity!
One ripple on the water mars

The magic mirror of the Stars.

OLYMPAS. My soul bends to the athletic stress
Of God's immortal loveliness.
Tell me, what wit avails the clod
To know the nearness of its God?

MARSYAS. First, let the soul be poised, and fledge
Truth's feather on mind's razor-edge.
Next, let no memory, feeling, hope
Stain all its starless horoscope.
Last, let it be content, twice void;
Not to be suffered or enjoyed;
Motionless, blind and deaf and dumb ---
So may it to its kingdom come!

OLYMPAS. Dear master, can this be? The wine
Embittered with dark discipline?
For the soul loves her mate, the sense.

MARSYAS. This bed is sterile. Thou must fence
Thy soul from all her foes, the creatures
That by their soft and siren natures
Lure thee to shipwreck!

OLYMPAS. Thou hast said:
"God is in all."

MARSYAS. In sooth.

OLYMPAS. Why dread
The Godhood?

MARSYAS. Only as the thought
Is God, adore it. But the soul creates
Misshapen fiends, incestuous mates.
Slay these: they are false shadows of
The never-waning moon of love.

OLYMPAS. What thought is worthy?

MARSYAS. Truly none
Save one, in that it is but one.
Keep the mind constant; thou shalt see
Ineffable felicity.
Increase the will, and thou shalt find
It hath the strength to be resigned.
Resign the will; and from the string
Will's arrow shall have taken wing,
And from the desolate abode
Found the immaculate heart of God!

OLYMPAS. The word is hard!

MARSYAS. All things excite
Their equal and their opposite.
Be great, and thou shalt be ___ how small!
Be naught, and thou shalt be the All!
Eat not; all meat shall fill thy mouth:
Drink, and thy soul shall die of drouth!
Fill thyself; and that thou seekest
Is diluted to its weakest.
Empty thyself; the ghosts of night
Flee before the living Light.
Who clutches straws is drowned; but he
That hath the secret of the sea,
Lives with the whole lust of his limbs,
Takes hold of water's self, and swims.
See, the ungainly albatross
Stumbles awkwardly across
Earth ___ one wing-beat, and he flies
Most graceful gallant in the skies!
So do thou leave thy thoughts, intent

On thy new noble element!
Throw the earth shackles off, and cling
To what imperishable thing
Arises from the Married death
Of thine own self in that whereon
Thou art fixed.

OLYMPAS. Then all life's loyal breath
Is a waste wind. All joy forgone,
I must strive ever?

MARSYAS. Cease to strive!
Destroy this partial I, this moan
Of an hurt beast! Sores keep alive
By scratching. Health is peace. Unknown
And unexpressed because at ease
Are the Most High Congruities.

OLYMPAS. Then death is thine "attainment"? I
Can do no better than to die!

MARSYAS. Indeed, that "I" that is not God
Is but a lion in the road!
Knowest thou not (even now!) how first
The fetters of Restriction burst?
In the rapture of the heart
Self hath neither lot nor part.

MARSYAS. Tell me, dear master, how the bud
First breaks to brilliance of bloom:
What ecstasy of brain and blood
Shatters the seal upon the tomb
Of him whose gain was the world's loss
Our father Christian Rosycross!

MARSYAS. First, one is like a gnarled old oak
On a waste heath. Shrill shrieks the wind.
Night smothers earth. Storm swirls to choke
The throat of silence! Hard behind
Gathers a blacker cloud than all.
But look! but look! it thrones a ball
Of blistering fire. It breaks. The lash
Of lightning snakes him forth. One crash
Splits the old tree. One rending roar! ---
And night is darker than before.

OLYMPAS. Nay, master, master! Terror hath
So fierce an hold upon the path?
Life must lie crushed, a charred black swath,
In that red harvest's aftermath!

MARSYAS. Life lives. Storm passes. Clouds dislimn.
The night is clear. And now to him
Who hath endured is given the boon
Of an immeasurable moon.
The air about the adept congeals
To crystal; in his heart he feels
One needle pang; then breaks that splendour
Infinitely pure and tender ...
___ And the ice drags him down!

OLYMPAS. But may
Our trembling frame, our clumsy clay,
Endure such anguish?

MARSYAS. In the worm
Lurks an unconquerable germ
Identical. A sparrow's fall
Were the Destruction of the All!
More; know that this surpasses skill
To express its ecstasy. The thrill

Burns in the memory like the glory
Of some far beacons promontory
Where no light shines but on the comb
Of breakers, flickerings of the foam!

OLYMPAS. The path ends here?

MARSYAS. Ingenuous one!

The path ___ the true path ___ scarce begun.
When does the night end?

OLYMPAS. When the sun,

Crouching below the horizon,
Flings up his head, tosses his mane,
Ready to leap.

MARSYAS. Even so. Again

The adept secures his subtle fence
Against the hostile shafts of sense,
Pins for a second his mind; as you
May have seen some huge wrestler do.
With all his gathered weight heaped, hurled,
Resistless as the whirling world,
He holds his foeman to the floor
For one great moment and no more.
So ___ then the sun-blaze! All the night
Bursts to a vivid orb of light.
There is no shadow; nothing is,
But the intensity of bliss.
Being is blasted. That exists.

OLYMPAS. Ah!

MARSYAS. But the mind, that mothers mists,
Abides not there. The adept must fall
Exhausted.

OLYMPAS. There's an end of all?

MARSYAS. But not an end of this! Above
All life as is the pulse of love,
So this transcends all love.

OLYMPAS. Ah me!

Who may attain?

MARSYAS. Rare souls.

OLYMPAS. I see

Imaged a shadow of this light.

MARSYAS. Such is its sacramental might
That to recall it radiates
Its symbol. The priest elevates
The Host, and instant blessing stirs
The hushed awaiting worshippers.

OLYMPAS. Then how secure the soul's defence?

How baffle the besieger, Sense?

MARSYAS. See the beleagured city, hurt
By hideous engines, sore begirt
And gripped by lines of death, well scored
With shell, nigh open to the sword!
Now comes the leader; courage, run
Contagious through the garrison!
Repair the trenches! Man the wall!
Restore the ruined arsenal!
Serve the great guns! The assailants blench;
They are driven from the foremost trench.
The deadliest batteries belch their hell
No more. So day by day fought well,
We silence gun by gun. At last
The fiercest of the fray is past;
The circling hills are ours. The attack

Is over, save for the rare crack,
Long dropping shots from hidden forts; ---
___ So is it with our thoughts!

OLYMPAS. The hostile thoughts, the evil things!
They hover on majestic wings,
Like vultures waiting for a man
To drop from the slave-caravan!

MARSYAS. All thoughts are evil. Thought is two:
The seer and the seen. Eschew
That supreme blasphemy, my son,
Remembering that God is One.

OLYMPAS. God is a thought!

MARSYAS. The "thought" of God
Is but a shattered emerald:
A plague, an idol, a delusion,
Blasphemy, schism, and confusion!

OLYMPAS. Banish my one high thought? The night
Indeed were starless.

MARSYAS. Very right!
But that impalpable inane
Is the condition of success;
Even as earth lies black to gain
Spring's green and autumn's fruitfulness.

OLYMPAS. I dread this midnight of the soul.

MARSYAS. Welcome the herald!

OLYMPAS. How control
The horror of the mind? The insane
Dead melancholy?

MARSYAS. Trick is vain.
Sheer manhood must support the strife,
And the trained Will, the Root of Life,
Bear the adept triumphant.

OLYMPAS. Else?

MARSYAS. The reason, like a chime of bells
Ripped by the lightning, cracks.

OLYMPAS. And these
Are the first sights the magus sees?

MARSYAS. The first true sights. Bright images
Throng the clear mind at first, a crowd
Of Gods, lights, armies, landscapes; loud
Reverberations of the Light.
But these are dreams, things in the mind,
Reveries, idols. Thou shalt find
No rest therein. The former three
(Lightning, moon, sun) are royally
Liminal to the Hall of Truth.
Also there be with them, in sooth,
Their brethren. There's the vision called
The Lion of the Light, a brand
Of ruby flame and emerald
Waved by the Hermeneutic Hand.
There is the Chalice, whence the flood
Of God's beatitude of blood
Flames. O to sing those starry tunes!
O colder than a million moons!
O vestal waters! Wine of love
Wan as the lyric soul thereof!
There is the Wind, a whirling sword,
The savage rapture of the air
Tossed beyond space and time. My Lord,
My Lord, even now I see Thee there

In infinite motion! And beyond
There is the Disk, the wheel of things;
Like a black boundless diamond
Whirring with millions of wings!

OLYMPAS.
MARSYAS.

Know also that above
These portents hangs no veil of love;
But, guarded by unsleeping eyes
Of twice seven score severities,
The Veil that only rips apart
When the spear strikes to Jesus' heart!
A mighty Guard of Fire are they
With sabres turning every way!
Their eyes are millstones greater than
The earth; their mouths run seas of blood.
Woe be to that accurs'd man
Of whom they are the iniquities!
Swept in their wrath's avenging flood
To black immitigable seas!
Woe to the seeker who shall fail
To rend that vexful virgin Veil!
Fashion thysself by austere craft
Into a single azure shaft
Loosed from the string of Will; behold
The Rainbow! Thou art shot, pure flame,
Past the reverberated Name
Into the Hall of Death. Therein
The Rosy Cross is subtly seen.

OLYMPAS.
MARSYAS.
OLYMPAS.
MARSYAS.

Is that a vision, then?
It is.
Tell me thereof!
O not of this!
Of all the flowers in God's field
We name not this. Our lips are sealed
In that the Universal Key
Lieth within its mystery.
But know thou this. These visions give
A hint both faint and fugitive
Yet haunting, that behind them lurks
Some Worker, greater than his works.

Yea, it is given to him who girds
His loins up, is not fooled by words,
Who takes life lightly in his hand
To throw away at Will's command,
To know that View beyond the Veil.

O petty purities and pale,
These visions I have spoken of!
The infinite Lord of Light and Love
Breaks on the soul like dawn. See! See!
Great God of Might and Majesty!
Beyond sense, beyond sight, a brilliance
Burning from His glowing glance!
Formless, all the worlds of flame
Atoms of that fiery frame!
The adept caught up and broken;
Slain, before His Name be spoken!
In that fire the soul burns up.
One drop from that celestial cup
Is an abyss, an infinite sea

That sucks up immortality!
O but the Self is manifest
Through all that blaze! Memory stumbles
Like a blind man for all the rest.
Speech, like a crag of limestone, crumbles,
While this one soul of thought is sure
Through all confusion to endure,
Infinite Truth in one small span:
This that is God is Man.

OLYMPAS. Master! I tremble and rejoice.
MARSYAS. Before His own authentic voice
Doubt flees. The chattering choughs of talk
Scatter like sparrows from a hawk.

OLYMPAS. Thenceforth the adept is certain of
The mystic mountain? Light and Love
Are Life therein, and they are his?

MARSYAS. Even so. And One supreme there is
Whom I have known, being He. Withdrawn
Within the curtains of the dawn
Dwells that concealed. Behold! he is
A blush, a breeze, a song, a kiss,
A rosy flame like Love, his eyes
Blue, the quintessence of all skies,
His hair a foam of gossamer
Pale gold as jasmine, lovelier
Than all the wheat of Paradise.
O the dim water-wells his eyes!
There is such depth of Love in them
That the adept is rapt away,
Dies on that mouth, a gleaming gem
Of dew caught in the boughs of Day!

OLYMPAS. The hearing of it is so sweet
I swoon to silence at thy feet.

MARSYAS. Rise! Let me tell thee, knowing Him,
The P

ath grows never wholly dim.
Lose Him, and thou indeed wert lost!
But He will not lose thee!

OLYMPAS. Exhaust
The Word!

MARSYAS. Had I a million songs,
And every song a million words,
And every word a million meanings,
I could not count the choral throngs
Of Beauty's beatific birds,
Or gather up the paltry gleanings
Of this great harvest of delight!
Hast thou not heard the word aright?
That world is truly infinite.
Even as a cube is to a square
Is that to this.

OLYMPAS. Royal and rare!
Infinite light of burning wheels!

MARSYAS. Ay! The imagination reels.
Thou must attain before thou know,
And when thou knowest ___ Mighty woe
That silence grips the willing lips!

OLYMPAS. Ever was speech the thought's eclipse.

MARSYAS. Ay, not to veil the truth to him
Who sought it, groping in the dim
Halls of illusion, said the sages

In all the realms, in all the ages,
"Keep silence." By a word should come
Your sight, and we who see are dumb!
We have sought a thousand times to teach
Our knowledge; we are mocked by speech.
So lewdly mocked, that all this word
Seems dead, a cloudy crystal blurred,
Though it cling closer to life's heart
Than the best rhapsodies of art!

OLYMPAS. Yet speak!

MARSYAS. Ah, could I tell thee of
These infinite things of Light and Love!
There is the Peacock; in his fan
Innumerable plumes of Pan!
Oh! every plume hath countless eyes;
___ Crown of created mysteries! ---
Each holds a Peacock like the First.

OLYMPAS. How can this be?

MARSYAS. The mind's accurst.
It cannot be. It is. Behold,
Battalion on battalion rolled!
There is war in Heaven! The soul sings still,
Struck by the plectron of the Will;
But the mind's dumb; its only cry
The shriek of its last agony!

OLYMPAS. Surely it struggles.

MARSYAS. Bitterly!
And, mark! it must be strong to die!
The weak and partial reason dips
One edge, another springs, as when
A melting iceberg reels and tips
Under the sun. Be mighty then,
A lord of Thought, beyond wit and wonder
Balanced ___ then push the whole mind under,
Sunk beyond chance of floating, blent
Rightly with its own element,
Not lifting jagged peaks and bare
To the unsympathetic air!

This is the second veil; and hence
As first we slew the things of sense
Upon the altar of their God,
So must the Second Period
Slay the ideas, to attain
To that which is, beyond the brain.

OLYMPAS. To that which is? ___ not thought? not sense?

MARSYAS. Knowledge is but experience
Made conscious of itself. The bee,
Past master of geometry,
Hath not one word of all of it;
For wisdom is not mother-wit!
So the adept is called insane
For his frank failure to explain.
Language creates false thoughts; the true
Breed language slowly. Following
Experience of a thing we knew
Arose the need to name the thing.
So, ancients likened a man's mind
To the untamed evasive wind.
Some fool thinks names are things; and boasts
Aloud of spirits and of ghosts.

Religion follows on a pun!
And we, who know that Holy One
Of whom I told thee, seek in vain
Figure or word to make it plain.

OLYMPAS. Despair of man!

MARSYAS. Man is the seed
Of the unimaginable flower.
By singleness of thought and deed
It may bloom now ___ this actual hour!

OLYMPAS. The soul made safe, is vision sure
To rise therein?

MARSYAS. Though calm and pure
It seem, maybe some thought hath crept
Into his mind to baulk the adept.
The expectation of success
Suffices to destroy the stress
Of the one thought. But then, what odds?
"Man's vision goes, dissolves in God's;"
Or, "by God's grace the Light is given
To the elected heir of heaven."
These are but idle theses, dry
Dugs of the cow Theology.
Business is business. The one fact
That we know is: the gods exact
A stainless mirror. Cleanse thy soul!
Perfect the will's austere control!
For the rest, wait! The sky once clear,
Dawn needs no prompting to appear!

OLYMPAS. Enough! it shall be done.

MARSYAS. Beware!
Easily trips the big word "dare."
Each man's an OEdipus, that thinks
He hath the four powers of the Sphinx,
Will, Courage, Knowledge, Silence. Son,
Even the adepts scarce win to one!
Thy Thoughts ___ they fall like rotten fruits.
But to destroy the power that makes
These thoughts ___ thy Self? A man it takes
To tear his soul up by the roots!
This is the mandrake fable, boy!

OLYMPAS. You told me that the Path was joy.

MARSYAS. A lie to lure thee!

OLYMPAS. Master!

MARSYAS. Pain
And joy are twin toys of the brain.
Even early visions pass beyond!

OLYMPAS. Not all the crabbed runes I have conned
Told me so plain a truth. I see,
Inscrutable Simplicity!
Crushed like a blind-worm by the heel
Of all I am, perceive, and feel,
My truth was but the partial pang
That chanced to strike me as I sang.

MARSYAS. In the beginning, violence
Marks the extinction of the sense.
Anguish and rapture rack the soul.
These are disruptions of control.
Self-poised, a brooding hawk, there hangs
In the still air the adept. The bull
On the firm earth goes not so smooth!
So the first fine ecstatic pangs

Why do they sweat with blood and dew?

MARSYAS. Blind horror catches at my breath.
The path of the abyss runs through
Things darker, dismaller than death!
Courage and will! What boots their force?
The mind rears like a frightened horse.
There is no memory possible
Of that unfathomable hell.
Even the shadows that arise
Are things to dreadful to recount!
There's no such doom in Destiny's
Harvest of horror. The white fount
Of speech is stifled at its source.
Know, the sane spirit keeps its course
By this, that everything it thinks
Hath causal or contingent links.
Destroy them, and destroy the mind!
O bestial, bottomless, and blind
Black pit of all insanity!
The adept must make his way to thee!
This is the end of all our pain,
The dissolution of the brain!
For lo! in this no mortar sticks;
Down come the house ___ a hail of bricks!
The sense of all I hear is drowned;
Tap, tap, isolated sound,
Patters, clatters, batters, chatters,
Tap, tap, tap, and nothing matters!
Senseless hallucinations roll
Across the curtain of the soul.
Each ripple on the river seems
The madness of a maniac's dreams!
So in the self no memory-chain
Or causal wisp to bind the straws!
The Self disrupted! Blank, insane,
Both of existence and of laws,
The Ego and the Universe
Fall to one black chaotic curse.

OLYMPAS. So ends philosophy's inquiry:
"Summa scientia nihil scire."

MARSYAS. Ay, but that reasoned thesis lacks
The impact of reality.
This vision is a battle axe
Splitting the skull. O pardon me!
But my soul faints, my stomach sinks.
Let me pass on!

OLYMPAS. My being drinks
The nectar-poison of the Sphinx.
This is a bitter medicine!

MARSYAS. Black snare that I was taken in!
How one may pass I hardly know.
Maybe time never blots the track.
Black, black, intolerably black!
Go, spectre of the ages, go!
Suffice it that I passed beyond.
I found the secret of the bond
Of thought to thought through countless years
Through many lives, in many spheres,
Brought to a point the dark design
Of this existence that is mine.
I knew my secret. "All I was"

The adept dissolves ___ pale phantom form
Blown from the black mouth of the storm.
It is another that arises!

OLYMPAS. Yet in thee, through thee!

MARSYAS. I am not.

OLYMPAS. For me thou art.

MARSYAS. So that suffices

To seal thy will? To cast thy lot
Into the lap of God? Then, well!

OLYMPAS. Ay, there is no more potent spell.

Through life, through death, by land and sea
Most surely will I follow thee.

MARSYAS. Follow thyself, not me. Thou hast

An Holy Guardian Angel, bound
to lead thee from thy bitter waste
To the inscrutable profound
That is His covenanted ground.

OLYMPAS. Thou who hast known these master-keys

Of all creation's mysteries,
Tell me, what followed the great gust
Of God that blew his world to dust?

MARSYAS. I, even I the man, became

As a great sword of flashing flame.
My life, informed with holiness,
Conscious of its own loveliness,
Like a well that overflows
At the limit of the snows,
Sent its crystal stream to gladden
The hearts of me, their lives to madden
With the intoxicating bliss
(Wine mixed with myrrh and ambergris!)
Of this bitter-sweet perfume,
This gorse's blaze of prickly bloom
That is the Wisdom of the Way.
Then springs the statue from the clay,
And all God's doubted fatherhood
Is seen to be supremely good.

Live within the sane sweet sun!
Leave the shadow-world alone!

OLYMPAS. There is a crown for every one;

For every one there is a throne!

MARSYAS. That crown is Silence. Sealed and sure!

That throne is Knowledge perfect pure.

Below that throne adoring stand

Virtues in a blissful band;

Mercy, majesty and power,

Beauty and harmony and strength,

Triumph and splendour, starry shower

Of flames that flake their lily length,

A necklet of pure light, far-flung

Down to the Base, from which is hung

A pearl, the Universe, whose sight

Is one globed jewel of delight.

Fallen no more! A bowered bride

Blushing to be satisfied!

OLYMPAS. All this, of once the Eye unclose?

MARSYAS. The golden cross, the ruby rose

Are gone, when flaming from afar

The Hawk's eye blinds the Silver Star.

O brothers of the Star, caressed
By its cool flames from brow to breast,
Is there some rapture yet to excite
This prone and pallid neophyte?

OLYMPAS. O but there is no need of this!
I burn toward the abyss of Bliss.
I call the Four Powers of the Name;
Earth, wind and cloud, sea, smoke and flame
To witness: by this triune Star
I swear to break the twi-forked bar.
But how to attain? Flexes and leans
The strongest will that lacks the means.

MARSYAS. There are seven keys to the great gate,
Being eight in one and one in eight.
First, let the body of thee be still,
Bound by the cerements of will,
Corpse-rigid; thus thou mayst abort
The fidget-babes that tense the thought.
Next, let the breath-rhythm be low,
Easy, regular, and slow;
So that thy being be in tune
With the great sea's Pacific swoon.
Third, let thy life be pure and calm
Swayed softly as a windless palm.
Fourth, let the will-to-live be bound
To the one love of the Profound.
Fifth, let the thought, divinely free
From sense, observe its entity.
Watch every thought that springs; enhance
Hour after hour thy vigilance!
Intense and keen, turned inward, miss
No atom of analysis!
Sixth, on one thought securely pinned
Still every whisper of the wind!
So like a flame straight and unstirred
Burn up thy being in one word!
Next, still that ecstasy, prolong
Thy meditation steep and strong,
Slaying even God, should He distract
Thy attention from the chosen act!
Last, all these things in one o'erpowered,
Time that the midnight blossom flowered!
The oneness is. Yet even in this,
My son, thou shalt not do amiss
If thou restrain the expression, shoot
Thy glance to rapture's darkling root,
Discarding name, form, sight, and stress
Even of this high consciousness;
Pierce to the heart! I leave thee here:
Thou art the Master. I revere
Thy radiance that rolls afar,
O Brother of the Silver Star!

OLYMPAS. Ah, but no ease may lap my limbs.
Giants and sorcerers oppose;
Ogres and dragons are my foes!
Leviathan against me swims,
And lions roar, and Boreas blows!
No Zephyrs woo, no happy hymns
Paeon the Pilgrim of the Rose!

MARSYAS. I teach the royal road of light.
Be thou, devoutly eremite,

Free of thy fate. Choose tenderly
A place for thine Academy.
Let there be an holy wood
Of embowered solitude
By the still, the rainless river,
Underneath the tangled roots
Of majestic trees that quiver
In the quiet airs; where shoots
Of the kindly grass are green
Moss and ferns asleep between,
Lilies in the water lapped,
Sunbeams in the branches trapped
___ Windless and eternal even!
Silenced all the birds of heaven
By the low insistent call
Of the constant waterfall.
There, to such a setting be
Its carven gem of deity,
A central flawless fire, enthralled
Like Truth within an emerald!
Thou shalt have a birchen bark
On the river in the dark;
And at the midnight thou shalt go
to the mid-stream's smoothest flow,
And strike upon a golden bell
The spirit's call; then say the spell:
"Angel, mine angel, draw thee nigh!"
Making the Sign of Magistray
With wand of lapis lazuli.
Then, it may be, through the blind dumb
Night thou shalt see thine angel come,
Hear the faint whisper of his wings,
Behold the starry breast begemmed
With the twelve stones of the twelve kings!
His forehead shall be diademed
With the faint light of stars, wherein
The Eye gleams dominant and keen.
Thereat thou swoonest; and thy love
Shall catch the subtle voice thereof.
He shall inform his happy lover:
My foolish prating shall be over!

OLYMPAS. O now I burn with holy haste.
This doctrine hath so sweet a taste
That all the other wine is sour.

MARSYAS. Son, there's a bee for every flower.
Lie open, a chameleon cup,
And let Him suck thine honey up!

OLYMPAS. There is one doubt. When souls attain
Such an unimagined gain
Shall not others mark them, wise
Beyond mere mortal destinies?

MARSYAS. Such are not the perfect saints.
While the imagination faints
Before their truth, they veil it close
As amid the utmost snows
The tallest peaks most straitly hide
With clouds their holy heads. Divide
The planes! Be ever as you can
A simple honest gentleman!
Body and manners be at ease,
Not bloat with blazoned sanctities!

Who fights as fights the soldier-saint?
And see the artist-adept paint!
Weak are those souls that fear the stress
Of earth upon their holiness!
They fast, they eat fantastic food,
They prate of beans and brotherhood,
Wear sandals, and long hair, and spats,
And think that makes them Arahats!
How shall man still his spirit-storm?
Rational Dress and Food Reform!

OLYMPAS. I know such saints.

MARSYAS.

An easy vice:

So wondrous well they advertise!
O their mean souls are satisfied
With wind of spiritual pride.
They're all negation. "Do not eat;
What poison to the soul is meat!
Drink not; smoke not; deny the will!
Wine and tobacco make us ill."
Magic is life; the Will to Live
Is one supreme Affirmative.
These things that flinch from Life are worth
No more to Heaven than to Earth.
Affirm the everlasting Yes!

OLYMPAS. Those saints at least score one success:

Perfection of their priggishness!

MARSYAS.

Enough. The soul is subtlier fed
With meditation's wine and bread.
Forget their failings and our own;
Fix all our thoughts on Love alone!

Ah, boy, all crowns and thrones above
Is the sanctity of love.
In His warm and secret shrine
Is a cup of perfect wine,
Whereof one drop is medicine
Against all ills that hurt the soul.
A flaming daughter of the Jinn
Brought to me once a wing'd scroll,
Wherein I read the spell that brings
The knowledge of that King of Kings.
Angel, I invoke thee now!
Bend on me the starry brow!
Spread the eagle wings above
The pavilion of our love!
Rise from your starry sapphire seats!
See, where through the quickening skies
The oriflamme of beauty beats
Heralding loyal legionaries,
Whose flame of golden javelins
Fences those peerless paladins.
There are the burning lamps of them,
Splendid star-clusters to begem
The trailing torrents of those blue
Bright wings that bear mine angel through!
O Thou art like an Hawk of Gold,
Miraculously manifold,
For all the sky's aflame to be
A mirror magical of Thee!
The stars seem comets, rushing down
To gem thy robes, bedew thy crown.

Like the moon-plumes of a strange bird
By a great wind sublimely stirred,
Thou drawest the light of all the skies
Into thy wake. The heaven dies
In bubbling froth of light, that foams
About thine ardour. All the domes
Of all the heavens close above thee
As thou art known of me who love thee.
Excellent kiss, thou fastenest on
This soul of mine, that it is gone,
Gone from all life, and rapt away
Into the infinite starry spray
Of thine own AEon ... Alas for me!
I faint. Thy mystic majesty
Absorbs this spark.

OLYMPAS. All hail! all hail!
White splendour through the viewless veil!
I am drawn with thee to rapture.

OLYMPAS. Stay!
I bear a message. Heaven hath sent
The knowledge of a new sweet way
Into the Secret Element.

OLYMPAS. Master, while yet the glory clings
Declare this mystery magical!

MARSYAS. I am yet borne on those blue wings
Into the Essence of the All.
Now, now I stand on earth again,
Though, blazing through each nerve and vein,
The light yet holds its choral course,
Filling my frame with fiery force
Like God's. Now hear the Apocalypse
New-fledged on these reluctant lips!

OLYMPAS. I tremble like an aspen, quiver
Like light upon a rainy river!

MARSYAS. Do what thou wilt! is the sole word
Of law that my attainment heard.
Arise, and lay thine hand on God!
Arise, and set a period
Unto Restriction! That is sin:
To hold thine holy spirit in!
O thou that chafest at thy bars,
Invoke Nuit beneath her stars
With a pure heart (Her incense burned
Of gums and woods, in gold inurned),
And let the serpent flame therein
A little, and thy soul shall win
To lie within her bosom. Lo!
Thou wouldst give all ___ and she cries: No!
Take all, and take me! Gather spice
And virgins and great pearls of price!
Worship me in a single robe,
Crowned richly! Girdle of the globe,
I love thee! Pale and purple, veiled,
Voluptuous, swan silver-sailed,
I love thee. I am drunkness
Of the inmost sense; my soul's caress
Is toward thee! Let my priestess stand
Bare and rejoicing, softly fanned
By smooth-lipped acolytes, upon
Mine iridescent altar-stone,
And in her love-chaunt swooningly

Say evermore: To me! To me!
I am the azure-lidded daughter
Of sunset; the all-girdling water;
The naked brilliance of the sky
In the voluptuous night am I!
With song, with jewel, with perfume,
Wake all my rose's blush and bloom!
Drink to me! Love me! I love thee,
My love, my lord ___ to me! to me!

OLYMPAS. There is no harshness in the breath
Of this ___ is life surpassed, and death?

MARSYAS. There is the Snake that gives delight
And Knowledge, stirs the heart aright
With drunkenness. Strange drugs are thine,
Hadit, and draughts of wizard wine!
These do no hurt. Thine hermits dwell
Not in the cold secretive cell,
But under purple canopies
With mighty-breasted mistresses
Magnificent as lionesses ___
Tender and terrible caresses!
Fire lives, and light, in eager eyes;
And massed huge hair about them lies.
They lead their hosts to victory:
In every joy they are kings; then see
That secret serpent coiled to spring
And win the world! O priest and king,
Let there be feasting, foining, fighting,
A revel of lusting, singing, smiting!
Work; be the bed of work! Hold! Hold!
the stars' kiss is as molten gold.
Harden! Hold thyself up! now die ---
Ah! Ah! Exceed! Exceed!

OLYMPAS. And I?

MARSYAS. My stature shall surpass the stars:
He hath said it! Men shall worship me
In hidden woods, on barren scaurs,
Henceforth to all eternity.

OLYMPAS. Hail! I adore thee! Let us feast.

MARSYAS. I am the consecrated Beast.
I build the Abominable House.
The Scarlet Woman is my Spouse ___

OLYMPAS. What is this word?

MARSYAS. Thou canst not know
Till thou hast passed the Fourth Ordeal.

OLYMPAS. I worship thee. The moon-rays flow
Masterfully rich and real
From thy red mouth, and burst, young suns
Chanting before the Holy Ones
Thine Eight Mysterious Orisons!

MARSYAS. The last spell! The availing word!
The two completed by the third!
The Lord of War, of Vengeance
That slayeth with a single glance!
This light is in me of my Lord.
His Name is this far-whirling sword.
I push His order. Keen and swift
My Hawk's eye flames; these arms uplift
The Banner of Silence and of Strength ___
Hail! Hail! thou art here, my Lord, at length!
Lo, the Hawk-Headed Lord am I:

My nemyss shrouds the night-blue sky.
Hail! ye twin warriors that guard
The pillars of the world! Your time
Is nigh at hand. The snake that marred
Heaven with his inexhaustible slime
Is slain; I bear the Wand of Power,
The Wand that waxes and that wanes;
I crush the Universe this hour
In my left hand; and naught remains!
Ho! for the splendour in my name
Hidden and glorious, a flame
Secretly shooting from the sun.
Aum! Ha! ___ my destiny is done.
The Word is spoken and concealed.

OLYMPAS. I am stunned. What wonder was revealed?

MARSYAS. The rite is secret.

OLYMPAS. Profits it?

MARSYAS. Only to wisdom and to wit.

OLYMPAS. The other did no less.

MARSYAS. Then prove

Both by the master-key of Love.
The lock turns stiffly? Shalt thou shirk
To use the sacred oil of work?
Not from the valley shalt thou test
The eggs that line the eagle's nest!
Climb, with thy life at stake, the ice,
The sheer wall of the precipice!
Master the cornice, gain the breach,
And learn what next the ridge can teach!
Yet ___ not the ridge itself may speak
The secret of the final peak.

OLYMPAS. All ridges join at last.

MARSYAS. Admitted,

O thou astute and subtle-witted!
Yet one ___ loose, jagged, clad in mist!
Another ___ firm, smooth, loved and kissed
By the soft sun! Our order hath
This secret of the solar path,
Even as our Lord the Beast hath won
The mystic Number of the Sun.

OLYMPAS. These secrets are too high for me.

MARSYAS. Nay, little brother! Come and see!
Neither by faith nor fear nor awe
Approach the doctrine of the Law!
Truth, Courage, Love, shall win the bout,
And those three others be cast out.

OLYMPAS. Lead me, Master, by the hand
Gently to this gracious land!
Let me drink the doctrine in,
An all-healing medicine!
Let me rise, correct and firm,
Steady striding to the term,
Master of my fate, to rise
To imperial destinies;
With the sun's ensanguine dart
Spear-bright in my blazing heart,
And my being's basil-plant
Bright and hard as adamant!

MARSYAS. Yonder, faintly luminous,
The yellow desert waits for us.
Lithe and eager, hand in hand,

We travel to the lonely land.
There, beneath the stars, the smoke
Of our incense shall invoke
The Queen of Space; and subtly She
Shall bend from Her infinity
Like a lambent flame of blue,
Touching us, and piercing through
All the sense-webs that we are
As the aethyr penetrates a star!
Her hands caressing the black earth,
Her sweet lithe body arched for love,
Her feet a Zephyr to the flowers,
She calls my name ___ she gives the sign
That she is mine, supremely mine,
And clinging to the infinite girth
My soul gets perfect joy thereof
Beyond the abysses and the hours;
So that ___ I kiss her lovely brows;
She bathes my body in perfume
Of sweat O thou my secret spouse,
Continuous One of Heaven! illumine
My soul with this arcane delight,
Volumptuous Daughter of the Night!
Eat me up wholly with the glance
Of thy luxurious brilliance!

OLYMPAS.
MARSYAS.

The desert calls.
Then let us go!
Or seek the sacramental snow,
Where like a high-priest I may stand
With acolytes on every hand,
The lesser peaks ___ my will withdrawn
To invoke the dayspring from the dawn,
Changing that rosy smoke of light
To a pure crystalline white;
Though the mist of mind, as draws
A dancer round her limbs the gauze,
Clothe Light, and show the virgin Sun
A lemon-pale medallion!
Thence leap we leashless to the goal,
Stainless star-rapture of the soul.
So the altar-fires fade
As the Godhead is displayed.
Nay, we stir not. Everywhere
Is our temple right appointed.
All the earth is faery fair
For us. Am I not anointed?
The Sigil burns upon the brow
At the adjuration ___ here and now.

OLYMPAS.
MARSYAS.

The air is laden with perfumes.
Behold! It beams ___ it burns ___ it blooms.

* * * * *

OLYMPAS.

Master, how subtly hast thou drawn
The daylight from the Golden Dawn,
Bidden the Cavernous Mount unfold
Its Ruby Rose, its Cross of Gold;
Until I saw, flashed from afar,
The Hawk's eye in the Silver Star!

MARSYAS.

Peace to all beings. Peace to thee,
Co-heir of mine eternity!
Peace to the greatest and the least,
To nebula and nenuphar!

Light in abundance be increased
On them that dream that shadows are!

OLYMPAS. Blessing and worship to The Beast,
The prophet of the lovely Star!

-oOo-

Liber CCC

{Book 300}

Khabs am Pekht

This Epistle is important in that it helps place the work of the O.T.O. as a temporal organization in perspective. Addressed by The Master Therion to his magical Son Frater V.I.O. 80=3 (Parzival X0 O.T.O.), it has a special relevance to modern times. It first appeared in The Equinox I(3) (Detroit: Universal, 1919). Most of the quotations are from Liber Legis--The Book of the Law.--H.B.

AN EPISTLE OF THERION 90=2, A MAGUS OF A...A... TO HIS SON, BEING AN INSTRUCTION IN A MATTER OF ALL IMPORTANCE, TO WIT, THE MEANS TO BE TAKEN TO EXTEND THE DOMINION OF THE LAW OF THELEMA THROUGHOUT THE WHOLE WORLD.

Son,

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

FIRSTLY, let thine attention be directed to this planet, how the Aeon of Horus is made manifest by the Universal War. This is the first great and direct result of the Equinox of the Gods, and is the preparation of the hearts of men for the reception of the Law.

Let Us remind you that this is a magical formula of cosmic scope, and that it is given in exact detail in the legend of the Golden Fleece.

Jason, who in this story represents the Beast, first fits out a ship guided by Wisdom or Athena, and this is his aspiration to the Great Work. Accompanied by many heroes, he comes to the place of the Fleece, but they can do nothing until Medea, the Scarlet Woman, puts into his hands a posset ``drugged with somnolence, Sleepy with poppy and white hellebore'' for the dragon. Then Jason is able to subdue the bulls, sacred to Osiris, and symbolical of his Aeon and of the Magical Formula of Self-Sacrifice. With these he plows the field of the world, and sows therein ``the dreadful teeth of woe, Cadmean Stock of Thebes' old misery,'' which refers to a certain magical formula announced by The Beast that is familiar unto thee, but unsuited to the profane, and therefore not further in this place indicated. From this seed armed men sprung to life; but instead of attacking Him, ``mutual madness strikes The warriors witless, and fierce wrath invades Their hearts of fury, and with arms engaged, They fell upon each other silently, And slew, and slew.'' Now then, the Dragon being asleep, we may step quietly past him, and ``rending the branches of that wizard Oak, With a strong grasp tear down the Fleece of Gold.''

Let us only remember not to repeat the error of Jason, and defy Ares, who is Horus in his warrior mood, that guardeth it, lest He strike us also with madness. Nay! but to the glory of Ra-Hoor-Khuit and the establishment of His perfect kingdom let all be done!

Now, O my son, thou knowest that it is Our will to establish this Work, accomplishing fully that which We are commanded in The Book of the Law, ``Help me, O warrior lord of Thebes, in my unveiling before the children of men!''--and it is Thy will, manifesting as thou hast

done in the Sphere of Malkuth the material world, to do this same thing in an even more immediate and practical way than would naturally appeal to one whose manifestation is in the Heaven of Jupiter. So therefore We now answer Thy filial petition that asketh good counsel of Us as to the means to be taken to extend the Law of Thelema throughout the whole world.

Direct therefore now most closely thine attention to The Book of the Law itself. In It we find an absolute rule of life, and clear instruction in every emergency that may befall. What then are Its own directions for the fructification of That Ineffable Seed? Note, pray thee, the confidence with which we may proceed. ``They shall gather my children into their fold; they shall bring the glory of the stars into the hearts of men.'' They `shall'; there is no doubt. Therefore doubt not, but strike with all thy strength. Note also, pray thee, this word: ``The Law is for all.'' Do not therefore `select suitable persons' in thy worldly wisdom; preach openly the Law to all men. In Our experience We have found that the most unlikely means have produced the best results; and indeed it is almost the definition of a true Magical Formula that the means should be unsuited, rationally speaking, to the end proposed. Note, pray thee, that We are bound to teach. ``He must teach; but he may make severe the ordeals.'' This refers, however, as is evident from the context, to the technique of the new Magick, ``the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword.''

Note, pray thee, the instruction in CCXX I:41-n-44, 51, 61, 63 k.t.l. on which We have enlarged in Our tract The Law of Liberty, and in private letters to thee and to others. The open preaching of this Law, and the practice of these precepts, will arouse discussion and animosity, and thus place thee upon a rostrum whence thou mayst speak unto the people.

Note, pray thee, this mentor: ``Remember ye that existence is pure joy; that all the sorrows are but shadows; they pass and are done; but there is that which remains.'' For this doctrine shall comfort many. Also there is this word: ``They shall rejoice, our chosen; who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.'' Indeed in all ways thou mayest expound the joy of our Law; nay, for thou shalt overflow with the joy thereof, and have no need of words. It would moreover be impertinent and tedious to call again thine attention to all those passages that thou knowest so well. Note, pray thee, that in the matter of direct instruction there is enough. Consider the passage ``Choose ye an island! Fortify it! Dung it about with enginery of war! I will give you a war-engine. With it ye shall smite the peoples; and none shall stand before you. Lurk! Withdraw! Upon them! This is the Law of the Battle of Conquest: thus shall my worship be about my secret house.'' The last phrase suggests that the island may be Great Britain, with its Mines and Tanks; and it is notable that a certain brother obligated to A...A... is in the most secret of England's War Councils at this hour. But it is possible that all this instruction refers to some later time when our Law, administered by some such Order as the O.T.O. which concerns itself with temporal affairs, is of weight in the councils of the world, and is challenged by the heathen, and by the followers of the fallen gods and demigods.

Note, pray thee, the practical method of overcoming opposition given in CCXX III:23-n-26. But this is not to Our immediate purpose in this epistle. Note, pray thee, the instruction in the 38th and 39th verses of the Third Chapter of The Book of the Law. It must be quoted in

full.

``So that thy light is in me; and its red flame is as a sword in my hand to push thy order.''

That is, the God himself is aflame with the Light of The Beast, and will himself push the order, through the fire (perhaps meaning the genius) of The Beast.

``There is a secret door that I shall make to establish thy way in all the quarters (these are the adorations, as thou hast written) as it is said:

The Light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra, and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-f-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!''

In the comment in Equinox I(7) this passage is virtually ignored. It is possible that this ``secret door'' refers to the four men and four women spoken of later in The Paris Working, or it may mean the child elsewhere predicted, or some secret preparation of the hearts of men. It is difficult to decide on such a point, but we may be sure that the Event will show that the exact wording was so shaded as to prove to us absolute foreknowledge on the part of That Most Holy Angel who uttered the Book.

Note, pray thee, further, in verse 39, how the matter proceeds:

``All this''--i.e. The Book of the Law itself.

``and a book to say how didst come hither'' i.e. some record such as that in The Temple of Solomon the King.

``And a reproduction of this ink and paper for ever'' i.e. by some mechanical process, with possibly a sample of paper similar to that employed.

``--for in it is the word secret and not only in the English--''
Compare CCXX III:47, 73. The secret is still a secret to Us.

``And thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand;'' i.e. explain the text ``lest there be folly'' as it says above, CCXX I:36.

``And to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!''

From this it is evident that a volume must be prepared as signified-- Part IV of Book 4 was intended to fulfil this purpose--and that this

book must be distributed widely, in fact to every one with whom one comes into social relations.

We are not to add to this gift by preaching and the like. They can take it or leave it.

Note, pray thee, verse 41 of this chapter:

``Establish at thy Kaaba a clerk-house; all must be done well and with business way.''

This is very clear instruction indeed. There is to be a modern centralized business organization at the Kaaba--which, We think, does not mean Boleskine, but any convenient headquarters.

Note, pray thee, in verse 42 of this chapter the injunction: ``Success is thy proof: argue not; convert not; talk not overmuch.''

This is not any bar to an explanation of the Law. We may aid men to strike off their own fetters; but those who prefer slavery must be allowed to do so. ``The slaves shall serve.''

The excellence of the Law must be showed by its results upon those who accept it. When men see us as the hermits of Hadit described in CCXX II:24, they will determine to emulate our joy.

Note, pray thee, the whole implication of the chapter that sooner or later we are to break the power of the slaves of the slave-gods by actual fighting. Ultimately, Freedom must rely upon the sword. It is impossible to treat in this epistle of the vast problems involved in this question; and they must be decided in accordance with the Law by those in authority in the Order when the time comes. Thou wilt note that We have written unto thee more as a member of the O.T.O., than in thy capacity as of the A...A..., for the former organization is co-ordinate and practical, and concerns itself with material things. But remember this clearly, that the Law cometh from the A...A..., not from the O.T.O. This Order is but the first of the great religious bodies to accept this Law officially, and its whole Ritual has been revised and reconstituted in accordance with this decision. Now then, leaving The Book of the Law, note, pray thee, the following additional suggestions for extending the Dominion of the Law of Thelema throughout the whole world.

1. All those who have accepted the Law should announce the same in daily intercourse. ``Do what thou wilt shall be the whole of the Law'' shall be the invariable form of greeting. These words, especially in the case of strangers, should be pronounced in a clear, firm, and articulate voice, with the eyes frankly fixed upon the bearer. If the other be of us, let him reply ``Love is the law, love under will.''

The latter sentence shall also be used as the greeting of farewell. In writing, wherever greeting is usual, it should be as above, opening ``Do what thou wilt shall be the whole of the Law.'', and closing ``Love is the law, love under will.''

2. Social gatherings should be held as often as is convenient, and there the Law should be read and explained.

3. The special tracts written by Us, or authorized by Us, should be distributed to all persons with whom those who have accepted the Law may be in contact.

4. Pending the establishment of other Universities and Schools of Thelema, scholarships and readerships and such should be provided in

existing Schools and Universities, so as to secure the general study of Our writings, and those authorized by Us as pertaining to the New Aeon.

5. All children and young people, although they may not be able to understand the more exalted heavens of our horoscope, may always be taught to rule their lives in accordance with the Law. No efforts should be spared to bring them to this emancipation. The misery caused to children by the operation of the law of the slave-gods was, one may say, the primum mobile of Our first aspiration to overthrow the Old Law.

6. By all manner of means shall all strive constantly to increase the power and freedom of the Headquarters of the O.T.O.; for thereby will come efficiency in the promulgation of the Law. Specific instructions for the extension of the O.T.O. are given in another epistle.

Constant practice of these recommendations will develop skill in him or her that practiseth, so that new ideas and plans will be evolved continually.

Furthermore, it is right that each and every one bind himself with an Oath Magical that he may thus make Freedom perfect, even by a bond, as in Liber III it is duly written. Amen.

Now, son, note, pray thee, in what house We write these words. For it is a little cottage of red and green, by the western side of a great lake, and it is hidden in the woods. Man, therefore, is at odds with Wood and Water; and being a magician bethinketh Himself to take one of these enemies, Wood, which is both the effect and the cause of that excess of Water, and compel it to fight for Him against the other. What then maketh He? Why, He taketh unto himself Iron of Mars, an Axe and a Saw and a Wedge and a Knife, and He divideth Wood therewith against himself, hewing him into many small pieces, so that he hath no longer any strength against His will. Good; then taketh He the Fire of our Father the Sun, and setteth it directly in battle array against that Water by His army of Wood that he hath conquered and drilled, building it up into a phalanx like unto a Cone, that is the noblest of all solid figures, being the Image of the Holy Phallus Itself, and combined in himself the Right Line and the Circle. Thus, son, dealeth He; and the Fire kindleth the Wood, and the heat thereof driveth the Water afar off. Yet this Water is a cunning adversary, and He strengthened Wood against Fire by impregnating him with much of his own substance, as it were by spies in the citadel of any ally that is not wholly trusted. Now then therefore what must the Magician do? He must first expel utterly Water from Wood by an invocation of the Fire of the Sun our Father. That is to say, without the inspiration of the Most High and Holy One even We ourselves could do nothing at all. Then, son, beginneth the Magician to set His Fire to the little dry Wood, and that enkindleth the Wood of middle size, and when that blazeth brightly, at the last the great logs, through they be utterly green, are nevertheless enkindled.

Now, son, hearken unto this Our reproof, and lend the ear of thine understanding unto the parable of this Magick.

We have for the whole Beginning of Our Work, praise be eternally unto His Holy Name, the Fire of our Father the Sun. The inspiration is ours, and ours is the Law of Thelema that shall set the world ablaze. And We have many small dry sticks, that kindle quickly and burn through quickly, leaving the larger Wood unlit. And the great logs,

the masses of humanity, are always with us. But our edged need is of those middle fagots that on the one hand are readily kindled by the small Wood, and on the other endure until the great logs blaze.

(Behold how sad a thing it is, quoth the Ape of Thoth, for one to be so holy that he cannot chop a tree and cook his food without preparing upon it a long and tedious Morality!)

Let this epistle be copied and circulated among all those that have accepted the Law of Thelema.

Receive now Our paternal benediction: the Benediction of the All-Begetter be upon thee.

Love is the law, love under will.

VHRION 9ø=2 A...A...

Given under Our hand and seal this day of An XII, the Sun our Father being in 12ø 42{' } 2" of the sign Leo, and the Moon in 25ø 39{' } 11" of the sign Libra, from the House of the Juggler, that is by Lake Pasquaney in the State of New Hampshire.

ADONIS

AN ALLEGORY

BY

ALEISTER CROWLEY

Inscribed to Adonis.

PERSONS OF THE ALLEGORY

THE KING OF BABYLON, tributary to the King of Greece
HERMES, a Greek Physician
THE LADY PSYCHE
THE COUNT ADONIS, at first known as the Lord Esarhaddon
THE LADY ASTARTE
The Warriors of the King of Babylon
HANUMAN, Servant to Hermes
CHARIS,+
ELPIS, + Attendants on Psyche
PISTIS,+
Three Aged Women
Handmaidens and Slaves of Astarte

ADONIS

ACT I

SCENE I: The hanging gardens of Babylon. R., the House of the Lady Astarte; L., a gateway; C., a broad lawn enriched with clustered flowers and sculptures. The sun is nigh his setting. On a couch under the wall of the city reposes the Lord Esarhaddon, fanned by two slaves, a negro boy and a fair Kabyle girl, clad in yellow and blue, the boy's robes being covered with a veil of silver, the girl's with a veil of gold.

They are singing to him softly:

THE BOY. All crimson-veined is Tigris' flood;
The sun has stained his mouth with blood.

THE GIRL. Orange and green his standards sweep.

THE BOY. His minions keen.

THE GIRL. His maidens weep.

THE BOY. But thou, Lord, thou! The hour is nigh

When from the prow of luxury
Shall step the death of all men's hearts,
She whose live breath, a dagger's darts,
A viper's vice, an adder's grip,
A cockatrice 'twixt lip and lip,

She whose black eyes are suns to shower
Love's litanies from hour to hour,
Whose limbs are scythes like Death's of whom
The body writhes, a lotus-bloom
Swayed by the wind of live, a crime
Too sweetly sinned, the queen of time,
The lady of heaven, to whom the stars,
Seven by seven, from their bars
Lean and do worship -- even she
Who hath given all her sweet self to thee,
The Lady Astarte!

THE GIRL. Peace, O peace!

A swan, she sails through ecstasies
Of air and marble and flowers, she sways
As the full moon through midnight's haze
Of gauze -- her body is like a dove
And a snake, and live, and death, and love!

THE BOY. Even as the twilight so is she,
Half seem, half subtly apprehended,
Ethereally and bodily.

The soul incarnate, the body transcended!

THE GIRL. Aching, aching passionately,
Insufferably, utterly splendid!

THE BOY. Her lips make pale the setting sun!

THE GIRL. Her body blackens Babylon!

THE BOY. Her eyes turn midnight's murk to grey!

THE GIRL. Her breasts make midnight of the day!

THE BOY. About her, suave and subtle, swims
The musk and madness of her limbs!

THE GIRL. Her mouth is magic like the moon's.

THE BOY. Her breath is bliss!

THE GIRL. Her steps are swoons!

[ENTER ASTARTE, with her five handmaidens.

THE BOY. Away, away!

THE GIRL. With heart's accord,
To leave his lady to our lord. {They go out.

THE BOY. Let him forget our service done
Of palm-leaves waved, that never tires,
In his enchanted Babylon
Of infinite desires!

[ASTARTE kneels at the foot of the couch, and taking the feet of Esarhaddon
in her hands, covers them with kisses.

ASTARTE. Nay, never wake! unless to catch my neck
And break me up with kisses -- never sleep,
Unless to dream new pains impossible
To waking!

Girls! with more than dream's address,
Wake him with perfume till he smile, with strokes
Softer than moonbeams till he turn, and sigh,
With five slow drops of wine between his lips
Until his heart heave, with young thrills of song
Until his eyelids open, and the first
And fairest of ye greet him like a flower,
So that awakened he may break from you and turn to me who am all these in one.

IST MAIDEN. Here is the wealth
Of all amber and musk,
Secreted by stealth
In the domes of the dusk!

2ND MAIDEN. Here the caress

ESARHADDON. You make earth heaven.

ASTARTE. And heaven hell. To choose thee

Is to interpret misery "To lose thee."

ESARHADDON. Ay! death end all if it must end thy kiss!

ASTARTE. And death be all if it confirm life's bliss!

ESARHADDON. And death come soon if death fill life's endeavour!

ASTARTE. and if it spill life's vintage, death come never!

ESARHADDON. The sun sets. Bathe me in the rain of gold!

ASTARTE. These pearls that decked it shimmering star-cold

Fall, and my hair falls, wreathes an aureole.

Even as thy love encompasses my soul!

ESARHADDON. I am blinded; I am bruised; I am stung.

Each thread

Hisses.

ASTARTE. There's life there for a thousand dead!

ESARHADDON. And death there for a million!

ASTARTE. Even so.

Life, death, new life, a web spun soft and slow

by love, the spider, in these palaces

That taketh hold.

ESARHADDON. Take hold.

ASTARTE. Keen joyaunces

Mix with the multitudinous murmurings,

And all the kisses sharpen into stings.

Nay! shall my mouth take hold? Beware! Once fain,

How shall it ever leave thy mouth again?

ESARHADDON. Why should it?

ASTARTE. Is not sleep our master yet?

ESARHADDON. Why must we think when wisdom would forget?

ASTARTE. Lest we in turn forget to fill the hour.

ESARHADDON. The pensive been leaves honey in the flower.

ASTARTE. Now the sun's rim is dipped. And thus I dip

My gold to the horizon of thy lip.

ESARHADDON. Ah! ...

ASTARTE. There's no liquor, none, within the cup.

ESARHADDON. Nay, draw not back; nay, then, but lift me up.

I would the cup were molten too; I'd drain

Its blasting agony.

ASTARTE. In vain.

ESARHADDON. In vain?

Nay, let the drinker and the draught in one

Blaze up at last, and burn down Babylon!

ASTARTE. All but the garden, and our bed, and -- see!

The false full moon that comes to rival me.

ESARHADDON. She comes to lamp our love.

[A chime of bells without.

ASTARTE. I'll tire my hair.

The banquet waits. Girls, follow me.

[They go out, leaving ESARHADDON.

ESARHADDON. How fair

And full she sweeps, the buoyant barge upon

The gilded curves of Tigris. She's the swan

That drew the gods to gaze, the fawn that called

Their passion to his glades of emerald,

The maid that maddened Mithras, the quick quiver

Of reeds that drew Oannes from the river! ...

She is gone. The garden is a wilderness.

Oh for the banquet of the lioness,

the rich astounding wines, the kindling meats,

The music and the dancers! Fiery seats

Of empire of the archangels, let your wings

Ramp through the empyrean! Lords and Kings
Of the Gods, descend and serve us, as we spurn
And trample life, fill death's sardonyx urn
With loves immortal -- how shall I endure
This moment's patience? Ah, she comes, be sure!
Her foot flits on the marble. ... Open, gate!

[The gate, not of the house but of the garden, opens. The Lady Psyche appears. She is clothed in deep purple, as mourning, and her hair is bound with a fillet of cypress and acacia. She is attended by three maidens and three aged women.

What tedious guest arrives?

PSYCHE. white hour of fate!

I have found him!

ESARHADDON. Who is this? ... Fair lady, pardon.

You seek the mistress of the garden?

PSYCHE. I thought I had found the lord I seek.

Your pardon, lord. These eyes are weary and weak
With tears and my vain search.

ESARHADDON. Whom seek you then?

PSYCHE. My husband -- my sole miracle of men,
The Count Adonis.

[ESARHADDON staggers and falls on the couch.

PSYCHE. You know of him?

ESARHADDON. No.

I cannot tell what struck me so.

I never heard the name.

PSYCHE. Indeed, your eyes
Are liker his than wedded dragon-flies!
Your brows are his, your mouth is his --
Yet all's awry!

ESARHADDON. May be it is!

PSYCHE. Oh, pardon. Mine is but a mad girl's glance
Adonis is this soul's inheritance.

All else is madness.

ESARHADDON. Mad! Mad! Mad! Mad! Mad!

Why say you this? Who are you? Sad? Glad?
Bad?

Bad! Bad! Speak, speak! Bleak peak of mystery?
Weak cheek of modesty?

PSYCHE. Oh, pardon me!

I did not mean to move you thus.

ESARHADDON. I am stirred

Too easily. You used a shameful word!

PSYCHE. Accept my sorrow. I am all alone
In this black night. My heart is stone,
My limbs are lead, mine eyes accurst,
My throat a hell of thirst. ...
My husband -- they suppose him dead. ...
They made me wear these weeds. Could I
In my heart credit half they said,
Not these funereal robes should wrap me round,
But the white crements of a corpse, and high
Upon a pyre of sandal and ebony,
Should dare through flame the inequitable profound!
But only these of all mine household come
In faith and hope and love so far from home,
And these three others joined me -- why, who knows?
But thou, lord, in whose face his likeness shows --
At the first glance -- for now, i'faith, 'tis gone! --
Hast thou dwelt away here in Babylon?

ESARHADDON. Now must I laugh -- forgive me in your sorrow!

My life's not yesterday and not to-morrow.

I live; I know no more.

PSYCHE. How so?

ESARHADDON. I fear

I know but this, that I'm a stranger here.

The call me the Lord Esarhaddon -- name

Borrowed or guessed, I cannot tell! I came

Whence I know not -- some malady

Destroyed my memory.

PSYCHE. Oh, were you he! But yet I see you are not.

Had you no tokens from the life forgot?

ESARHADDON. Nay, I came naked into Babylon.

I live the starlight and sleep through the sun.

I am happy in love, I am rich, I eat and drink,

I gather goods, I laugh, I never think.

Know me the prince of perfect pleasure!

PSYCHE. Yet

Is there not something that you would forget?

some fear that chills you? While you talk to me

I see you glance behind you fearfully.

ESARHADDON (with furtive fear amounting to horror)

You see the Shadow?

PSYCHE. No: slim shadows stretch

From yonder moon, and woo the world, and tech

With their fantastic melancholy grotesques

The earth -- man's destiny in arabesques.

ESARHADDON. You are blind! You are mad! See where he stands!

It is the King of Babylon,

Reeking daggers in his hands --

And black blood oozes, oozes, throbs and dips

From his eyes and nostrils to his lips

That he sucks, gnashing his fangs. Upon

His head is a crown of skulls, and monkeys new

And gibber and mop about him. Skew! Spew! Ugh!

Hu! Now! Now! Mow! they go -- cannot you hear them?

What? have you courage to go near them?

PSYCHE. Nothing is there.

ESARHADDON. Oh, but he has the haed

Of a boar, the black boar Night! All dead, dead, dead,

The eyes of girls that once were beautiful

Hang round his neck. Whack! Crack! he slaps a skull

For a drum -- Smack! Flack! Thwack! Back, I'll not attack.

Quack! Quack! there's ducks and devils on his back.

Keep him away. You want a man, you say?

Well, there's a king for you to-day.

Go, kiss him! Slobber over him! HIS ribs

Should be readily tickled. Wah! Wah! Wah! she jibs.

Ugh! there he came too close. I'll bite the dust;

I'll lick the slime of Babylon. Great lust,

Great god, great devil, gar-gra-gra-gra! Space me!

Take this wench, though she were the womb that bare me!

See! Did I tell you, he's the King, the King,

The King of Terrors. See me grovelling!

Yah! Ha!

PSYCHE. there's nothing there. Are you a man

To craze at naught?

ESARHADDON. Immitigable ban!

Immitigable, pitiful, profound --

Ban, can, fan, ran, and pan is underground,

Round, bound, sound -- Oh have pity! ...

ho art thou

Whose coming thus unmans me? Not till now
Saw I, or felt I, or heard I, the King
So mumbling near; black blood's on everything.
Boo! Scow! Be off! Out! Vanish! Fly! Begone!
Out! Off! Out! Off! I'm King of Babylon.
Oh no! Thy pardon. Spare me! 'Tis as a slip
O' th' lip. Now flip! rip! bawdy harlot, skip!
[He threatens her. She trembles, but holds her ground.
Strip, yes, I'll strip you naked, strip your flesh
In strips with my lips, gnaw your bones like a dog.
Off, sow! Off, grumpet! Strumpet! Scum-pit! Flails to thresh
Your body! Clubs to mash your face in! Knives
To cut away your cat's nine lives!

ASTARTE. (Entering hastily.) What's this? Who are
you? What right have you to come
And make this havoc in the home?
Can you not see what wreck your tempest makes?
Begone! I have a fiery flight of snakes
To lash you hence!

PSYCHE. It may be mine's the right.
It may be you are nothing in my sight.
It may be I have found my lord at last;
And you -- his concubine? May be out-cast.

ASTARTE. This is the sure thing, that I chase thee. Slaves!
Hither your whips! that are more black with blood
Of such as this thing than your skins with kisses
Of your sun's frenzy. [The slaves run up.

PSYCHE. Thou vain woman! Now
I know him, lost, wrecked, mad, but mine, but mine,
Indissolubly dowered with me, my husband,
The Count Adonis!

ESARHADDON. Ah!
[He falls, but into the arms of ASTARTE.

ASTARTE. Ho! guard us now
And lash this thing from the garden!
[The slaves form in line between PSYCHE and the others.

PSYCHE. Adonis!

ESARHADDON. Ah!

Astarte, there's some sorcery abroad.

ASTARTE. The spell is broken, dear my lord.
There is a wall of ebony and steel
About us.

ESARHADDON. What then do I feel
When that name sounds?

ASTARTE. A trick of mind.
Things broken up and left behind
Keep roots to plague us when we least expect them.
The wise -- and thou art wise -- let naught affect them.
Let us to feast!

ESARHADDON. Ah no! I tremble still,
Despite my reason and despite my will.
Let me lie with thee here awhile, and dream
Upon thine eyes beneath the moon,
Whose slanted beam
Lights up thy face, that sends its swoon
Of languour and hunger through
The infinite space that severs two
So long as they cannot rise above
Into the unity of love.
However close lock hands and feet,

One lone moment may they meet;
When in the one pang that runs level
With death and birth, the royal revel,
The lover and the loved adore
The thing that is, when they are not.

ASTARTE.

No more!

Bury thy face between these hills that threat
The heaven, their rosy spears (the gods that fret)
Tipping thine ears, and with my hair I'll hide thee;
And these mine handmaidens shall stand beside thee,
And mix their nightingale with lion
Of the guard that chorus and clash iron,
While as a river laps its banks
My fingertips caress thy flanks!

(Chorus.)

MEN. Under the sun there is none, there is none
That hath heard such a word as our lord hath begun.

WOMEN. Under the moon such a tune, such a tune
As his thought hath half caught in this heaven of June.

MEN. Never hath night such a light, such a rite!

WOMEN. Never had day such a ray, such a sway!

MEN. Never had man, since began the earth's plan,
Such a bliss, such a kiss, such a woman as this!

WOMEN. Never had maid since God bade be arrayed
Earth's bowers with his flowers, such a man to her
powers!

MEN. Mix in the measure,
Black grape and white cherry!
A passion, a pleasure,
A torment, a treasure,
You to be mournful and we to be merry!

WOMEN. We shall be solemn
And grave and alluring,
You be the column
Upstanding, enduring.
We be the ivy and vine
To entwine --
My mouth on your mouth, and your mouth on mine!

MEN. Burnish our blades
With your veils,
Merry maids!

WOMEN. Sever their cords
With the scales
Of your swords!

MEN. As a whirlwind that licks up a leaf
Let us bear
You, an aureate sheaf
Adrift in the air!

WOMEN. As a butterfly hovers and flits,
Let us guide
To bewilder your wits
Bewitched by a bride!

MEN. Now, as the stars shall
Encircle the moon,
Our ranks let us marshal
In time and in tune!

WOMEN. Leading our lady and lord
To the feast,
Ere the night be abroad,
The black rose of the east!

MEN AND WOMEN. Arise! arise! the feast is spread,

The wine is poured; the singers wait
Eager to lure and lull; the dancers tread
Impatient to invoke the lords of Fate.
Arise, arise! the feast delayed delays
The radiant raptures that must crown its ways.
ASTARTE. come now. Ah! still the pallor clings?
Wine will redeem the roses. Stretch the strings
Of thy slack heart! Still trembling? Lean on me!
This shoulder could hold up eternity.
[They go forth to the banquet.]

SCENE II. THE HALL OF THE PALACE OF ASTARTE. Onyx, alabaster, porphyry and malachite are the pillars; and the floor of mosaic. In the high seat is ASTARTE, on her right HERMES, A Greek physician. He is a slight, old man, with piercing eyes and every mark of agility and vigour. His dress is that of a Babilonish physican.

HERMES. And now, polite preliminaries past,
Tell me, dear lady, what the little trouble is!
ASTARTE. It was quite sudden.
HERMES. Good; not like to last.
It bursts, such malady a brittle bubble is!
How is the pulse? Allow me!
ASTARTE. Not for me
Your skill. My husband's lost his memory.
HERMES. Yet he remembers you?
ASTARTE. O quite, of course!
HERMES. Let it alone! don't flog the willing horse!
Were I to cure him by my magic spells,
The odds are he'd remember someone else!
ASTARTE. Ah, but -- a month ago -- a woman came --
HERMES. Cool -- warm -- hot -- now we're getting near the flame!
ASTARTE. And what she said or did who knows?
HERMES. These men!
ASTARTE. Yes! But he's never been the same since then!
I've taken endless trouble not to fret him,
Done everything I could to please and pet him,
And now this wretched woman has upset him!
HERMES. Was he distressed much at the time?
ASTARTE. Distressed?
Mad as an elephant in spring!
HERMES. I guessed
It. Think he took a fancy to the girl?
ASTARTE. Well, honestly, I don't. My mind's a whirl
With worry. She's a flimsy creature, rags
Of sentiment, and tears, and worn-out tags
Of wisdom.
HERMES. Yes, you've nothing much to fear
While you appear as ... what you do appear.
ASTARTE. Well, there they stood, crying like butchered swine,
She and her maids. It seems she's lost her man,
Can't get another, wanted to claim mine.
I put a stopper on the pretty plan.
But ever since -- well, I can't say what's wrong,
But something's wrong.
HERMES. Yes; yes. Now is it long?
ASTARTE. About a month.
HERMES. What physic have you tried?

ASTARTE. The usual things; young vipers skinned and dried
And chopped with rose-leaves; cow's hoof stewed in dung,
One pilule four times daily, on the tongue;
Lark's brains in urine after every meal,
With just a touch of salt and orange-peel.

HERMES. And yet he is no better?

ASTARTE. Not a whit.

Oh yes, though, not I come to think of it,
Snails pounded up and taken after food
Did seem to do some temporary good.

Of course we kept him on a doubled diet.

HERMES. Have you tried change of air, and rest, and quiet?

ASTARTE. No; what a strange idea!

HERMES. As strange as new.

Yet there seems somehow something in it too!
Still, here's where silence is worth seven speeches --
I might get strangled by my brother leeches.
Now, are you sure you want him cured?

ASTARTE. Why, yes,

Why should I call you in?

HERMES. But none the less

It might be awkward his remembering more.

ASTARTE. I simply want him as he was before.

HERMES. And if it should turn out, as I suspect,
He was this woman's husband.

ASTARTE. Then select

A -- you know -- something suitable -- to put her
Where she won't worry me, or want a suitor.

HERMES. I understand you; but I'm old; your beauty
Might fail to make me careless of my duty.

ASTARTE. I'll take the risk.

HERMES. Then let me see the victim;

If bound, we'll loosen him; if loose, constrict him.
There, madam, in one phrase from heart to heart,
Lies the whole mystery of the healer's art!
Where is the pathic?

ASTARTE. Hush! in Babylon

We say "the patient."

HERMES. Yes?

ASTARTE. It's often one.

for Babylonish is so quaint a tongue
One often goes too right by going wrong!
I'll call him from the garden. [Goes out.]

HERMES. (alone). Is there need

To see the man? He's simply off his feed.
A child could see the way to make him hearty:
More exercise, less food -- and less Astarte!

[Enter ESARHADDON.]

I greet your lordship.

ESARHADDON. Greeting, sir!

HERMES. And so

We're not as healthy as a month ago?
The pulse? Allow me! Ah! Tut! Tut! Not bad.
The tongue? Thanks! Kindly tell me what you had
For dinner.

ESARHADDON. Nothing: practically nothing.

I seem to look on food with utter loathing.

HERMES. Just so; but you contrived to peck a bit?

ESARHADDON. Only a dozen quails upon the spit,
A little sturgeon cooked with oysters, wine,
Mushrooms and crayfish. ...

HERMES. That is not to dine.
ESARHADDON. Well, after that I toyed with pheasant pasty,
Sliced -- you know how -- with pineapple.
HERMES. Eat hasty?
ESARHADDON. No, not at all. Well, then a sucking-pig
Stuffed with grape, olive, cucumber, peach, fig,
And lemon. Then I trifled with a curry ----
HERMES. You're sure you didn't eat it in a hurry?
ESARHADDON. Quite sure. The curry was simplicity
Itself -- plain prawns. Then there was -- let me see! --
A dish of fruit, then a kid roasted whole,
Some venison fried with goose-liver, a roll
Of very tender spicy well-cooked veal
Done up with honey, olive oil, and meal,
Some sweets, but only three or four, and those
I hardly touched.
HERMES. But why now?
ESARHADDON. I suppose
I wasn't hungry.
HERMES. Diagnosis right;
A simple case of loss of appetite!
Surely they tempted you with something else.
ESARHADDON. A few live lobsters broiled within their shells.
I ate two only.
HERMES. That explains the tongue.
Now let me listen!
Sound in heart and lung.
(And I should think so!) 'Twas a sage that sung:
"Whom the Gods love, love lobsters; they die young."
And yet greater sage sublimely said:
"Look not upon the lobster when it's red!"
ESARHADDON. A Babylonish bard has said the same
Of wine.
HERMES. Ah, wine now? Out with it! Die game!
ESARHADDON. By fin and tail of great Oannes, I
Am the mere model of sobriety.
HERMES. What did you drink for dinner?
ESARHADDON. Scarce a drop
At any time -- four flagons, there I stop.
With just a flask of barley-wine to top.
HERMES. Just so becomes a nobleman of sense
Whose moderation errs toward abstinence.
ESARHADDON. Abstinence! That's the word I couldn't think of!
I'm an abstainer. Everything I drink of
Is consecrated by a melancholic
Priest.
HERMES. Which prevents it being alcoholic!
ESARHADDON. Sir, you appear to understand my case
As no one else has done. Appalling face
These quack have that crowd Babylon. Your fee?
Though none can pay the service done to me.
HERMES. One moment. What about your memory?
Well, never mind, just follow my advice;
That will come back before you say "knife" twice.
First, fire your slaves, the rogues that thief and laze:
A slave's worse than two masters now-a-days.
Next, live on nothing but boiled beans and ripe,
With once a week a melon -- when they're ripe.
Next, sent the Lady Astarte up the river;
She looks to me to have a touch of liver.
And you must teach your muscles how to harden,

So stay at home, and labour in the garden!
ESARHADDON. You damned insulting blackguard! Charlatan!
Quack! Trickster! Scoundrel! Cheating medicine-man!
You ordure-tasting privy-sniffing rogue,
You think because your humbug is thevogue
You can beard me?

HERMES. I'll tell you just one thing.

Disobey me, and -- trouble with the King!

ESARHADDON. Ring-a-ling-ting! Ping! Spring!

HERMES. That's cooked his goose.

I'll tell Astarte, though it's not much use. [He goes out.

It's only one more of life's little curses --

The best of women make the worst of nurses!

SCENE III. THE CONSULTING-ROOM OF HERMES. It has two parts, the first filled with stuffed crocodiles, snakes, astrolabes, skeletons, lamps of strange shape, vast rolls of papyri, vases containing such objects as a foetus, a mummied child, a six-legged sheep. Hands (obviously those of criminals) have been painted with phosphorus, and give light. Sculptures of winged bulls and bricks inscribed with arrow-head characters are ranged about the walls. A chain of elephant's bones covered with its hide contains the doctor, who is dressed as before in a long black robe covered with mysterious characters. On his head is a high conical cap of black silk dotted with gold stars. In his right hand is a wand of human teeth strung together, in his left a "book" of square palm-leaves bound in silver. at the back of the room is a black curtain completely veiling its second portion. This curtain is covered with cabalistic characters and terrifying images in white.

[Enter the servant of HERMES, a negro uglier than an ape. He is immensely long and lean; his body hangs forward, so that his arms nearly touch the ground. He is clad in a tightly fitting suit of scarlet, and wears a scarlet skull-cap. he makes deep obeisance.]

HERMES. Speak, Hanuman!

HANUMAN. A lady.

[HERMES nods gravely. Exit HANUMAN.

HERMES. Abaoth!

Abraxas! Pur! Put! Aeou! Thoth!

[Enter the LADY PSYCHE with one attendant.

Ee! Oo! Uu! Iao Sabaoth!

Dogs of Hell!

Mumble spell!

Up! Up! Up!

Sup! Sup! Sup!

U! Aoth!

Abaoth!

Abraoth!

Sabaoth!

Livid, loath,

Obey the oath!

Ah!

[He shuts the book with a snap,

You have come to me because you are crossed

In love.

PSYCHE. Most true, sir!

HERMES. Ah! you're Greek!

PSYCHE. As you yourself, sir.

HERMES. Then I've lost

My pains. I need not fear to speak.

I took you for a fool. Ho! veil, divide!

[HANUMAN appears and lays his hand on a cord.

Things are much pleasanter the other side.

[The doctor throws off his cloak and cap, his straggling white hair and long pointed beard, appearing as a youth dressed fashionably; at the same time the curtain pulled back shows a room furnished with the luxury of a man of the world. A low balcony of marble at the back gives a view of the city, and of the Tigris winding far into the distance, where dim blue mountains rim the horizon.]

[The doctor conducts his client to a lounge, where they sit.

HERMES. Bring the old Chian, Hanuman!

[The negro goes to obey.

This joke

Is the accepted way of scaring folk;

And if they're scared, they may find confidence

Which is half cure. Most people have no sense.

If only they would sweat, and wash, eat slow,

Drink less, think more, the leech would starve or go.

But they prefer debauchery, disease,

Clysters, drugs, philtres, filth, and paying fees!

Now then, to business!

PSYCHE. Tell me how you guessed

It was my heart that found itself distressed!

HERMES. I always sing a woman just that song;

In twenty years I've never once been wrong.

Seeing me thus marvellously wise,

Veneration follows on surprise:

Sometime they will do what I advise!

PSYCHE. I see. You have real knowledge.

HERMES. Not to be learnt at college!

PSYCHE. Good; you're my man. I am come from Greece,

Were the Gods live and love us, sorrowing

For my lost husband. I have found him here,

But with his memory gone, his mind distraught,

Living in luxury with a courtesan

(I could forgive him that if he knew me),

Filled with a blind unreasoning fear of what

Who knows? He's haunted by a spectre king.

HERMES. Physicians must know everything:

Half the night burn learning's candle,

Half the day devote to scandal.

Here's the mischief of the matter

That I learn most from the latter!

Yesterday I paid a visit

To the fair ... Astarte, is it?

Saw the kitchen and the closet,

Deduced diet from deposit,

Saw where silkworm joined with swan

To make a bed to sleep upon,

Saw the crowd of cringing knaves

That have made their masters slaves,

Saw Astarte -- diagnosed

What had made him see a ghost!

PSYCHE. Can you cure him?

HERMES. In my hurry

(And a not unnatural worry

At the name of lobster curry)

I so far forgot my duty

As to mention to the beauty

What ... well! here's the long and short of it!

Just exactly what I thought of it.

Tempests, by Oannes' fin!

PSYCHE. Sorry that he'd called you in?

HERMES. So much so that I'd a doubt

If he wouldn't call me out!

PSYCHE. Then he will not hear your counsel?

HERMES. No; I bade him live on groundsel;

But the little social friction

Interfered with the prescription.

PSYCHE. There's no hope, then?

HERMES. Lend an ear!

We may rule him by his fear!

Somehow we may yet contrive

That he see the King, and live!

Have you influence?

PSYCHE. At Court?

Plenty, in the last resort.

Letters from his suzerain!

HERMES. You are high in favour then?

PSYCHE. Ay, that needs not to be sworn;

I am his own daughter born.

HERMES. In thy blood the spark divine

Of Olympus?

PSYCHE. Even in mine!

HERMES. Hark, then! At the Hour of Fears

When the lordly Lion rears

In mid-heaven his bulk of bane

Violently vivid, shakes his mane

Majestical, and Snake and Bull

Lamp the horizon, and the full

Fire of the moon tops heaven, and spurs

The stars, while Mars ruddily burns,

And Venus glows, and Jupiter

Ramps through the sky astride of her,

Then, unattended, let the king

Press on the little secret spring

That guards the garden, and entering

Lay once his hand upon him, even

While in the white arms of his heaven

He swoons to sleep. That dreadful summons

From the wild witchery his woman's.

That shaft of shattering truth shall splinter

The pine of his soul's winter.

Then do thou following cry once

His name; as from eclipse the sun's

Supernal splendour springs, his sight

Shall leap to light.

PSYCHE. Shall leap to light!

Master, this wisdom how repay?

HERMES. I am sworn unto thy father -- Nay!

Weep not and kneel not! See, mine art

[The two other handmaidens are seen standing by their fellow.]

Hath wrought such wonder in thine heart

That -- look!

PSYCHE. Ah! Pistis, Elpis! how

Are you here? You were not with me now!

You fled me. Charis only came

Through those dark dreams.

HERMES. Farewell! Proclaim

For my reward my art's success.

More than yourself need happiness.

PSYCHE. Farewell and prosper greatly!

[She goes out with her maidens.]

HERMES. And thou, live high and stately

In gory and gree tenfold

That which thou hadst of old! [He draws the curtain.]

SCENE IV: THE ANTECHAMBER OF THE KING'S PALACE. It is a vast hall of black marble. At the corners four fountains play in basins of coloured marble. At the back a narrow door pillared by vast man-bulls in white marble.

In mid-stage the LADY PSYCHE, seated on the ground, her long hair unloosed, her robe of shining silver, mourns.

With her are the three handmaidens bowed and mourning at front of the stage R., C., and L. the aged women are grouped in front of stage C., on the steps which lead to the hall.

No light comes save through the roves of the LADY PSYCHE from the jewels that adorn her. Their glimmer is, however, such as to fill the hall with moony radiance, misty dim, and lost in the vastness of the building.

PSYCHE. Silence grows hateful; hollow is mine heart

Here in the fateful hall; I wait apart.

Dimmer, still dimmer darkness veils my sight;

There is no glimmer heralding the light.

I, the King's daughter, am but serf and thrall
Where Time hath wrought her cobweb in the hall.

this blood avails not; where's the signet ring

Whose pussiance fails not to arouse the King?

Heir of his heart, I am uncrowned; then, one

that hath no art or craft in Babylon.

I left my home and found a vassal's house --

This lampless dome of death, vertiginous!

O for the foam of billows that carouse

About the crag-set columns! for the breeze

That fans their flagging Caryatides!

For the gemmed vestibule, the porch of pearl,

The bowers of rest, the silences that furl

Their wings upon mine amethystine chamber

Whose lions shone with emerald and amber!

O for the throne whereon my father's awe,

Lofty and lone, lets liberty love law!

All justice wrought, its sword the healer's knife!

All mercy, not less logical than life!

Alas! I wait a widowed suppliant

Betrayed to fate, blind trampling elephant.

I wait and mourn. Will not the dust disclose

The Unicorn, the Unicorn that goes

About the gardens of these halls of Spring,

First of the wardens that defend the King?

Wilt thou not bring me to the Unicorn?

[The Unicorn passes over. He has the swiftness of the horse, the slimness of the deer, the whiteness of the swan, the horn of the narwhal. He couches upon the right side of the LADY PSYCHE.]

Hail! thou that holdest thine appointed station,

Lordliest and boldest of his habitation,

Silence that foldest over its creation!

[The Lion passes over. He is redder than the setting sun. He couches upon the left side of the LADY PSYCHE.]

Hail! thou that art his ward and warrior,

The brazen heart, the iron pulse of war!

Up start, up start! and set thyself to roar!

[The Peacock passes over. This peacock is so great that his fan, as he spreads it on couching before the face of the LADY PSYCHE, fills the whole of the hall.]

Hail! glory and light his majesty that hideth,
Pride and delight whereon his image rideth,
While in thick night and darkness he abideth!

[The stage now darkens. Even the light shed by the jewels of the LADY PSYCHE is extinguished. then, from the gate of the Palace between the man-bulls there issueth a golden hawk. In his beak is a jewel which he drops into the lamp that hangs from the height above the head of the LADY PSYCHE. this lamp remains dark. During his darkness the Unicorn, the Lion, and the Peacock disappear.]

Love me and lead me through the blind abysses!
Fill me and feed me on the crowning kisses,
Like flowers that flicker in the garden of glory,
Pools of pure liquor like pale flames and hoary
That lamp the lightless empyrean! Ah! love me!
All space be sightless, and thine eyes above me!
Thrice burnt and branded on this bleeding brow,
Stamp thou the candid stigma -- even now!

[The lamp flashes forth into dazzling but momentary radiance. As it goes out a cone of white light is seen upon the head of THE LADY PSYCHE, And before her stands a figure of immense height cloaked and hooded in perfect blackness.]

THE KING. Come! for the throne is hollow. The eagle hath cried:

Come away! The stars are numbered, and the tide
Turns. Follow! Follow! Thine Adonis slumbered.

As a bride

Adorned, come, follow! Fate alone is fallen and wried.

Follow me, follow! The unknown is satisfied.

[The LADY PSYCHE is lifted to her feet. In silence she bows, and in silence follows him as he turns and advances to the gate while the curtain falls.]

SCENE V: THE GARDEN OF THE LADY ASTARTE. THE LORD ESARHADDON is lying on the couch with his mistress. Their arms are intertwined. They and their slaves and maidens are all fallen into the abysses of deep sleep. It is a cloudless night; and the full moon, approaching mid-heaven, casts but the shortest shadows.

The Murmur of the Breeze

I am the Breeze to bless the bowers,
Sigh through the trees, caress the flowers;
Each folded bud to sway, to swoon,
With its green blood beneath the moon
Stirred softly by my kiss; I bear
The sort reply of amber air
To the exhaled sighs of the heat
That dreams and dies amid the wheat,
From the cool breasts of mountains far --
Their serried crests clasp each a star!
The earth's pulse throbs with mighty rivers;
With her low sobs God's heaven quivers;
The dew stands on her brow; with love
She aches for all the abyss above,
Her rocks and chasms the lively strife

Of her sharp spasms of lust, of life.
Hark! to the whisper of my fan,
My sister kiss to maid and man.
Through all earth's wombs, through all sea's waves,
Gigantic glooms, forgotten graves,
I haunt the tombs of kings and slaves.
I hush the babe, I wake the bird,
I wander away beyond stars unstirred,
Soften the ripples of the tide,
Soothe the bruised nipples of the bride,
Help stars and clouds play hide-and-seek,
Wind seamen's shrouds, bid ruins speak,
Bring dreams to slumber, sleep to dream
Whose demons cumber night's extreme.
And softer sped than dream or death
Quiet as the dead, or slain love's breath,
I sigh for loves that swoon upon
The hanging groves of Babylon.
Each terrace adds a shower of scent
Where lass and lad seduce content;
Each vine that hangs confirms the stress
Of purer pangs of drunkenness;
Each marble wall and pillar swerves
Majestical my course to curves
Subtle as breasts and limbs and tresses
Of this caressed suave sorceress's
That raves and rests in wildernesses
Whose giant gifts are strength that scars
Her soul and lifts her to the stars,
Savage, and tenderness that tunes
Her spirit's splendour to the moon's,
And music of passion to outrun
The fiery fashion of the sun.
Hush! there's a stir not mine amid the groves,
A foot divine that yet is not like live's.
Hush! let me furl my forehead! I'll be gone
To flicker and curl above great Babylon.
[The Gate of the Garden opens.
THE LADY PSYCHE advances and makes way for THE KING OF BABYLON. He is
attended by many companies of warriors in armour of burnished silver and gold,
with swords, spears, and shields.

These take up position at the back of the stage, in perfect silence of foot
as of throat.]

[THE LADY PSYCHE remains standing by the gate; THE KING OF BABYLON advances
with infinite stealth, dignity, slowness, and power, toward the couch.]

PSYCHE. Life? Is it life? What hour of fate is on the
bell?

Of this supreme ordeal what issue? Heaven or
hell?

I am stripped of all my power now when I need it
most;

I am empty and unreal, a shadow or a ghost.

All the great stake is thrown, even now the dice are
falling.

All deeds are locked in links, one to another calling
through time: from the dim throne the first rune that
was ree'd

By God, the supreme Sphinx, determined the last
deed.

[THE KING OF BABYLON reaches forth his hand and arm. It is the hand and arm of a skeleton. He touches the forehead of the sleeping lord. Instantly, radiant and naked, a male figure is seen erect.]

PSYCHE. Adonis!

ADONIS. Psyche!

[They run together and embrace.

PSYCHE. Ah! long-lost!

ADONIS. My wife!

Light, O intolerable! Infinite love! O life

Beyond death!

PSYCHE. I have found thee!

ADONIS. I was thine.

PSYCHE. I thine

From all the ages!

ADONIS. To the ages!

PSYCHE. Mine!

[The KING passes over and departs.

Chorus of Soldiers

Hail to the Lord!

Without a spear, without a sword

He hath smitten, he hath smitten, one stroke of his
worth all our weaponed puissiances.

There is no helm, no hauberk, no cuirass,

No shield of sevenfold steel and sevenfold brass

Resists his touch; no sword, no spear but shivers

Before his glance. Eternally life quivers

And reels before him; death itself, the hound of god,

Slinks at his heel, and licks the dust that he hath trod.

[They follow their Lord, singing.

PSYCHE. I am a dewdrop focussing the sun

That fires the forest to the horizon.

I am a cloud on whom the sun begets

The iris arch, a fountain in whose jets

Throbs inner fire of the earth's heart, a flower

Slain by the sweetness of the summer shower.

ADONIS. I am myself, knowing I am thou.

Forgetfulness forgotten now!

Truth, truth primeval, truth eternal,

Unconditioned, sempiternal,

Sets the God within the shrine

And my mouth on thine, on thine.

[THE LADY ASTARTE wakes. In her arms is the corpse of the LORD ESARHADDON.]

ASTARTE. O fearful dreams! Awake and kiss me! Awake!

I thought I was crushed and strangled by a snake.

[She rises. The corpse falls.

He is dead! He is dead! O lips of burning bloom,

You are ashen. [The jaw falls.

The black laughter of the tomb!

Then let me kill myself! Bring death distilled

From nightshade, monkshood. Let no dawn regild

this night. Let me not see the damnèd light

Of day, but drown in this black-hearted night!

Ho, slaves! [ADONIS and PSYCHE advance to her.

ADONIS. Thyself a slave! What curse (unbated

Till patient earth herself is nauseated)

Is worse than this, an handmaiden that creeps

Into her mistress' bed while her lord sleeps,

And robs her?

LIBER HHH

SUB FIGURA CCCXLI.

CONTINET CAPITULA TRIA: MMM, AAA, ET SSS.

I.

MMM.

"I remember a certain holy day in the dusk of the Year, in the dusk of the Equinox of Osiris, when first I beheld thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife. I remember thy first kiss, even as a maiden should. Nor in the dark byways was there another: thy kisses abide." --- Liber Lapidis Lazuli. VII. 15, 16.

0. Be seated in thine Asana, wearing the robe of a Neophyte, the hood drawn.

1. It is night, heavy and hot, there are no stars. Not one breath of wind stirs the surface of the sea, that is thou. No fish play in thy depths.

2. Let a Breath rise and ruffle the waters. This also thou shalt feel playing upon thy skin. It will disturb thy meditation twice or thrice, after which thou shouldst have conquered this distraction. But unless thou first feel it, that Breath hath not arisen.

3. Next, the night is riven by the lightning flash. This also shall thou feel in thy body, which shall shiver and leap with the shock, and that also must both be suffered and overcome.

4. After the lightning flash, resteth in the zenith a minute point of light. And that light shall radiate until a right cone be established upon the sea, and it is day.

With this thy body shall be rigid, automatically; and this shalt thou let endure, withdrawing thyself into thine heart in the form of an upright Egg of blackness; and therein shalt thou abide for a space.

5. When all this is perfectly and easily performed at will, let the aspirant figure to himself a struggle with the whole force of the Universe. In this he is only saved by his minuteness. But in the end he is overcome by Death, who covers him with a black cross.

Let his body fall supine with arms outstretched.

6. So lying, let him aspire fervently unto the Holy Guardian Angel.

7. Now let him resume his former posture.

Two and twenty times shall he figure to himself that he is bitten by a serpent, feeling even in his body the poison hereof, And let each bite be healed by an eagle or hawk, spreading its wings above his head, and dropping hereupon a healing dew. But let the last bite be so terrible a pang at the nape of the neck that he seemeth to die, and let the healing dew be of such virtue that he leapeth to his feet.

8. Let there be now placed within his egg a red cross, then a green cross, then a golden cross, then a silver cross; or those things which these shadow forth. Herein is silence; for he that hath rightly performed the meditation will understand the inner meaning hereof, and it shall serve as a test of himself and his fellows.

9. Let him now remain in the Pyramid or Cone of Light, as an Egg, but no more of blackness.

10. Then let his body be in the position of the Hanged Man, and let him aspire with all his force unto the Holy Guardian Angel.

11. The grace having been granted unto him, let him partake mystically of the Eucharist of the Five Elements and let him proclaim Light in Extension; yea, let him proclaim Light in Extension.

II

AAA

"These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear." Liber Lapidis Lazuli, VII, 3.

0. Be seated in thine Asana, or recumbent in Shavasana, or in the position of the dying Buddha.

1. Think of thy death; imagine the various diseases that may attack thee, or accidents overtake thee. Picture the process of death, applying always to thyself.

(A useful preliminary practice is to read textbooks of Pathology, and to visit museums and dissecting-rooms.)

2. Continue this practice until death is complete; follow the corpse through the stages of embalming, wrapping and burial.

3. Now imagine a divine breath entering thy nostrils.

4. Next, imagine a divine light enlightening the eyes.

5. Next, imagine the divine voice awakening the ears.

6. Next, imagine a divine kiss imprinted on the lips.

7. Next, imagine the divine energy informing the nerves and muscles of the body, and concentrate on the phenomenon which will already have been observed in 3, the restoring of the circulation.

8. Last, imagine the return of the reproductive power, and employ this to the impregnation of the Egg of light in which man is bathed.

9. Now represent to thyself that this Egg is the Disk of the Sun, setting in the west.

10. Let it sink into blackness, borne in the bark of heaven, upon the back of the holy cow Hathor. And it may be that thou shalt hear the moaning thereof.

11. Let it become blacker than all blackness. And in this meditation thou shalt be utterly without fear, for that the blankness that will appear unto thee is a thing dreadful beyond all thy comprehension.

And it shall come to pass that if thou hast well and properly performed this meditation than on a sudden thou shalt hear the drone and booming of a Beetle.

12. Now then shall the Blackness pass, and with rose and gold shalt thou arise in the East, with the cry of an Hawk resounding in thine ear. Shri! shall it be and harsh.

13. At the end shalt thou rise and stand in the mid-heaven, a globe of glory. And therewith shall arise the mighty Sound that holy men have likened unto the roaring of a Lion.

14. Then shalt thou withdraw thyself from the Vision, gathering thyself into the divine form of Osiris upon his throne.

15. Then shalt thou repeat audibly the cry of triumph of the god re-arisen, as it shall have been given unto thee by thy Superior.

16. And this being accomplished, thou mayest enter again into the Vision, that thereby shall be perfected in Thee.

17. After this shalt thou return into the Body, and give thanks unto the Most High God IAIDA, yea unto the Most High God IAIDA.

18. Mark well that this operation should be performed if it be possible in a place set apart and consecrated to the Works of the Magick of Light. Also that the Temple should be ceremonially open as thou hast knowledge and skill to perform, and that at the end thereof the closing should be most carefully accomplished. But in the preliminary practice it is enough to cleanse thyself by ablution, by robing, and by the rituals of the Pentagram and Hexagram.

0-2 should be practised at first, until some realisation is obtained; and the practice should always be followed by divine invocation of Apollo or of Isis or of Jupiter or of Serapis.

Next, after a swift summary of 0-2 practice 3-7.

This being mastered, add 8.

Then add 9-13.

Then being prepared and fortified, well fitted for the work, perform the whole meditation at one time. And let this be continued until perfect success be attained therein. For this is a mighty meditation and holy, having power even upon Death, yea, having power even upon Death.

(Note by Fra. O.M. At any time during the meditation the concentration may bring about Samadhi. This is to be feared and shunned, more than any other breaking of control, for that it is the most tremendous of the forces which threaten to obsess. There is also some danger of acute delirious melancholia at point 1.)

III

SSS

"Thou art a beautiful thing, whiter than a woman in the column of this vibration.

"I shoot up vertically like an arrow, and become that Above.

"But it is death, and the flame of the pyre.

"Ascend in the flame of the pyre, O my Soul!

"Thy God is like the cold emptiness of the utmost heaven into which thou radiatest thy little light.

"When Thou shalt know me, O empty God, my flame shall utterly expire in thy great N.O.X." Liber Lapidis Lazuli. I, 36-40.

0. Be seated in thine Asana, preferably the Thunderbolt.

It is essential that the spine be vertical.

1. In this practice the cavity of the brain is the Yoni; the spinal cord is the Lingam.

2. Concentrate thy thought of adoration in the brain.

3. Now begin to awaken the spine in this manner. Concentrate thy thought of thyself in the base of the spine, and move it gradually up a little at a time.

By this means thou wilt become conscious of the spine, feeling each vertebra as a separate entity. This must be achieved most fully and perfectly before the further practice is begun.

4. Next, adore the brain as before, but figure to thyself its content as infinite. Deem it to be the womb of Isis, or the body of Nuit.

5. Next, identify thyself with the base of the spine as before, but figure to thyself its energy as infinite. Deem it to be the phallus of Osiris or the being of Hadit.

6. These two concentrations 4 and 5 may be pushed to the point of Samadhi. Yet lose not control of the will; let not Samadhi be thy master herein.

7. Now then, being conscious both of the brain and the spine, and unconscious of all else, do thou imagine the hunger of the one for the other; the emptiness of the brain, the ache of the spine, even as the emptiness of space and the aimlessness of Matter.

And if thou hast experience of the Eucharist in both kinds, it shall aid thine imagination herein.

8. Let this agony grow until it be insupportable, resisting by will every temptation. Not until thine whole body is bathed in sweat, or it may be in sweat of blood, and until a cry of intolerable anguish is forced from thy closed lips, shalt thou proceed.

9. Now let a current of light, deep azure flecked with scarlet, pass up and down the spine, striking as it were upon thyself that art coiled at the base as a serpent.

Let this be exceedingly slow and subtle; and though it be accompanied with pleasure, resist; and though it be accompanied with pain, resist.

10. This shalt thou continue until thou art exhausted, never relaxing the

control. Until thou canst perform this one section 9 during a whole hour, proceed not. And withdraw from the meditation by an act of will, passing into a gentle Pranayama without Kumbhakham, and meditating on Harpocrates, the silent and virginal God.

11. Then at last, being well-fitted in body and mind, fixed in peace, beneath a favourable heaven of stars, at night, in calm and warm weather, mayst thou quicken the movement of the light until it be taken up by the brain and the spine, independently of thy will.

12. If in this hour thou shouldst die, is it not written, "Blessed are the dead that die in the Lord"? Yea, Blessed are the dead that die in the Lord!

-oOo-

Liber CCCXLIII: AMRITA
Some Comments on the Elixir of Life
Extracted from the Magical Record of the Beast 666
for the year 1920 e.v.

By Aloster Kerval (Aleister Crowley)

7 June 1:55 a.m.

I feel inspired to jot down a few notes upon the Elixir of Life.

The Elixir of Life by the Master Therion

The conditions of life are that the organism should be able to adjust itself continually to its environment. Any individual, to do this for long, needs either very great intelligence or very great luck. His chief physical asset is elasticity, the power of compensation and recuperation. Our bodies are some 75% pure water; we are a mere sponge, our strength arises from the great mechanical ingenuity of our structure. But we are not 'solid bodies' like most inanimate beings. This water, by kidneys, lungs, and skin, constantly cleanses us, and carries off most of our waste and noxious matter. Block one of these conduits; death follows very rapidly. However, this drainage system is not quite perfect; our pipes 'fur' like a kettle. Disease and accident apart, we die of arterio-sclerosis caused by the gradual deposits of insoluble salts which harden the arteries and destroy the elasticity which enables them to adjust themselves to new conditions. In fact, we 'perish' like india rubber. Old age is simply a solidification of the tissues, all of which become hard, dry and brittle.

As in philosophy, change is life, stagnation death; we should not fear a brisk metabolism. Why should the process which we call growth only a few years ago become degeneration? For the same reason that a well-kept well-oiled machine works more easily with age while a rusty one wrecks itself. Exercise helps us to sluice our sewers, but we must flush them well with water to dissolve mineral waste. We must avoid the ingestion of foods likely to leave insoluble deposits.

But there is another cause of decay, cause also in part of this poisoning. Our organs would repair themselves perfectly, if they were given sufficient rest. In their haste they absorb the first material to hand, be it good or bad. Also, we call on them to work before they are fully rested and so wear them gradually out. Exercise is necessary to keep us clean; but our rest must be perfect restoration also. We can give the muscles this benefit by Asana, and also reduce to a minimum the work of heart and lungs. We can give our digestions rest by eating only at noon and sunset, thus allowing them a clear twelve hours of the twenty-four. Pranayama is the ideal exercise as it promotes metabolism to the utmost with the minimum of fatigue, and can be combined with Asana.

The Hindus, to whom we owe these practices, realize also (as I, above) that the solidity of the food is an objection. They try to live on the Prana (subtle energy) contained in it. For instance, they teach people to reject their food before it has passed out of the stomach. In the West, we have sought rather to discover concentrations of good, and pre-digested preparations with a minimum of substance liable to form waste insoluble or poisonous products. We thus endeavor to diminish the work necessary to assimilation, as well as to avoid dirt and disorder in our Temple. We even eliminate on

occasion the whole alimentary canal, and feed our patients by direct injection into the blood, or by absorption of nutriment in some convenient mucous membrane.

But mankind--in temperate climes--does not ask merely to exist; it demands joy; and joy, physiologically speaking, consists in the expenditure of surplus energy. Men living in the tropics need very little food since all we require beyond the repair of tissues and supply of mechanical force, is the heat required to keep our bodies at 37o Centigrade, as above the temperature of the air. If that be already 27o or so, we need but half of that necessary if it be 17o, or one third if it be 7o. Yet men in the tropics are not more energetic than our Scots and Norsemen. Those like dolce far niente, repose, as these take pleasure in activity. Even their phantasies attest to it, the one inventing Nirvana as the other Valhalla.

We admire the frolics of the young horse turned out to grass; we cultivate rough games, wild sports, and athletics. The Struldbruggs of Swift are perhaps, to us, of all his creations the most horrible. The immortality we ask is neither idleness nor stagnation. We want infinite Youth to squander, just as we wish a bottomless purse not to hoard but to spend. We cannot rest, just as the tropical peoples cannot work properly and efficiently. By our theory they should live longer than we do; but the same high temperature that favours them befriends their enemies, bacteria; and they lack our science of health.

Now all the means that we take to prolong life, such as I have outlined above, have so far failed to supply this superfluity of energy which we really desire. People with diets and breathing exercises and the like are usually walking sepulchres--some of them whited! The animal who thinks about his health is already sick. Absence of noise and friction is the witness of free mechanical function. Fear actually creates disease, for the mind begins to explore and so interferes with, the unconscious rhythm of the body, as the Edinburgh Review killed John Keats.

The man with the best chance of prolonged youth is he who eats and drinks heartily, not much caring what; who does things vigorously in the open air, with the minimum of common-sense precautions; and who keeps his mind at the same time thoroughly active, free from worry, and his heart high. He has come, with William Blake, to the Palace of Wisdom by the Road of Excess. He is on friendly terms with Nature, and though he does not fear her he heeds her, and does not provoke her. It is better says he, to wear out than to rust out. True, but is there need to wear out? He tires himself improperly, and he digs his grave with his teeth.

It is this surplus of good food, this codocil to our Will to Live, that makes us, like the Englishman on the fine day, want to go out and kill something. And so Death pays in some much Uric-Acid at his human Savings-Bank.

There are only two solutions possible, the invention of either a solvent more perfect than water, or a super-Food. The first alternative is theoretically none too probable. As to the second, if food were merely a chemical and mechanical agent in us, the problem would be one of diet. But there is some reason to believe that food contains a substance yet unanalyzed and unweighed which is of the nature of pure Energy. Live foods, like oysters, stimulate inexplicable; foods long stored lose their nutritive value, though the chemist and physicist can detect no change. We need no psychical research but only common sense and common experience to tell us that there is a difference between a live thing and a dead one beyond the detective powers of the laboratories of Mid-Victorian arrogance and dogmatism.

A copper wire changes not in colour, weight, or chemical composition when a

current of electricity passes through it; must we deny the existence of that force whose nature is still perfectly mysterious despite our knowledge of its properties, our measurements and our control of it? Why then deny a Life-bearing force? Ostensibly because 'there is no evidence of it'; but mainly because the hypothesis happened to be packed in with the theological parcel of rubbish. But we have nothing to span the gap between the two well-ascertained groups of facts familiar to all; namely the facts of 'matter' and the facts of 'mind'.

To our copper wire again! Electricity is matter of a subtle and tenuous sort, in a peculiar state of motion; so is my hypothetical Life-bearing force. The charged copper wire does not wear out; why should the human body do so, if only we could feed it with pure Life?

Nature everywhere is prolific of live things, animal and vegetable. (Pray note that these things, and only these avail to feed us.) What wealth of 'spiritual' force in and acorn! What history, its beginning veiled beyond all search! What potentiality of future life, of growth, of multiplication, beyond all conjecture! Like us, it has the power of Life; it can take live things and dead things into its own substance, bidding them, for its own purposes, to live again, transfigured! There's far more energy in the acorn than in radium, at which fools gape so wide in wonder. Far more, and far higher; radium only degenerates and dissipates; the acorn lives!

But all that energy is latent and potential; the acorn must be fed, like the fire that it is. (For every growth is a chemical change, a kind of combustion, element married to element with violence, with change of state, with heat, light pleasure, pain, as its by-products. Growth crowns itself with bloom or scent, with flame or colour, with wisdom conscious or unconscious.) The acorn cannot hoard its wealth or experience, use its credit of possibility, except by taking earth, air, and water into partnership, and invoking on the Venture, the Benediction of the Sun. If we destroy the fragile walls of its huge Library of Wisdom, we do not otherwise than the Saracen at Alexandria. The ages draw black hoods over their mighty foreheads; they cover their inscrutable eyes; they breathe no more upon us; their voice is Silence, Mystery, Oblivion; and we are left orphan, exposed like Oedipus, cheating croupier, Malice, has loaded with a curse. Where is the treasured wisdom of that dead world? Where is the Sphinx that hid in our crushed acorn? It was; it is not. Love itself no more intangible, more fugitive, more tragic, or more heedless. Its Fate? The oracles sneer; the hieroglyphs are indecipherable; the black lamb is found without a heart, and we must make our pilgrimage perforce to the altar of the Unknown God. All we can say is: It is not. Nay, but It was; and so, in some strange form, must be; else were all science and all mathematics falsehood and mockery.

But, as long since we learned, first to distinguish rubbed from unrubbed amber, next to measure, last control, though never yet to understand, the nature of, the force that made that distinction; so we can tell the living from the dead, can even measure life roughly, by taking heed of its external shews and proofs; so we shall come to control it, perhaps--nay, surely!--to create it.

We cannot yet direct the forces of the acorn, save within narrowest limits; we can stop, thwart or foster, even distort its growth; but we cannot lure it so far from its path as to grow Elms from it. But that is due to the definite bent and scope of the particular structure of the physical basis of the Life-force which must be one even as Electricity is one.

We shall be able to gather, if not to create, this Life; to transmute it into other forms of force, as now we transmute heat to light. We shall be able to store it, to harness it, to guide it; to absorb its energy ourselves directly,

without resorting to our present gross, inefficient, cumbrous and dangerous means of abstracting it from ores (if I may say so) mechanically, blindly, empirically, and with such toil and strife. Our journey--by such means of transit--is necessary and hateful; our travelling companions are our diseases, and the host to ease us at the end of the short, the weary day, is Death.

As we cannot drink at the source of Life, keep Youth perpetual as we can keep Light--strange realization of the Rosicrucian's dream, or, it may be, discovery of his secret!

But we have found the Super-food. We know a vehicle of which a few grains can house enough pure light to fill a man not only with nourishment, but with Energy almost superhuman, and parallel, Intelligence incredibly sun-bright for four-and twenty hours. That substance is theoretically easy, but practically hard to obtain. In England and America it would be impossible to procure any quantity even of the raw material, at least in strength and purity; much less to prepare it. We know how to charge this substance with the Life-force. The process is at present laborious and expensive; great skill is required, and much precaution for errors in preparation are hard to detect, and may result in hideous mischance.

It is now six years since we gained our knowledge. They have been crowded with experiment; we are arrived at the practical stage. We cannot understand the true Nature of this force; we cannot measure it; we cannot create it, or obtain it synthetically. But we can purify and intensify it; we can, within wide limits, determine at will the quality and scope of its action; we can postpone death, increase energy, or prolong youth; and we are justified in saying that we possess the Elixir of Life

666

Note: The Elixir is only administered to selected individuals for good reason shown. The normal course of treatment consists of two or three months' preparation in the place prepared for the purpose in Sicily, followed by the necessary period, usually one month, of the actual experiment which is made in the greatest secrecy.

Here at 5:50 a.m. (legal time) on the
Day of Diana, being the 7th of June,
An XVI Sol in Gemini.

-o-

LIBER TAU vel KABBALAE ... --- Liber CD --- by Crowley

Original key entry by Fr. H.B. in New York
1/24/90 e.v. ASCII conversion
by Bill Heidrick, T.G. of O.T.O.
--- may need further proof reading
This format (c) O.T.O.

O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

This is a single page in the correct format, but that format includes features which cannot be reproduced in ASCII. Here is a description: In the top quarter of the page is an elongated Hebrew letter Taw, and within this letter are all the other Hebrew letters except Taw, arranged in three rows and seven columns. These Hebrew letters proceed from right to left thusly:

1st row:	ZAIN	VAU	HEH	DALET	GIMEL	BET	ALEPH
2nd row:	NUN	MEM	LAMED	KAPH	YOD	TET	CHET
3rd row:	SHIN	RESH	QOF	TZADDI	PE	AYIN	SAMEKH

The text given below is presented vertically below each of the seven columns, beginning on the right. The text is bordered on right and left by lotus wands.

--- Bill Heidrick

LIBER
TAU
vel
KABBALAE
TRUIM
LITERARUM

sub FIGURA
CD

The Magister Templi, the Adeptus, the Neophyte [8=3, 5=6, 0=0]

The Ultimate Illusion, the Illusion of Force, the Illusion of Matter.
The Functions of the 3 Orders: Silence in Speech; Silence; Speech in Silence:
Construction, Preservation, Destruction.

The Supreme Unveiling (or Unveiling of Light), the Unveiling of Life, the Unveiling of

Love.

Equilibrium; on the Cubic Stone, on the Path, and among the Shells.

The Rituals of Initiation, 8=3, 5=6, 0=0: Asar, as Bull, as Man, as Sun.

The Ordeals of Initiation, 8=3, 5=6, 0=0: Birth, Death, Resurrection.

DE ARTE MAGICA

by

Baphomet

(Aleister Crowley)

I

Of Ararat

The supreme secret of the O.T.O. is written in detail in the Book called Agape and is also written plainly in Liber CCCXXXIII, Cap. XXXVI.

But now also do We think it fitting to add Our own comment to this book Agape which We wrote in Our own words for the proper setting-forth of this Secret taught Us at Our Initiation to the IX by the O.H.O. And this Book has received His official approbation in every word thereof.

But in this comment do We not set forth the Secret itself (rather on the contrary guarding it by certain subtillies even from the conjecture of the unworthy) but only Our own ideas as to its right use, with other matters germane, thinking that those into whose hands it may come may thereby understand more fully the utter importance of this Secret as having been the Pivot of Our working for so long a period, and further that it may aid such persons to attain perfectly the mastery of this Holy and Imperial Art.

II

Of the Importance of the Secret

This secret is the true Key to Magick; that is, by the right use of this secret man may impose his Will on Nature herself, as will appear hereafter in this comment.

In this way, although all recorded Knowledge were destroyed, it would be possible for an adept of this secret to restore it.

III

Of the Mind of the Adept

In Our holiest isle Ierne is found a being called Leprechaun. This creature, once seen, is easy to catch; and once caught must lead his captor to great treasure, provided that never for an eye-wink doth he relax vigilance; and the Leprechaun by all manner of tricks doth seek ever to divert the attention of him that hath made him prisoner.

Now this is a Magical Apologue or Fable of the utmost abyss of Truth.

For in the preperation of the Sacrament, and in its consummation also, the mind of the Initiate must be concerned absolutely in one rushing flame of will upon the determined object of his operation.

For there is no act more easy and natural to man than this preperation, none which requires less auxiliary. And yet by far the most part of mankind is ignorant and incapable of its proper performance; so that it is said that perfection in it as both science and art requires no less study than the most abstruse of philosophies, and no less practice than the most difficult of dexterities. But it is utterly in vain unless this first condition be fulfilled; and so difficult is this, not only because of the Overcoming of the Bodily Trance, but because of the wandering nature of the mind itself. And thereafter only by long and hard training preliminary in the art of meditation, and by constant practice and experience, can this Act become fruitful in Magick.

IV

Of Times and Seasons

Although no instruction has been given on this matter, yet it is evident, not only from considerations of the nature of things, but from Our own experience of these two years, that the fruitfulness of this Sacrament varies constantly, as it seems without rational cause.

Nor have We fully understood the best conditions. But it is Our Opinion that the Adept should suffer inward premonition whether the hour be propitious or no.

Yet it hath also been observed, and that often, that by extreme violence to Nature results are obtained equal to those garnered when Nature herself urges vehemently to the Act by enthusiasm.

But mediocre states of body and mind are to be avoided. As it is written "I would thou wert cold or hot; but because thou art lukewarm I shall spew thee out of My mouth."

Nor is it necessarily to be disregarded as superstition to assert that certain hours of the day and certain aspects of the stars are more favourable than others, but rather to be criticised and investigated according to the methods of true science.

V

Of Bodily States

There is here a certain difficulty, in that the body being full of meat and wine is more apt for the preperation, as it is said, *Sine Cereri et Baccho Venus friget*, while for the consumation the body should be empty of all gross nutriment, so that the Elixir may be sucked up eagerly, and, running nobly into every part, revivify the whole.

It will in Our opinion be best if a full meal be taken not less than three hours before the beginning of the Ceremony, and after that no food, although stimulants whether of wine or subtler agents may be continued, so as to raise the body from excitement to excitement, and thus fit it for the proper exaltation suitable to the Work.

But in all this men may differ, and there is no rule but what may be engraven upon her Tracing Board by the burin of Experience.

VI

Of Operations of this Art,
whether they should be
Single or Multiple

We have doubt also in this matter whether, if an operation fail, it be wise to reiterate.

A Single Act implieth perfection, and full faith, in the Adept, if he repeat, that is Fear, and argueth imperfection in the first Trial.

Yet possibly for great cosmic operations it may be well to perform a series of Sacraments; but in this case the series should be arranged beforehand, and carried out regularly. As for example the 16 operations of Jupiter done in the city of Paris during the passage of the Sun from 10` Capricorn to 22` Aquarius An Ix.

In Our experience, repetitions undertaken because of apparent failure have sometimes seemed fatal, actually stopping what might reasonably have been expected to occur, and which has occurred only some time after the cessation of such attempts.

But we have also noted that in such cases the result hath been great and favourable, as if the repeated operations had built a dam restraining the the natural current of the favourable forces, thus keeping them back so as

to make them more effective in the end. But this may be false interpretation of the observed phenomena.

And, again, a series of such Sacraments has been futile until one last Work has landed in success.

Yet this again may be coincidence, the result of the first working, but delayed.

The Adept will develop Intuition in all these questions; it is likely that the personal equation is very important, and that no absolute Rule Catholic, always everywhere, and by all men to be observed, exists.

VII

Of certain unknown Inhibitions, and their Effect

We have marked subtly and regularly, the conditions and results of divers Workings of this Art, and this is the marvel now the Result follows swift and perfect, now again a group of lesser Results sympathetic to the Result willed, now but slight movements imitative of that Result, and now not only perfect failure, but the sudden reversal of all hopes in despair and ruin.

More plainly, if X be the Object __of the Work, the__result is sometimes X, sometimes x x x x, sometimes \sqrt{x} , sometimes $-\sqrt{x}$, or $-x x x x$, or $-X$.

In the concrete, suppose that one worketh this Art to obtain a great sum. Then at one time that sum will arrive that same night or within (say) 48 hours after, or an event occur involving the gain of that sum; at another time there will merely arise a group of circumstances favourable; at another time again a lesser sum will arrive; but also these may be reversed, in the worst case the loss of the sum proposed or the occurrence of an event which might involve that loss, or at least disappoint some reasonable expectation of that gain.

In the particular case of employing this Sacrament for the Elixer of Life, its misuse might cause premature old age, disease, or even death, as it is said; We do not think that these results would follow the miscarriage of any other operation; We think that retribution is to be the evil and adverse reflection of reward, and on its plane. Adepts will then shew prudence by experimenting thoroughly in minor operations, where failure does not imply irreparable disaster, until they have the knowledge and Experience of this Art which will give a reasonable confidence.

VIII

Of a Theory of this Art Magical

The theory of this Art appears to Us to involve certain cosmic hypotheses to which it is perhaps not impossible to assent at least tentatively, but which are certainly unproven.

The idea of Prana in some form more mystical than that which identifyeth it with the Motion of the physicist is perhaps inherent.

In the mere consumation of the Sacrament for health and vitality is no violation of reason, but at most an exaggeration of anticipation; for the Matter of the Sacrament is indubitably a Microcosm; but in the extension of this Sacrament to validity in Magick is an hiatus comparable to that which exists in the theory of Astrology. Even granting that an angle of 120 degrees subtended at the eye of the observer on Earth between Sol and Saturn (exempli gratia) is accompanied by certain fortunes, this may be casual and not causal.

However, in this matter We have no doubt of the efficacy of the process, and are therefore fain to toy with any hypothesis, investigating as probability may determine us to do.

Thus we may assume an Ether or Akasa, inflamed or stressed by a particular Prana. And all stresses in this Akasa being of one kind ultimately, though mediately diverse, it may be as easy to arrest the course of the Earth as to destroy a worm. For the Work is taking place in a World of Causes fluid and not soild, in Yetzirah (or even Briah) rather than in Assiah.

It will be impossible or very difficult to move infantry from one wing of the engaged line to the other, but in the Quarters of the Staff it is indifferent whether that body, being at the base, is pushed forward to either. One cannot easily oxidize gold precipated from the chloride, but having the chloride, it is easy to prepare the oxide rather than the metal.

And in all these matters reason must be the guide, and experience the teacher, so that the adept seek not to perform things impossible in Nature, and so blaspheme the Sacrament and bring it to contempt.

Yet let this be said, that to the consummate and sublime Initiate it may seem that of Himself was it written: "With God all things are possible."

However, God Himself is not found to interfere arbitrarily with the course of Nature, but to work within His laws.

Let the Adept act not otherwise.

IX

Of the Course of the Moon, and her Influence

It is said that the second party is useless, even dangerous, when the influence of the Moon first shews itself. [Yet the motion of the Earth implying great causes in Briah and Yetzirah, must be difficult to check, unless by Briatic forces of much intensity.] But on the second day and after, though perhaps not on the last day, the Sacrament is more efficacious than at any other time, as is figured by our ancient Brethren the Alchemists in their preference of the Red Tincture to the White.

This We also beleive, though We hold it hitherto not proven.

X

Of the Second Party to this Art, to that of the IX`

If the other party to the Sacrament be also of the Ninth degree an Initiate of the Sanctuary of the Gnosis, it seems to Us urgent that the Object of both be one only, also that the general interest and nature of them be but one; else cometh division the enemy of Will, and utter failure following. And, the whole being considered carefully, We do opine that it is better and easier that the other party should be in ignorance of the sacred character of the Office.

It is enough if that the assistant be formed by Nature signally for the physical task, robust, vigorous, eager, sensible, hot and healthy; flesh, nerve and blood being tense, quick, and lively, easily enflamed, and nigh inextinguishable.

XI

Of certain Rites analogous to that of the IX`

It is said by certain Initiates that to obtain Spiritual gifts, and to aid Nature, the Sacrament should be as it were a Nuptial of the Folk of Earth; but that Magick is of the Demon, and that by a certain Perversion of the Office, may be created Elementals fit to perform the Will of the

Magician.

Now herein is a difficulty, since in this case the Matter of the Sacrament cannot exist, for that there is no White Eagle to generate the Gluten.

Howbeit, We hold that in this rite is great efficacy; it may be that for certain operations it is equal or superior to that explained to Initiates of the IX`.

But We hold that in this case the Priest must be an Initiate, for that it is his will which determineth the magical character of his Lion; so that if he hath no purpose but that of the goddess Adonai he cannot raise agape to her Lord Thelema, nor will the Intention of the Priestess, although a lofty Initiate, replace this essential Power of the Priest over that of which he is but the vehicle and guardian.

For this reason the Ninth degree is not so easy to be made effective by Woman initiates.

Of what may be the result of a development parallel to that indicated above among the Noble and Chaste Ladies of the Order, it is at present impossible for Us to declare; but a priori it seems that, though the Lion and the Eagle are best in combination, the Lion is more likely to be able to dispense with the assistance of the Eagle, than the Eagle to make shift in the absence of the Lion. For the Gluten is but a menstruum or solvent, and containeth nothing in itself. The tradition also of certain lesser initiations confirmeth this. Yet considerations of divinity and of Philosophy, and even of physics, do assure that our Way excelleth others even as spring tides exceed the neap. Water burneth the skin not at all, and the Oil of Vitriol but slowly but add a drop of water to the drop of Oil, and instantly cometh Heat and a pang intense and sharp. This is but analogy, yet just, and pleasing to the philosopher.

XII

Of the Choice of an Assistant

With regard to the choice of one to serve this Sacrament, man is so confused in mind, and so easily deceived as to this matter, that it seems to Us not unreasonable to allow full sway to the Caprice of the Moment. For this caprice so-called is in truth perhaps the Voice of the Sub-Consciousness; that is, it is the deliberate choice of the Holy Phallus itself. "The Phallus is the physiological basis of the Oversoul." For this very reason are these many men led astray, lost in unchastity and ruin.

But let the conscious Will be devoted wholly to the Great Work, then shall the Subconscious Will choose inevitably the Appointed Vehicle of the Work.

It is for this reason that already in the Seventh Degree the Sir Knights are sworn to Chastity. And this Chastity is an Abstinence from all gross sexual acts of every kind.

Moreover, this is further to be observed in the choice, that the second party must be consenting enthusiastically to co-operate physically with the Priest, so that the Lion be perfectly dissolved in a full portion of the Gluten. And whether this preparation be truly and duly done is known by the appearance of the Matter of the Sacrament, and also by its taste. For not idly is it written in the Book of Judges, "What is sweeter than honey, and what is stronger than a Lion?" And that this secret is here manifested by the Holy Ghost is clear from the rejoinder of Samson, "If ye had not plowed with my heifer, ye had not found out my riddle."

XIII

Of certain Jewish theories

Among the Jews are certain instructed Initiates of their Qabalah who

hold, as We understand, the view that in the Zraa or Semen itself lies a creative force inherent which cannot be baulked. Thus they say that before Eve was made, the dreams of Adam produced Lilith, a demon, and that from his intercourse with her sprang evil races.

Now then they mine the Roads of the Harbour of conjugal love with many restrictions; as these (1) it must be an holy act, preceded by ablutions, and by prayer (2) all lustful thoughts must be rigidly excluded (3) the purpose must be solely that of procreation (4) the blessing of God must be most earnestly invoked, so that the child shall be under His special protection.

In other language, this is their theory: the act of love causes a magical disturbance in the Aether of Akasa of such a nature as to attract or create a discarnate human spirit.

All other sexual acts involving emission of semen therefore attract or other spirits, incomplete and therefore evil. Thus nocturnal pollutions bring succubi, which are capable of separate existence, and of vampirising their creator.

But voluntary sterile acts create demons, and (if done with concentration and magical intention), such demons as may subserve that intention. Thus, as Levi testifieth, to graft a tree successfully, the graft is fixed by a woman while the man copulateth with her per vas nefandum.

We also narrate for the sake of completeness their method---perfected by modern Adepts---let us here give honour and worship to the name of Our lay-sister Ida Nelidoff---of attaining spiritual ecstasy by sexual means. And this method We have called Erotocomatose Lucidity.

XIV

Of the Cosummation of the Element diune,
whether Quantity be as important as Quality,
and whether its waste be Sacrilege

It is said by the O.H.O. that of this perfect medicine a single dewdrop sufficeth, and this may be true. Yet it is humbly and with all deference and worship Our opinion that every drop generated (so far as may be possible) should be consumed. Firstly, that this most precious of all gifts of Nature be not lost or profaned---indeed the Roman heresy hath appointed most excellent instructions for the treatment in all respects of the consecrated Host.

Let the adepts of this degree study`Missale Romanum---Ritus servandus in celebratione Missae'and`De defectibus in celebratione Missarum occurrentibus'---and gather therefrom the ceremonial adjuncts, the mental attitude, and so forth as a guide to their own working in this higher Sacrament.

And also do We think that the Consummation should be complete on this consideration, that if indeed it be the contained Prana that operateth the miracle, then the Quantity is as important as the Quality, just as in working with electricity amperage is as important as voltage.

And this We beleive especially to be true in the case of great miracles; for We hold that it is the pitting of the David Spirit against the Goliath Matter. And although this proportion be small, it is not indefinitely small.

But it may be that the Action of this Divine Substance is catalytic, and comparable of transmuting an unlimited quantity of base and blind matter into the plastic and docile image of the Will. And this theory is certainly more in accordance with the tradition of the Stone and of the Medicine.

XV

Of Eroto-comatose Lucidity

The Candidate is made ready for the Ordeal by general athletic training, and by feasting. On the appointed day he is attended by one or more chosen and experienced attendants whose duty is (a) to exhaust him sexually by every known means (b) to rouse him sexually by every known means. Every device and artifice of the courtesan is to be employed, and every stimulant known to the physician. Nor should the attendants reck of danger, but hunt down ruthlessly their appointed prey.

Finally the Candidate will into a sleep of utter exhaustion, resembling coma, and it is now that delicacy and skill must be exquisite. Let him be roused from this sleep by stimulation of a definitely and exclusively sexual type. Yet if convenient, music wisely regulated will assist.

The attendants will watch with assiduity for signs of waking; and the moment these occur, all stimulation must cease instantly, and the Candidate be allowed to fall again into sleep; but no sooner has this happened than the former practice is resumed. This alteration is to continue indefinitely until the Candidate is in a state which is neither sleep nor waking, and in which his Spirit, set free by perfect exhaustion of the body, and yet prevented from entering the City of Sleep, communes with the Most High and the Most Holy Lord God of its being, maker of heaven and earth.

The Ordeal terminates by failure---the occurrence of sleep invincible---or by success, in which ultimate waking is followed by a final performance of the sexual act. The Initiate may then be allowed to sleep, or the practice may be renewed and persisted in until death ends all. The most favourable death is that occurring during the orgasm, and is called Mors Justi.

As it is written: Let me die the death of the Righteous, and let my last end be like his!

XVI

Of certain Hindu theories

Like the Jews, the wise men of India have a belief that a certain particular Prana, or force, resides in the Bindu, or semen. But all their theory of magick and meditation being a reverbatory, so that their "communing with God", is but a "communing with Self", and all their artifice directed to development of the powers in their own bodies and minds, as opposed to the Western idea of extending those powers to bear sway over others, we find naturally that just as they seek to restrain the breath altogether, or to avoid its violent extrusion from the nostrils, lest the Prana thereof be lost to them, and as they even practice to suck up water into the rectum, so that in defaecation they may be able to retain the Apana, or particular virtue thereof, and replace it in the Svadisthana-cakra, so also much more do they extravagantly labour to retain the prime Prana of life, the Bindu.

Therefore they stimulate to the maximum its generation by causing a consecrated prostitute to excite the organs, and at the same time vigorously withhold by will. After some little exercise they claim that they can deflower as many as eighty virgins in a night without losing a single drop of the Bindu. Nor is this ever to be lost, but reabsorbed through the tissues of the body. The organs thus act as a siphon to draw constantly fresh supplies of life from the cosmic reservoir, and flood the body with their fructifying virtue.

The Initiate is asked to compare and contrast this chapter with chapter XIV, observing in particular, underlying both systems, this one postulate: in the semen itself exists a physical force which can be turned to the magical or mystical Ends of the Adept.

Initiates will notice also that these heathen philosophers have made one further march towards the truth when they say that the Sun and Moon must be united before the reabsorption (see almost any Tantra, in particular

Shiva Sanhita). But the full glory of the Sun, the simple and most efficacious and most Holy Sacrament, is reserved for the Elect, the Illuminated, the Initiates of the Sanctuary of the Gnosis.

XVII

Of a suggested Course of Experiment

Here is a series of Operations of this Art Magick of the IX` suggested for the Use of any Initiate as he begins his Working.

- I. Sex-force and sex-attraction
(To ensure the regular course of these operations)
- II. Understanding the Mysteries of the IX` and Wisdom in their use
(To ensure the right performance of these operations)
- III. Increase of the O.T.O.
(As a duty, and to ensure a suitable heir to the Secret. This is especially important if the Initiate be of the X`)
- IV. (If necessary) Ease of circumstances
(To ensure leisure for these operations, and to enlarge the field of choice of second parties)
- V. Establishment of a protective bodyguard of invisible warriors
(To secure freedom from interruption in the course of these operations. This may include preservation of the health)
- VI. The Knowledge and Conversation of the Holy Guardian Angel
- VII. Spiritual attainment: e.g. devotion to Nuit-Babalon-Baphomet
- VIII. Further insight into Nature and her laws
- IX. The foundation of an Abbey of O.T.O.
- X. The establishment of the Kingdom of Ra-Hoor-Khuit upon the earth.
Also divers matters, as the Rejuvenation of one's own body, if desired, the power of healing, and the like.

It will be seen that these few operations appear to fill every Lotus of the Universe with their Buddhas. But it may be that each operation must be worked in detail, with digital probe rather than palmary grasp, so that each practical act of the Initiate might need a seperate consecration.

Or for great operations like the X in the above list it might be arranged to make a specially elaborate Sacrament every Sunday (for example) in the year, the intervening days being devoted to the details of the Building.

But the Initiate will soon develop a Method of his own for extracting the most efficiently the honey from this Comb.

XVIII

Of a certain other method of Magick not included in the instruction of O.T.O.

It may not be altogether inappropriate to allude to a method of vampirism commonly practised.

The Vampire selects the victim, stout and vigorous as may be, and, with the magical intention of transferring all that strength to himself, exhausts the quarry by a suitable use of the body, most usually the mouth, without himself entering in any other way into the matter. And this is thought by some to partake of the nature of Black Magic.

The exhaustion should be complete; if the work be skilfully executed, a few minutes should suffice to produce a state resembling, and not far removed from, coma.

Expets may push this practice to the point of the death of the victim, thus not merely obtaining the physical strength, but imprisoning and enslaving the soul. This soul then serves as a familiar spirit,

The practice was held to be dangerous. (It was used by the late Oscar

Wilde, and by Mr. and Mrs. "Horos"; also in a modified form by S.L. Mathers and his wife, and by E.W. Berridge.

The ineptitude of the three latter saved them from the fate of the three former.)

XIX

Of the Adept of this Art

In armour of leaping flame let the Adept rage through the Universe, majestic and irresistible as the Sun.

Let no eye behold him unblasted; let him strike upon the necks of the ungodly.

Let him be a mighty light of comfort, and the father of all fertility.

Let him send forth rain in due season, and the earth grow green at his coming.

Let his planets whirl upon his wheel; let him send forth his comets as angels unto his brethren; and let him give light to all his realm.

Let no eye behold him unblasted; let him strike upon the necks of the ungodly.

XX

Of the Thesaurus of the O.T.O.

Remember these chief treasures to be preserved:

1. This Secret of the IX`.
2. The Secret of the VIII` concerning Universal Brotherhood: in the Macrocosm the Sun lord of all life; in the Microcosm the Sun lord of all life; in the Microcosm the Phallus lord of all-life; indubitable, undeniable, a basis for the faith of all men.
3. The secret of the VII`: our particular method of instruction, selection, governance, and initiation.
4. The secret of the VI`, the history of the Temple, the mystery of Baphomet, our war on those never wholly subdued foes of humanity, tyranny and superstition.
5. The secret of the V`: the mystery of the Rose and Cross; and the One Law Do What Thou Wilt.
6. The secret of the lesser degrees: the cycle of existence--- ex nihil nihil fit.
7. The secret of these things revered: the Sun, the Moon, the Phallus, the Tree, the Ancestor, the Fire, the Lion, the Snake, and the Mountain. [Of these is Discourse in Our Epistle `De Natura Deorum'.]

XXI

Valediction

Now therefore all is said, most
Holy, most Illuminated, most
Illustrious and most Dear
Brother. In the Name of the
Secret Master Hail and fare well.

Given from the Throne of
Ireland Iona and All the Britains
this day of Jupiter An X
Sol in 0` Libra 35'21''
Luna in Sagittarius 28'6'
Valley of London.

LIBER CDLI (451)

Class B

(The 15th Chapter of Liber CDXIV)

XV

Of Eroto-comatose Lucidity

The Candidate is made ready for the Ordeal by general athletic training, and by feasting. On the appointed day he is attended by one or more chosen and experienced attendants whose duty is (a) to exhaust him sexually by every known means (b) to rouse him sexually by every known means. Every device and artifice of the courtesan is to be employed, and every stimulant known to the physician. Nor should the attendants reckon of danger, but hunt down ruthlessly their appointed prey.

Finally the Candidate will enter into a sleep of utter exhaustion, resembling coma, and it is now that delicacy and skill must be exquisite. Let him be roused from this sleep by stimulation of a definitely and exclusively sexual type. Yet if convenient, music wisely regulated will assist.

The attendants will watch with assiduity for signs of waking; and the moment these occur, all stimulation must cease instantly, and the Candidate be allowed to fall again into sleep; but no sooner has this happened than the former practice is resumed. This alteration is to continue indefinitely until the Candidate is in a state which is neither sleep nor waking, and in which his Spirit, set free by perfect exhaustion of the body, and yet prevented from entering the City of Sleep, communes with the Most High and the Most Holy Lord God of its being, maker of heaven and earth.

The Ordeal terminates by failure---the occurrence of sleep invincible---or by success, in which ultimate waking is followed by a final performance of the sexual act. The Initiate may then be allowed to sleep, or the practice may be renewed and persisted in until death ends all. The most favourable death is that occurring during the orgasm, and is called Mors Justi.

As it is written: Let me die the death of the Righteous, and let my last end be like his!

LIBER OS ABYSMI
VEL
DAATH
SVB FIGVRA
CDLXXIV

A: A:
Publication in Class B.
Imprimatur:
N. Fra A: A:

1. This book is the Gate of the Secret of the Universe.
 2. Let the Exempt Adept procure the Prolegomena of Kant, and study it, paying special attention to the Antinomies.
 3. Also Hume's doctrine of Causality in his "Enquiry."
 4. Also Herbert Spencer's discussion of the three theories of the Universe in his "First Principles," Part I.
 5. Also Huxley's Essays on Hume and Berkeley.
 6. Also Crowley's Essays: Berashith, Time, The Soldier and the Hunchback, et cetera.
 7. Also the "Logik" of Hegel.
 8. Also the "Questions of King Milinda" and the Buddhist Suttas which bear on Metaphysic.
 9. Let him also be accomplished in Logic. (Formal Logic, Keynes.) Further let him study any classical works to which his attention may be sufficiently directed in the course of his reading.
 10. Now let him consider special problems, such as the Origin of the World, the Origin of Evil, Infinity, the Absolute, the Ego and the non-Ego, Freewill and Destiny, and such others as may attract him.
 11. Let him subtly and exactly demonstrate the fallacies of every known solution, and let him seek a true solution by his right Ingenium.
 12. In all this let him be guided only by clear reason, and let him forcibly suppress all other qualities such as Intuition, Aspiration, Emotion, and the like.
 13. During these practices all forms of Magick Art and Meditation are forbidden to him. It is forbidden to hi to seek any refuge from his intellect.
 14. Let then his reason hurl itself again and again against the blank wall of mystery which will confront him.
 15. Thus also following is it said, and we deny it not.
- At last automatically his reason will take up the practice, suâ sponte, and he shall have no rest therefrom.

16. Then will all phenomena which present themselves to him appear meaningless and disconnected, and his own Ego will break up into a series of impressions having no relation one with the other, or with any other thing.

17. Let this state then become so acute that it is in truth Insanity, and let this continue until exhaustion.

18. According to a certain deeper tendency of the individual will be the duration of this state.

19. It may end in real insanity, which concludes the activities of the Adept during this present life, or by his rebirth into his own body and mind with the simplicity of a little child.

20. And then shall he find all his faculties unimpaired, yet cleansed in a manner ineffable.

21. And he shall recall the simplicity of the Task of the Adeptus Minor, and apply himself thereto with fresh energy in a more direct manner.

22. And in his great weakness it may be that for awhile the new Will and Aspiration are not puissant, yet being undisturbed by those dead weeds of doubt and reason which he hath uprooted, they grow imperceptibly and easily like a flower.

23. And with the reappearance of the Holy Guardian Angel he may be granted the highest attainments, and be truly fitted for the full experience of the destruction of the Universe. And by the Universe We mean not that petty Universe which the mind of man can conceive, but that which is revealed to his soul in the Samadhi of Atmadarshana.

24. Thence may he enter into a real communion with those that are beyond, and he shall be competent to receive communication and instruction from Ourselves directly.

25. Thus shall We prepare him for the confrontation of Choronzon and the Ordeal of the Abyss, when we have received him into the City of the Pyramids.

26. So, being of Us, let the Master of the Temple accomplish that Work which is appointed.

(In Liber CDXVIII. is an adequate account of this Ordeal and Reception. See also Liber CLVI. for the preparation.)

27. Also concerning the Reward thereof, of his entering into the Palace of the King's Daughter, and of that which shall thereafter befall, let it be understood of the Master of the Temple. Hath he not attained to Understanding? Yea, verily, hath he not attained to Understanding?

SEPHER SEPHIROTH

SVB FIGVRA

D

(GR:omicron-alpha-rho-iota-theta-nu-omicron-sigma)

A.' A.'
Publication in Class B
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PREFACE

CAN any good thing come out of Palestine? is the broader anti-Semetic retort to the sneer cast by the Jews themselves against the harmless and natural Nazarene; one more example of the poetic justice of History. And no doubt such opponents of the modern Jew will acclaim this volume as an admirable disproof of that thesis which it purports to uphold.

The dissimilarities, amounting in some cases to sheer contradiction, which mark many numbers, will appear proof positive that there is nothing in the numerical Qabalah, especially as we may presume that by filling up this dictionary from the ordinary Hebrew Lexicon one would arrive at a mere hotch-pot.

Apart from this, there is a deeper-lying objection to the Qabalah; viz., that the theory is an example of the fallacy Post hoc propter hoc.

Are we to believe, asks the sceptic, that a number of learned men deliberately sat down and chose words for the sake of their numerical value? Language is a living thing, with many sources and diverse; can it be moulded in any such arbitrary fashion?

The only reply seems to be a mere assertion that to some extent it certainly is so. Examples of a word being spelt deliberately wrong do occur; and such a jugglery as the changing of the names of Abram and Sarai to Abraham and Sarah can hardly be purposeless. Once admit the end of such a wedge, and it is difficult to say whether it may not be driven home so far as to split asunder the Tree of Knowledge, if not the Tree of Life.

Another line of argument is the historical. We do not here refer to the alleged forgery of the Qabalah by Rabbi Moses ben Leon --- was it not? --- but to the general position of the ethnologist that the Jews were an entirely barbarous race, incapable of any spiritual pursuit. That they were polytheists is clear from the very first verse of Genesis; that Adonai Melekh

is identical with "Moloch" is known to every Hebraist. The "Old Testament" is mainly the history of the struggle of the phallic Jehovah against the rest of the Elohim, and that his sacrifices were of blood, and human blood at that, is indisputable.

Human sacrifices are to-day still practised by the Jews of Eastern Europe, as is set forth at length by the late Sir Richard Burton in the MS. which the wealthy Jews of England have compassed heaven and earth to suppress, and evidenced by the ever-recurring Pogroms against which so senseless an outcry is made by those who live among those degenerate Jews who are at least not cannibals.<<WEH NOTE: Crowley's irony at times has led to his detriment. Elsewhere, and much later, he denies the validity of the "Blood Libel". Here he writes in somewhat dubious humor an anti-Semitic seeming introduction to a book on Jewish mysticism!>>

Is it to such people, indeed, that we are to look for the highest and subtlest spiritual knowledge?

To this criticism there are but two answers. The first, that an esoteric tradition of great purity may co-exist with the most crass exoteric practice. Witness the Upanishads in the land of Jagganath, hook-swinging, and the stupidest forms of Hatha-Yoga.

Witness the Tipitaka (with such perfections as the Dhammapada) in the midst of peoples whose science of torture would seem to have sprung from no merely human imagination. The descriptions in the Tipitaka itself of the Buddhist Hells are merely descriptions of the actual tortures inflicted by the Buddhists on their enemies.

The second, that after all is said, I find it work very well. I do not care whether Sq.Rt. -1 is an impossible, an unimaginable thing, or whether de Moivre really invented it, and if so, whether de Moivre was an immortal man, and wore whiskers. It helps me to make certain calculations; and so longas that is so, it is useful, and I stick to it.

Other criticisms of the methods of the Qabalah itself have been made and disposed of in the article on the subject in "The Temple of Solomon the King" (Equinox V) and no further reference need be made to them in this place. It is only necessary to say that the article should be studied most thoroughly, and also the article "A Note on Genesis" in the second number of The Equinox.

With these two weapons, and the Sword of the Spirit, the Practicus, fully armed, may adventure himself in the great battle wherein victory is Truth.

PERDURABO.

EDITORIAL NOTE

THIS dictionary was begun by Allan Bennett (Fra.'. Iehi Aour, now Bhikkhu Ananda Metteya) in the last decade of the nineteenth century since GR:Psi-J.C. It was bequeathed to the present Editor, with many other magical MSS., on I.A.'s departure for Ceylon in 1899.

Fraater Perdurabo used it, and largely added to it, in the course of his Qabalistic workings. With George Cecil Jones (Fra.'. Volo Noscere) he further added to it by making it a complete cross-correspondence to the Book DCCLXXVII.

It was further revised and checked, re-copied by a Jewish scribe, and again checked through, in the year V of the present Era.

The mathematical additions were continued by Fra.'. P. and Fra.'. Lampada Tradam; and the MS. finally copied on a specially constructed typewriter by Gerald Rae Fraser (Fra.'. GR:Psi) who added yet further mathematical data.

This copy has again been checked by Fra.'. P. and Soror.'. N.N. and the

proofs further by three separate scholars.

The method of employing the dictionary has been fully indicated in The Temple of Solomon the King [Equinox V].

None of the editors claim to possess even the smallest degree of scholarship. The method of compilation has been to include all words given in Von Rosenroth's Qabalistic Dictionary, those specially commented on in S.D., I.R.Q., and I.Z.Q., those given in 777, and those found by Fratres I.A. and P. Some of them are found in texts of the Hebrew Scriptures which appeared to those adepts to be of magical importance. Owing to their carelessness, the meaning of some few words has been lost, and cannot now be traced.

ABBREVIATIONS, SIGNS, AND FIGURES

- K.D. L.C.K. p___ = KABBALA DENUDATA cuius Pars Prima continet Locos Communes Kabbalisticos.
- Dec. = Decan.
- S.P.M. = Sphere of the Primum Mobile.
- S.S.F. = Sphere of the Fixed Stars.
- L.T.N. = Lesser Angel governing Triplicity by Night.
- L.T.D. = Lesser Angel governing Triplicity by Day.
- K.Ch.B. = Kether --- Chokmah --- Binah.
- (Ch.) = Chaldee.
- S.D. = Siphra Dtzenioutha.
- I.R.Q. = Idra Rabba Qadisha.
- Tet. = Tetragrammaton.
- L.A. Angel = Lesser Assistant Angel.
- I.Z.Q. = Idra Zuta Qadisha.
- M.T. = Magister Templi.
- HB:Sh = Shemhamphorasch.
- W. = Wands.
- C. = Cups.
- S. = Swords.
- P. = Pentacles.
- K. of S. = Key of Solomon.
- O.P.A.A. = Oriens --- Paimon --- Ariton --- Amaimon

{WEH NOTE: this next set of equates originally had symbols matched against words. It has been left for completeness. Other symbols have been replaced or aproximated to allow ASCII representation.}

Aries	=	Aries.	:	Saturn	=	Saturn.
Taurus	=	Taurus.	:	Sun	=	Sun.
Gemini	=	Gemini.	:	Moon	=	Moon.
Cancer	=	Cancer.	:	Mars	=	Mars.
Leo	=	Leo.	:	Mercury	=	Mercury.
Virgo	=	Virgo.	:	Jupiter	=	Jupiter.
Libra	=	Libra.	:	Venus	=	Venus.
Scorpio	=	Scorpio.	:			
Sagittarius	=	Sagittarius.	:			
Capricorn	=	Capricornus.	:			
Aquarius	=	Aquarius.	:			
Pisces	=	Pisces.	:			

+-----+
| | enclosing a number shows that the number is a perfect square.
+-----+

4.Rt.	before	"	"	"	a squared square.
P#	above	"	"	"	a perfect number.
:					
.-----	about	"	"	"	a factorial. <<See special table following.>>
::					
:.-----	about	"	"	"	a sub-factorial.
R(n)	before	"	"	"	a reciprocal (or 'amicable') number.

{WEH NOTE: / replaces the division symbol = "divided by"}

SUM (1-k) is an abbreviation for "the sum of the first k natural numbers."

TABLE OF FACTORS

ODD NUMBERS FROM 1 TO 3321 (5'S EXCLUDED); SHOWING LOWEST FACTORS, AND PRIMES (P.). "----" INDICATES THAT THE NUMBER IS DIVISIBLE BY 3.

{NOTE: This table was originally published five columns to a page. It is here reproduced in two columns.

Note also that Crowley gives "1" as the first odd number. This is not always used by mathematicians. More significantly, he takes "1" as the first Prime number, and hardly any mathematicians of his time or the present do that. The first prime number is considered to be "2" by mathematicians, with "1" being the multiplicative identity element.

The main structure of this table is that of a compressed factoralization reference, always yielding the lowest factor directly or implicitly. Once that is obtained, any remaining factors may be found after division by the first factor and recursion to the table. Even numbers and numbers divisible by five are omitted in view of the fact that the lowest factor of such numbers is obviously 2 or 5.}

+-----+					
| 1 |	P.	83	P.		
+-----+		87	---		
2	P.	89	P.		
3	P.	91	7		
5	P.	93	---		
7	P.	97	P.		
+-----+		99	---		
| 9 |	3 to the 2nd power	101	P.		
+-----+		103	P.		
11	P.	107	P.		
13	P.	109	P.		
17	P.	111	---		
19	P.	113	P.		
21	---	117	---		
23	P.	119	7		
27	3 to the 3rd power	+-----+			
29	P.	| 121 |	11 to the 2nd power		
31	P.	+-----+			
33	---	123	---		
37	P.	127	P.		
39	---	129	---		

41	P.	131	P.
43	P.	133	7
47	P.	137	P.
+-----+		139	P.
| 49 |	7 to the 2nd power	141	---
+-----+		143	11
51	---	147	---
53	P.	149	P.
57	---	151	P.
59	P.	153	---
61	P.	157	P.
63	---	159	---
67	P.	161	7
69	---	163	P.
71	P.	167	P.
73	P.	+-----+	
77	7	| 169 |	13 to the 2nd power
79	P	+-----+	
+-----+			
| 81 |	3 to the 4th power = 9 to the 2nd power		
+-----+			

171	---	259	7
173	P.	261	---
177	---	263	P.
179	P.	267	---
181	P.	269	P.
183	---	271	P.
187	11	273	---
189	---	277	P.
191	P.	279	---
193	P.	281	P.
197	P.	283	P.
199	P.	287	7
201	---	+-----+	
203	7	| 289 |	17 to the 2nd power
207	---	+-----+	
209	11	291	---
211	P.	293	P.
213	---	297	---
217	7	299	13
219	---	301	7
221	13	303	---
223	P.	307	P.
227	P.	309	---
229	P.	311	P.
231	---	313	P.
233	P.	317	P.
237	---	319	11
239	P.	321	---
241	P.	323	17
243	3 to the 5nd power	327	---
247	13	329	7
249	---	331	P.
251	P.	333	---
253	11	337	P.
257	P.	339	---
		341	11
		343	7

347	P.	433	P.
349	P.	437	19
351	---	439	P.
353	P.	+-----+	
357	---	| 441 |	21 to the 2nd power
359	P.	+-----+	
+-----+		443	P.
| 361 |	19 to the 2nd power	447	---
+-----+		449	P.
363	---	451	11
367	P.	453	---
369	---	457	P.
371	7	459	---
373	P.	461	P.
377	13	463	P.
379	P.	467	P.
381	---	469	7
383	P.	471	---
387	---	473	11
389	P.	477	---
391	17	479	P.
393	---	481	13
397	P.	483	---
399	---	487	P.
401	P.	489	---
403	13	491	P.
407	11	493	17
409	P.	497	7
411	---	499	P.
413	7	501	---
417	---	503	P.
419	P.	507	---
421	P.	509	P.
423	---	511	7
427	7	513	---
429	---	517	11
431	P.	519	---
		521	P.
		523	P.
		527	17

+-----+		623	7
| 529 |	23 to the 2nd power	627	---
+-----+		629	17
531	---	631	P.
533	13	633	---
537	---	637	7
539	7	639	---
541	P.	641	P.
543	---	643	P.
547	P.	647	P.
549	---	649	11
551	19	651	---
553	7	653	P.
557	---	657	---
559	13	659	P.
561	---	661	P.
563	P.	663	---
567	---		

569	P.	667	23
571	P.	669	---
573	---	671	11
577	P.	673	P.
579	---	677	P.
581	7	679	7
583	11	681	---
587	P.	683	P.
589	17	687	---
591	---	689	13
593	P.	691	P.
597	---	693	---
599	P.	697	17
601	P.	699	---
603	---	701	P.
607	P.	703	19
609	---	707	7
611	13	709	P.
613	P.	711	---
617	P.	713	23
619	P.	717	---
621	---		

719	P.	813	---
721	7	817	19
723	---	819	---
727	P.	821	P.
+-----+	3 to the 6th power	823	P.
| 729 |	= 9 to the 3rd power	827	P.
+-----+	= 27 to the 2nd power	829	P.
731	17	831	---
733	P.	833	7
737	11	837	---
739	P.	839	P.
741	---	+-----+	
743	P.	| 841 |	29 to the 2nd power
747	---	+-----+	
749	7	843	---
751	P.	847	7
753	---	849	---
757	P.	851	23
759	---	853	P.
761	P.	857	P.
763	7	859	P.
767	13	861	---
769	P.	863	P.
771	---	867	---
773	P.	869	11
777	---	871	13
779	19	873	---
781	11	877	P.
783	---	879	---
787	P.	881	P.
789	---	883	P.
791	7	887	P.
793	13	889	7
797	P.	891	---
799	17	893	19
801	---	897	---

803	11		899	29
807	---		901	17
809	9		903	---
811	P.		907	P.
909	---		1003	17
911	P.		1007	19
913	11		1009	P.
917	7		1011	---
919	P.		1013	P.
921	---		1017	---
923	13		1019	P.
927	---		1021	P.
929	P.		1023	---
931	7		1027	13
933	---		1029	---
937	P.		1031	P.
939	---		1033	P.
941	P.		1037	17
943	23		1039	P.
947	P.		1041	---
949	13		1043	7
951	---		1047	---
953	P.		1049	P.
957	---		1051	P.
959	7		1053	---
+-----+				
| 961 |	31 to the 2nd power		1057	7
+-----+				
963	---		1059	---
967	P.		1061	P.
969	---		1063	P.
971	P.		1067	11
973	7		1069	P.
977	P.		1071	---
979	11		1073	29
981	---		1077	---
983	P.		1079	13
987	---		1081	23
989	23		1083	---
991	P.		1087	P.
993	---		+-----+	
997	P.		| 1089 |	33 to the 2nd power
999	---		+-----+	
1001	7		1091	P.
			1093	P.
			1097	P.
1099	7		1193	P.
1101	---		1197	---
1103	P.		1199	11
1107	---		1201	P.
1109	P.		1203	---
1111	11		1207	17
1113	---		1209	---
1117	P.		1211	7
1119	---		1213	P.
1121	19		1217	P.
1123	P.		1219	23
1127	7		1221	---
1129	P.		1223	P.

1131	---	1227	---
1133	11	1229	P.
1137	---	1231	P.
1139	17	1233	---
1141	7	1237	P.
1143	---	1239	---
1147	31	1241	17
1149	---	1243	11
1151	P.	1247	29
1153	P.	1249	P.
1157	13	1251	---
1159	19	1253	7
1161	---	1257	---
1163	P.	1259	P.
1167	---	1261	13
1169	7	1263	---
1171	P.	1267	7
1173	---	1269	---
1177	11	1271	31
1179	---	1273	19
1181	P.	1277	P.
1183	7	1279	P.
1187	P.	1281	---
1189	29	1283	P.
1191	---	1287	---

1289	P.	1383	---
1291	P.	1387	19
1293	---	1389	---
1297	P.	1391	13
1299	---	1393	7
1301	P.	1397	11
1303	P.	1399	P.
1307	P.	1401	---
1309	7	1403	23
1311	---	1407	---
1313	13	1409	P.
1317	---	1411	17
1319	P.	1413	---
1321	P.	1417	13
1323	---	1419	---
1327	P.	1421	7
1329	---	1423	P.
1331	11	1427	P.
1333	31	1429	P.
1337	7	1431	---
1339	13	1433	P.
1341	---	1437	---
1343	17	1439	P.
1347	---	1441	11
1349	19	1443	---
1351	7	1447	P.
1353	---	1449	---
1357	23	1451	P.
1359	---	1453	P.
1361	P.	1457	31
1363	29	1459	P.
1367	P.	1461	---

+-----+
|1369 | 37 to the 2nd power 1463 7
1467 ---

+-----+		1469	13
1371	---	1471	P.
1373	P.	1473	---
1377	---	1477	7
1379	7		
1381	P.		

1479	---	1573	11
1481	P.	1577	19
1483	P.	1579	P.
1487	P.	1581	---
1489	P.	1583	P.
1491	---	1587	---
1493	P.	1589	7
1497	---	1591	37
1499	P.	1593	---
1501	19	1597	P.
1503	---	1599	---
1507	11	1601	P.
1509	---	1603	7
1511	P.	1607	P.
1513	17	1609	P.
1517	37	1611	---
1519	7	1613	P.

+-----+		1617	---
|1521 |	--- 39 to the 2nd power	1619	P.
+-----+		1621	P.
1523	P.	1623	---
1527	---	1627	P.
1529	11	1629	---
1531	P.	1631	7
1533	---	1633	23
1537	29	1637	P.
1539	---	1639	11
1541	23	1641	---
1543	P.	1643	31
1547	7	1647	---
1549	P.	1649	17
1551	---	1651	13
1553	P.	1653	---
1557	---	1657	P.
1559	P.	1659	---
1561	7	1661	11
1563	---	1663	P.
1567	P.	1667	P.
1569	---		
1571	P.		

1669	P.	1763	41
1671	---	1767	---
1673	7	1769	29
1677	---	1771	7
1679	23	1773	---

+-----+		1777	P.
|1681 |	--- 41 to the 2nd power	1779	---
+-----+		1781	13
1683	---	1783	P.
1687	7	1787	P.
1689	---	1789	P.

1691	19	1791	---
1693	P.	1793	11
1697	P.	1797	---
1699	P.	1799	7
1701	---	1801	P.
1703	13	1803	---
1707	---	1807	13
1709	P.	1809	---
1711	29	1811	P.
1713	---	1813	7
1717	17	1817	23
1719	---	1819	17
1721	P.	1821	---
1723	P.	1823	P.
1727	11	1827	---
1729	7	1829	31
1731	---	1831	P.
1733	P.	1833	---
1737	---	1837	11
1739	37	1839	---
1741	P.	1841	7
1743	---	1843	19
1747	P.	1847	P.
1749	---	+-----+	
1751	17	|1849 |	43 to the 2nd power
1753	P.	+-----+	
1757	7	1851	---
1759	P.	1853	17
1761	---	1857	---
1859	11	1953	---
1861	P.	1957	19
1863	---	1959	---
1867	P.	1961	37
1869	---	1963	13
1871	P.	1967	7
1873	P.	1969	11
1877	P.	1971	---
1879	P.	1973	P.
1881	---	1977	---
1883	7	1979	P.
1887	---	1981	7
1889	P.	1983	---
1891	31	1987	P.
1893	---	1989	---
1897	7	1991	11
1899	---	1993	P.
1901	P.	1997	P.
1903	11	1999	P.
1907	P.	2001	---
1909	23	2003	P.
1911	---	2007	---
1913	P.	2009	7
1917	---	2011	P.
1919	19	2013	---
1921	17	2017	P.
1923	---	2019	---
1927	41	2021	43
1929	---	2023	7
1931	P.	2027	P.
1933	P.	2029	P.

1937	13	2031	---
1939	7	2033	19
1941	---	2037	---
1943	29	2039	P.
1947	---	2041	13
1949	P.	2043	---
1951	P.	2047	23
2049	---	2143	P.
2051	7	2147	19
2053	P.	2149	7
2057	11	2151	---
2059	29	2153	P.
2061	---	2157	---
2063	P.	2159	17
2067	---	2161	P.
2069	P.	2163	---
2071	19	2167	11
2073	---	2169	---
2077	31	2171	13
2079	---	2173	41
2081	P.	2177	7
2083	P.	2179	P.
2087	P.	2181	---
2089	P.	2183	37
2091	---	2187	3 to the 7th power
2093	7	2189	11
2097	---	9191	7
2099	P.	2193	---
2101	11	2197	13
2103	---	2199	---
2107	7	2201	31
2109	---	2203	P.
2111	P.	2207	P.
2113	P.	+-----+	
2117	29	|2209|	47 to the 2nd power
2119	13	+-----+	
2121	---	2211	---
2123	11	2213	P.
2127	---	2217	---
2129	P.	2219	7
2131	P.	2221	P.
2133	---	2223	---
2137	P.	2227	17
2139	---	2229	---
2141	P.	2231	23
		2233	11
		2237	P.
2239	P.	2333	P.
2241	---	2337	---
2243	P.	2339	P.
2247	---	2341	P.
2249	13	2343	---
2251	P.	2347	P.
2253	---	2349	---
2257	37	2351	P.
2259	---	2353	13

2261	7	2357	P.
2263	31	2359	7
2267	P.	2361	---
2269	P.	2363	17
2271	---	2367	---
2273	P.	2369	23
2277	---	2371	P.
2279	43	2373	---
2281	P.	2377	P.
2283	---	2379	---
2287	P.	2381	P.
2289	---	2383	P.
2291	29	2387	7
2293	P.	2389	P.
2297	P.	2391	---
2299	11	2393	P.
2301	---	2397	---
2303	7	2399	P.
2307	---	+-----+	
2309	P.	|2401|	7 to the 4th power
2311	P.	+-----+	= 49 to the 2nd power
2313	---	2403	---
2317	7	2407	29
2319	---	2409	---
2321	11	2411	P.
2323	23	2413	19
2327	13	2417	P.
2329	17	2419	41
2331	---	2421	---
		2423	P.
		2427	---
2429	7	2523	---
2431	11	2527	7
2433	---	2529	---
2437	P.	2531	P.
2439	---	2533	17
2441	P.	2537	43
2443	7	2539	P.
2447	P.	2541	---
2449	31	2543	P.
2451	---	2547	---
2453	11	2549	P.
2457	---	2551	P.
2459	P.	2553	---
2461	23	2557	P.
2463	---	2559	---
2467	P.	2561	13
2469	---	2563	11
2471	7	2567	17
2473	P.	2569	7
2477	P.	2571	---
2479	37	2573	31
2481	---	2577	---
2483	13	2579	P.
2487	---	2581	29
2489	19	2583	---
2491	47	2587	13
2493	---	2589	---
2497	11	2591	P.

2499	---	2593	P.
2501	41	2597	7
2503	P.	2599	23
2507	23	+-----+	
2509	13	|2601|	--- 51 to the 2nd power
2511	---	+-----+	
2513	7	2603	19
2517	---	2607	---
2519	11	2609	P.
2521	P.	2611	7
		2613	---
		2617	P.

2619	---	2713	P.
2621	P.	2717	11
2623	43	2719	P.
2627	37	2721	---
2629	11	2723	7
2631	---	2727	---
2633	P.	2729	P.
2637	---	2731	P.
2639	7	2733	---
2641	19	2737	7
2643	---	2739	---
2647	P.	2741	P.
2649	---	2743	13
2651	11	2747	41
2653	7	2749	P.
2657	P.	2751	---
2659	P.	2753	P.
2661	---	2757	---
2663	P.	2759	31
2667	---	2761	11
2669	17	2763	---
2671	P.	2767	P.
2673	---	2769	---
2677	P.	2771	17
2679	---	2773	47
2681	7	2777	P.
2683	P.	2779	7
2687	P.	2781	---
2689	P.	2783	11
2691	---	2787	---
2693	P.	2789	P.
2697	---	2791	P.
2699	P.	2793	---
2701	37	2797	P.
2703	---	2799	---
2707	P.	2801	P.
2709	---	2803	P.
2711	P.	2807	7

+-----+			
|2809|	---53 to the 2nd power	2903	P.
+-----+		2907	---
2811	---	2909	P.
2813	29	2911	41
2817	---	2913	---

2819	P.	2917	P.
2821	7	2919	---
2823	---	2921	23
2827	11	2923	37
2829	---	2927	P.
2831	19	2929	29
2833	P.	2931	---
2837	P.	2933	7
2839	17	2937	---
2841	---	2939	P.
2843	P.	2941	17
2847	---	2943	---
2849	7	2947	7
2851	P.	2949	---
2853	---	2951	13
2857	P.	2953	P.
2859	---	2957	P.
2861	P.	2959	11
2863	7	2961	---
2867	47	2963	P.
2869	19	2967	---
2871	---	2969	P.
2873	13	2971	P.
2877	---	2973	---
2879	P.	2977	13
2881	43	2979	---
2883	---	2981	11
2887	P.	2983	19
2889	---	2987	29
2891	7	2989	7
2893	11	2991	---
2897	P.	2993	41
2899	13	2997	---
2901	---		

2999	P.	3093	---
3001	P.	3097	19
3003	---	3099	---
3007	31	3101	7
3009	---	3103	29
3011	P.	3107	13
3013	23	3109	P.
3017	7	3111	---
3019	P.	3113	11
3021	---	3117	---
3023	P.	3119	P.
3027	---	3121	P.
3029	13	3123	---
3031	7	3127	53
3033	---	3129	---
3037	P.	3131	31
3039	---	3133	13
3041	P.	3137	P.
3043	17	3139	43
3047	11	3141	---
3049	P.	3143	7
3051	---	3147	---
3053	43	3149	47
3057	---	3151	23

3059	7	3153	---
3061	P.	3157	7
3063	---	3159	---
3067	P.	3161	29
3069	---	3163	P.
3071	37	3167	P.
3073	7	3169	P.
3077	17	3171	---
3079	P.	3173	19
3081	---	3177	---
3083	P.	3179	11
3087	---	3181	P.
3089	P.	3183	---
3091	11	3187	P.

3189	---
3191	P.
3193	31
3197	23
3199	7
3201	---
3203	P.
3207	---
3209	P.
3211	13
3213	---
3217	P.
3219	---
3221	P.
3223	11
3227	7
3229	P.
3231	---
3233	53
3237	---
3239	41
3241	7
3243	---
3247	17

+-----+			
|3249 |	---57 to the 2nd power	3283	7
+-----+		3287	19
3251	P.	3289	11
3253	P.	3291	---
3257	P.	3293	37
3259	P.	3297	---
3261	---	3299	P.
3263	13	3301	P.
3267	---	3303	---
3269	7	3307	P.
3271	P.	3309	---
3273	---	3311	7
3277	29	3313	P.
3279	---	3317	31
3281	17	3319	P.
		3321	P.

"The first dozen factorials, and sub-factorials; and the ratios they bear to one another; note that"

:n

$$e = \frac{1}{.2718281828...}$$

N	N	:: N	: N / :: N	::: N / : N
1	1	0	Infinity	0.000000
2	2	1	2.000000	0.500000
3	6	2	3.000000	0.333333
4	24	9	2.666666	0.375000
5	120	44	2.727272	0.366666
6	720	265	2.716981	0.368055
7	5040	1854	2.718446	0.367857
8	40320	14833	2.718262	0.367881
9	362880	133496	2.718283	0.367879
10	3628800	1334961	2.718281	0.367879
11	39916800	14684570	2.718281	0.367879
12	479001600	176214841	2.718281	0.367879

Factorial n, or :n, is the continued product of all the whole numbers from 1 to n inclusive and is the number of ways in which n different things can be arranged.

Sub-factorial n, or ::n, is the nearest whole number to :n / e, and is the number of ways in which a row of n elements may be so deranged, that no element may have its original position.

Thus:
$$:n = 1 \times 2 \times 3 \times \dots \times n,$$

and
$$::n = \frac{1 \times 2 \times 3 \times \dots \times n}{2.71828188\dots} + \text{or} - h,$$

where h is the smaller decimal fraction less than unity by which the fraction $\frac{1 \times 2 \times 3 \times \dots \times n}{2.71828188\dots}$ differs from a whole number, and is to be added or subtracted as the case may be. --- The most useful expression for

::n is:

$$::n = :n - \frac{n}{1} + \frac{n(n-1)}{1 \times 2} - \frac{n(n-1)(n-2)}{1 \times 2 \times 3} + \text{etc.}$$

to (n + 1) terms.

$$e = 1 + \frac{1}{:1} - \frac{1}{:2} + \frac{1}{:3} - \dots \text{ to Infinity}$$

$$= 2.71828188\dots$$

{xv}

{WEH NOTE: was
 Figures of the letters

Names of the letters	Now is Hebrew sub- stitution code}	Value of the letters	English equivalents of the letters
(M) Aleph	HB:A	1	A
(D) Beth	HB:B	2	B
(D) Gimel	HB:G	3	G
(D) Daleth	HB:D	4	D
(S) Heh	HB:H	5	H (E)
(S) Vau	HB:V	6	V (U)
(S) Zayin	HB:Z	7	Z
(S) Kheth (Cheth)	HB:Ch	8	Ch
(S) Teth	HB:T	9	T
(S) Yodh	HB:Y	10	Y (I or J)
(D) Kaph	HB:K HB:K	20 500	K
(S) Lamed	HB:L	30	L
(M) Mem	HB:M HB:M	40 600	M
(S) Nun	HB:N HB:N	50 700	N
(S) Samekh	HB:S	60	S
(S) Ayin	HB:a'a	70	O (A'a or Ng)
(D) Peh	HB:P HB:P	80 800	P
(S) Tzaddi	HB:Tz HB:Tz	90 900	Tz
(S) Qoph	HB:Q	100	Q
(D) Resh	HB:R	200	R
(M) Shin	HB:Sh	300	S Sh
(D) Tau	HB:Th	400	T Th

When written large, the Value of a Hebrew letter is increased to one thousand times its ordinary value. A large Aleph is counted 1000: a large Beth, 2000: and so on.

Note that A, I, O, U, H, are really consonants, mere bases for vowels. These vowels are not here given, as they have no importance in Gematria. <<WEH NOTE: There is a limited use in Gematria for the vowel points. All dots are counted as 10 and all linears, whether vertical or horizontal, are counted as six. On this method see the collections at Oxford: HUNT. 41.>>

M, D, and S before the names of the letters shews their division into Mothers, Double and Single letters, referred respectively to active Elements, Air, Water, Fire, Planets, and Signs. But HB:Sh and HB:Th also serve to signify the Elements of Spirit and of Earth. See Liber 777. {xvi}

{WEH NOTE: In the following, the original is divided into two columns per page. For considerations of space and monitor display, this format has been changed to one column.

Calculation and linked Hebrew spelling errors in the original are left in place and identified to the right in the same format as this note, sometimes with "WEH:" and sometimes simply in curly brackets. All text within curly brackets for the remainder of this transcript is added, not part of the original. Additional cross-reference notes in this format follow the last original entry for each number in cases of error in original on another entry. "Liber 777" references have been checked and errors noted in the same fashion.

Some curiosity will undoubtedly be evoked by the many Latin meanings of Hebrew words given below. Most of these are directly from the glossary in "Kabbalah Denudata", but others are euphemisms for sexual terms. "Kabbalah Denudata" is available on microfilm, but no translation of the Latin or checking of the entries from that source or "Kabbalah Unveiled" by Mathers has been attempted yet.

An extensive study of these entries will be included in the Gematria project now in process of compilation by Bill Heidrick. This project is expected to ultimately extend to several times the number of entries here, including notes of source, discussions of differences between Crowley's

approach and that of traditional Qabalah and into new areas.

Note that in the 1st edition, the following pages of Sepher Sephiroth are printed and numbered on one side only. In the Weiser edition, the pages are printed on both sides.

In this ASCII version, finals and medials are not distinguished by symbols. All instances of final letters are noted in the associated text. Hebrew words are not prefaced by "HB:" unless circumstances require it. [AA NOTE: some perhaps all of the "WEH" notes are left in this edition, as they may have important Qabalistic value.]}

:1. :: 2. P#
.-- :.-- The Mystic number Pi Sq.Rt. 1
of Kether. S. P. M.

:2. ::3. Pi 2
.-- :.-- S. S. F.
[Abbreviation for 422, A:A:
ARYK ANPYN, q.v.]

SUM (1-2). Saturn. The Mystic Pi 3
Number of Chokmah
Father AB
To come, go BA

The Number of Abra-Melin Sq.Rt. 4
Princes. Jupiter.
2 to the 2nd power
Father ABA
Hollow; a vein BB
Proud GA

Mars Pi 5
Mist, vapour AD
Back BG

:3. P#
SUM (1-3). .-- Sun. The Mystic 6
Number of Binah
To gather, collect GBA
Gog, the giant whose partner is GG
Magog
A bear DB
A window HA

Venus Pi 7
Lost, ruined ABD
A name of GOD attributed to AHA
Venus. Initials of Adonai
ha-Aretz
Desire; either, or AV
Gad, a Tribe of Israel; good GD
fortune
Was weary DAB
Riches, power DBA
Fish DG

2 to the 3rd power. The Number of 3rd Rt. 8
Abra-Melin Sub-Princes, and of the
Servitors of Oriens. Mercury
To will, intend ABH

Desired, beloved	AHB	
	AVA	
Then	AZ	
The entrance, threshold	BAH	
To be anxious, grieve	DAG	
Love; beloved, breast; pleasures of love	DD	
Nqn. Zauir Anpin 478 q.v.	ZA	
::4.		
:-- 3 to the 2nd power .	Sq.Rt. 9	
Saturn. Moon		
Ventriloquus: the special 'fire' of black magic, whence Obi, Obeah. Cf. 11 and 207	AVB	
He kindled	AZA	
Brother	ACH	
A garment	BGD	
Became powerful, grew high	GAH	
Middle	GV	
Splendour; cf. 15	HD	
SUM (1-4). The Mystic Number of Chesed. Elementorum Sphaera. The Number of Abra-Melin Servitors of Amaimon and Ariton		10
Enchanter	AT	
[Vide K.D. L.C.K. p. 185]	BGH	
Elevated, exalted, high	GBH	
Flew, soared	DAH	
Two	DV	
Window	HH	
A wolf	ZAB	
A hidden place; bosom	ChB	
		Pi 11
Ahah	AHH	
Firebrand, volcanic fire: the Special 'fire' or 'light' of the Sacred Magic of Light, Life, and Love; hence "Odic Force" &c. Cf. 9 and 207	AVD	
Where	AY	
When	BBVA	
To tear, cut, attack	GDD	
Gold (Ch.)	DHB	
Proud, haughty	ZD	
To conceal	ChBA	
A circularity of form or motion; a feast	ChG	
		12
He longed for, missed	AVH	
He departed, went forth	AZD	
A little book, pamphlet, letter; tools	GT	
To multiply	DGH	
A city of Edom	HBH	
HE. [HB:H is referred to Mater, HB:V to Pater, HB:A to Corona]	HVA	
Vau; hook, nail, pin	VV	

This, that	ZH	
To penetrate, be sharp; (Ch.) one	ChD	
		Pi 13
A small bundle, bunch	AGDH	
Beloved; Love	AHBH	
Unity	AChD	
Hated	AYB	
Emptiness	BHV	
Raised up	GHH	
Chokmah, 42-fold Name in Yetzirah. (See 777)	GY	
Anxiety	DAGH	
A fisher	DVG	
Thunder; to meditate; he remembers	HGH	
A city of Edom	HDD	
Here; this	ZV	
A locust	ChGB	
He shall come	YBA	
		14
Rhamnus; a thorn, spine	ATD	
Rising ground; Earth of Geburah. (See 777)	GYA	
Sacrifice v. s. (Ch.). (?)	DBCh	
Love, beloved: David	DVD	
Give, give! [Vide no. 17, YHB}	HB HB	
To grind, direct, stretch out	HDH	
Gold	ZHB	
Hand	YD	
SUM (1 - 5). SUM (1 - (3x3)) / 3. The Mystic Number of Geburah. The Number of Abra-Melin Servitors of Asmodee and Magot, and of Paimon		15
Angel of 3rd Dec. Sagittarius	ABVHA	
The month of Exodus and Passover	ABYB	
Steam, vapour	AYD	
Pride; a carrying out; exaltation	GAVH	
Splendour, the Eighth Sephira	HVD	
Overflowing, abounding	ZVB	
He who impels; to force	ZCh	
To hide	ChBH	
The Monogram of the Eternal	YH	
The Number of Abra-Melin Sq.Rt. 4th Rt. Servitors of Asmodee		16
Hyssopus	AZVB	
He seized, cleaved to	AChZ	
Elevated, exalted, high	GBVH	
(Verb. subst.) Injury, war, lust; fell	HVH	
She	HYA	
Alas! --- Woe	VY	
Like, equal to	ZVG	

Pi 17

Nuts	AGVZ
Ah! --- Alas!	AVY
Capricornus	GDY
Nerve, sinew. [Gen. xxxii. 25 & 32]	GYD
Narrative, subtle discourse	HGDH
K.D. L.C.K. p. 267	HHVA
To dream, rave	HZH
A fly	ZBVB
Sacrificed	ZBCh
To seethe, boil	ZVD
To brighten, make joyful	ChDH
A circle, orbit	ChVG
Good	TVB
To give, place	YHB

18

My favourite, my beloved	AHBY
Hatred	AYBH
The antique Serpent	ChTA
Living	ChY
Notariqon of Yehi Aur, etc.	YAVA

Pi 19

Angel L.T.D. of Sagittarius	AHVZ
An enemy	AVYB
Job	AYVB
Was black	DYH
Chavvah; to manifest, shew forth; Eve	ChVH

20

The Number of Abra-Melin Servitors of Amaimon	
Fraternity	AChVH
Black liquid	DYV
It was	HYH
The breast; a vision; a prophet to gaze	ChZH
Jobab, an Edomite King	YVBB
The hand	YVD

21

SUM (1 - 6). The Mystic Number of Tiphareth	
Existence, Being, the Kether- name of GOD	AHYH
But, yet, certainly	AK
Deep meditation	HGYG
Ah! --- Alas!	HVY
Purity, innocence	ZChV
Yide Sepher Yetzirah	YHV

22

The Number of Abra-Melin Servitors of Arition	
With his hand; Night Demon of 1st Dec. Cancer	BYDV
By Yodh	BYVD
Hearer in secret; Angel of 8 W.	HAAYH
The state of puberty	ZVVG
A magical vision (Ch.)	ChZVA

Wheat	ChTH	
Good	TVBH	
Notariqon of "Tet. Elohim Tet. Achad."	YAYA	
Unity	YChD	
		Pi 23
Parted, removed, separated	ZChCh	
Joy	ChDVH	
A thread	ChVT	
Life	ChYH	
		24
:4. The Number of the 'Elders' .-- in the Apocalypse		
He whom I love	AHVBVY	
He who loves me	AVHBY	
A Mercurial GOD. His essence is HB:AZ , 8	AZBVGH	
Substance; a body	GVYH	
A pauper	DK	
Angel of 2 C.	HBBYH	
Abundance	ZYZ	
A water-pot, a large earthenware vessel	KD	
		25
5 to the 2nd power	Sq.Rt.	
To break	DKA	
The Beast	ChYVA	
Jehewid, God of Geburah of Binah<<WEH NOTE: sic. s.b. Briah>>	YHVD	
Let there be	YHY	
Will be separated	YZCh	
Thus	KH	
		26
The Numbers of the Sephiroth of the Middle Pillar, 1 + 6 + 9 + 10 [Vide K.D. L.C.K. p. 273]	HVYH	
Seeing, looking at	ChVZH	
Sight, vision	ChZVH	
TETRAGRAMATON, "Jehovah," the Unutterable Name, the Lost Word	YHVH	
Kebad, husband of the impure Lilith. [K.D. L.C.K. 464]	KBD	
		27
3 to the 3rd power	3rd Rt	
Wept, mourned	BKH	
Purity	ZK	
A parable, enigma, riddle	ChYDH	
		P#
SUM (1 - 7). The Mystic Number of Netzach		28
Clay	TYT	
Union, unity	YChVD	
Power	KCh	
		Pi 29
Is broken. [Ps. x. 10]	DKH	
To break down, overturn	HDK	

30

A party to an action at law;
defendant, plaintiff. [Note
HB:L = 30 = Libra = 'Justice']
Judah
It will be

ChYYB
YHVDH
YHYH

Pi 31

How?
GOD of Chesed and of Kether
of Briah
To go
A beating, striking, collision
And there was. [Vide S.D.I.
par. 31]
K. of S. Fig. 31
Not

AYK
AL
HVK
HKAH
VYHY
YYAY
LA

5th .Rt. 32

2 to the 5th power .
The Number of Abramelin
Servitors 25 of Astarot
Coalescence of AHYH and
YHVH Macroprosopus and
Microprosopus. This is
symbolized by the Hexagram.
Suppose the 3 HB:H's conceal
the 3 Mothers HB:A, HB:M &
HB:Sh and we get 358 q.v.
Lord
Angel of 5 W.
Copula Maritalis
Was pure
Zig-zag, fork-lightning
Unity K.D. L.C.K. p. 432
Glory
Mind, heart

5th .Rt. 32
AHYHVH
BL
VHVYH
ZYVVG
ZKH
ChZYZ
YChYD
KBVD
LB

33

Sorrow; wept, mourned
Day Demon of 1st Dec. Aries
To destroy (Ch.); (?) a King
of Edom
Spring, fountain

ABL
BAL
BLA
GL

34

SUM (1 - (4 x 4)) / 4. Jupiter
"GOD the Father," divine
name attributed to Jupiter
To ransom, avenge, pollute
To reveal
A pauper
A common person; uneducated,
ignorant
Angel of 1 C.

AL AB
GAL
GLA
DL
HDYVT
ChHVYH

35

Agla, a name of God;
notariqon of Ateh Gibor
le-Olahm Adonai
Boundary, limit
He will go

AGLA
GBL
YHK

6 to the 2nd power = SUM (1 - 8). Sq.Rt. 36
Sun. The Mystic Number of Hod
Tabernaculum AHL
How? (Vide Lamentations) AYKH
Duke of Geburah in Edom; ALH
to curse; name of GOD
attributed to Mercury
To remove, cast away HLA
Confession VYDVY
Leah LAH
Perhaps, possibly; would that! LV

Pi 37

Angel of 8 P. AKAYH
GOD (Ch.) ALHA
Behold! ALV
Perished, grew old BLH
To grow great GDL
Banner DGL
Tenuity, breath, vanity; in vain; HBL
Abel. [I.Z.Q., "The Supernal
Breathers."]
Night Demon of 2nd Dec. Sagittarius VAL
Profession ZL
Jechidah, the Atma of Hindu YChYDH
philosophy
Flame LHB
(?) Devotion of force LZ

38

Night Demon of 2nd Dec. Cancer AVAL
He departed AZL
Ghazi, servant of Elisha YChZY
A City in the Mountains of GLH
Judah
Innocent ZKAY
The palate ChYK
To make a hole, hollow; to ChL
violate
Green LCh

39

To abide, dwell ZBL
Dew TL
The Eternal is One YHVH AChD
Angel of 3 P. YChVYH
Metathesis of YHVH KVZV
He cursed LT

40

Bildad BLDD
Liberator; title of Jesod GVAL
To cut off GZL
A rope; ruin; to bind ChBL
Milk ChLB
The Hand of the Eternal YD YHVH
To me, to mine LY

Pi 41

Fecundity AChLB
Ram; force; hence = a hero AYL

Night Demon of 1st Dec. Virgo	ALVD	
My GOD	ALY	
Mother	AM	
To fail, cease	BTL	
Divine Majesty	GAVAL	
Terminus	GBVL	
To burn	GChL	
Terror	HVL	
To go round in a circle	ChGL	
[Vide Ps. cxviii. & I.R.Q. 778]	YH YHVH	
The Number of the letters of a great name of GOD terrible and strong, and of the Assessors of the Dead		42
Angel of	AYAL	
Eloah, a name of GOD	ALVH	
The Supernal Mother, unfertilized; see 52	AMA	
Terror, calamity	BLHH	
Loss, destruction	BLY	
To cease	ChDL	
The World, Earth of Malkuth	ChLD	
My glory	KBVDY	
	Pi	43
Great	GDVL	
To rejoice	GYL	
Challah; to make faint. [Vide K.D. L.C.K. p. 346] [Vide K.D. L.C.K, p. 151; see no. 340]	ChLH	
Hazel, almond	LBYA	
	LVZ	
: :5. : .-- 220 / 5		44
Drops	AGLY	
A pool, pond; sorrow	AGM	
Captive, captivity	GVLH	
Angel ruling Gemini	GYAL	
Aquarius	DLY	
Blood	DM	
Sand: also horror. See Scorpion Pantacle in K. of S. and 10th Aethyr	ChVL	
A ram; Aries	TLH	
Tet. in ? World. [Vide K.D. L.C.K. p. 251]	YVD HA VV HA	
Flame	LHT	
SUM (1 - 9). The Mystic Number of Jesod		45
Intelligence of Saturn	AGYAL	
Adam	ADM	
The Fool	AMD	
Redemption, liberation	GAVLH	
To grow warm	HM	
Heaven of Tiphareth	ZBVL	
Hesitated. [Vide no. 405]	ZChL	
Spirit of Saturn	ZZAL	
She who ruins	ChBLH	

Tet. in Yetzirah YVD HA VAV HA
Greatly, strongly MAD
Yetzirah's 'Secret Nature' MH
[Vide I.R.Q. xxxiv.]

46

A name of GOD ALHY
A female slave; cubitus AMH
Tin, the metal of Jupiter BDYL
A dividing, sundering, HBDLH
separation
Angel of 7 S. HHHAL
A ruiner ChVBL
Angel ruling Taurus TVAL
Levi, Levite LVY

Pi 47

Foolish, silly. (Stultus) AVYL
A weeping BKYYH
Cloud; high place; waves; BMH
fortress
Angel ruling Virgo YVAL
To clutch, hold ChLT

48

Mercy GDVLH
Angel of 2 W. VHVAL
A woman [vide K.D. L.C.K. ChYL
p. 320]; strength; an army
To grow warm; heat, fire; black; ChM
Ham, the son of Noah
Jubilee YVBL
A star, planet; Sphere of Mercury KVKB
[Vide Ps. xciii, & Prov. viii. 22] MAZ

Sq.Rt. 49

The Number of Abra-Melin Sq.Rt. 49
Servitors of Beelzebub.
7 to the 2nd power. Venus
The Living GOD LA ChY
Qliphoth of Geburah GVLChB
Resembled; meditated; DMH
silent
Intelligence of Venus HGYAL
Drooping, being sick ChVLH
Strength ChYLA
Heat, fury (Ch.) ChMA
A bringing forth, birth, nativity LYDH
A measuring, measure MDH
Solve. Vide no. 103] MVG
The Rod of Aaron MT

50

Red earth, the soil; Earth of ADMH
Chesed
Closed, shut up ATM
Angel of 9 P. ALDYH
Jonah's Whale DG GDVL
To ferment HMH
Pains, sorrows ChBLY
Unclean, impure TMA
58th HB:Sh YYL

2nd HB:Sh YLY
The sea YM
All, every KL
To thee LK
What? --- Which? MY

51

Edom ADVM
Terrible; Day Demon of 2nd
Dec. Scorpio AYM
Ate; devoured AKL
Pain AN
Tumultuously (vide no. 451);
to harass, perturb HVM
Angel of 8 S. [Vide K. of S.,
fig. 52] YHHAL
Failure NA

52

Father and Mother ABA VAMA
Supernal Mother AYMA
Elihu - Eli Hua, "He is my
GOD," who is the Holy
Guardian Angel of Job in
the Alegory

[Vide K.D. L.C.K. p. 134]

ANA
A mare; brute animal, beast BHMH
Day Demon of 2nd Dec. Sagittarius BYM
From all, among all BKL
The Son: Assiah's "Secret
Nature" BN
Meditation, imagination, sin ZMH
A desirable one; to desire ChMD
A husband's brother YBM
Angel of Kether of Binah,
<<WEH NOTE: sic, s.b. Briah.>>
and of Jesod of Binah
<<WEH NOTE: sic, s.b. Briah.>>
Tet. in Assiah YVD HH VV HH
A dog KLB
Angel of 4 C., and of 10 P. LAVYH

Pi 53

The Number of Abra-Melin Servitors
of Astarot and Asmodee
The stone that slew Goliath;
a stone, rock ABN
Elihu. (Vide 52) ALYHVA
The garden GN
Angel of 9 P. HZYAL
To defend, hide; a wall; the
sun; fury ChMH
The spleen TChVL
A lover MAHBH

54

A basin, bowl, vessel. AGN
[Ex. xxiv. 6]
Rest DMY
A Tribe of Israel; to judge, rule.
[Vide K.D. L.C.K. p.37] DN
Pertaining to summer ChVM

My flame; enchantments	LHTY	
A bed; stick, rod	MTH	
To remove	ND	
SUM (1 - 10). The Mystic Number of Malkuth		55
Thief; stole	GNB	
Robbery, pillage	GZYLH	
Silence. [For name of Angels, see Sohar Sch. V. Cap. 18]	DVMH	
A footstool	HDVM	
To swell, heave. [Vide no. 51]	HYM	
To walk	HLK	
Knuckle; member, limb	ChVLYA	
The bride	KLH	
Noon; midday	NGB	
Ornament	NH	
		56
Dread, terror	AYMH	
He suffered	ANH	
Angel of 4 C.	HYYAL	
Day	YVM	
Beautiful	NAH	
		57
Rim	ABDN	
Consuming	AVKL	
Wealth, an age, Time; Night Demon of 1st Dec. Scorpio	AVN	
Formidable, terrible	AYVM	
We	ANV	
A breaking down, subversion, destruction	BYTVL	
Built	BNH	
Pisces. [Fish (pl.); vide 7]	DGYM	
Angel of 8 C.	VVLYH	
Angel of 5 C.	LVVYH	
Altar	MZBCh	
The laying-by, making secret	MChBVA	
		58
[Vide no. 499]	AHBYM	
[Vide K.D. L.C.K. p. 69]	AZN	
An ear		
Night Demon of 1st Dec. Sagittarius	DAGN	
My strength, power, might	ChYLY	
Love, kindness, grace; notariqon of Chokmah Nesthrah, the Secret Wisdom	ChN	
Ruler of Water	TLYHD	
Angel of 6 S.	YYZAL	
Angel of 3 P.	LHChYH	
[Vide K.D. L.C.K. p. 69]	NCh	
	Pi	59
Brethren. [Referred to Lilith & Samael --- K.D. L.C.K. p. 54]	AChYM	
Heathen	GVYM	
A wall	ChVMH	

Menstruata	NDH	
		60
Tried by fire; a watch-tower	BChN	
Excellence, sublimity, glory, pride	GAVN	
Constitution, tradition	HLKH	
To behold	HNH	
A basket	TNA	
Angel of 8 C.	YLHYH	
Vision	MChZH	
The Southern district	NGBH	
		Pi 61
Master, Lord, Adon	ADVN	
The Negative, non-existent; not	AYN	
Towards, to thee	ALYK	
I, myself	ANY	
The belly	BTN	
Angel of 10 S.	DMBYH	
Wealth	HVN	
Angel of 6 C.	YYAL	
Habitaculum	NVH	
		62
Healing	ASA	
Angel of 2nd Dec. Aries	BHMY	
The sons	BNY	
To commit; healing	ZNH	
		63
Abaddon, The Hell of Chesed	ABDVN	
Dregs, roll; faeces (globular); dung	GLL	
Fed	ZVN	
The nose	ChVTM	
Fervour	ChYMH	
Tet. in Briah	YVD HY VAV HY	
Briah's "Secret Nature"	SG	
8 to the 2nd power =	Sq.Rt.	3rd Rt. 6th Rt. 64
4 to the 3rd power =		
2 to the 6th power. Mercury		
A sigh, groan, deep breath	ANChH	
Justice	DYN	
(Din and Doni are twin Mercurial Intelligences in Gemini)	DNY	
The golden waters	MY ZHB	
[I.R.Q. xl. 996]	MYZHB	
Prophecy	NBVAH	
Sphere of Venus	NVGH	
Noach	NVCh	
SUM (1 - (5 x 5)) / 5. The Number of		65
Abra-Melin Servitors of Magot and Kore		
Adonai	ADNY	
Weasels and other terrible animals	AVChYM	
The Palace	HYKL	
Shone, gloried, praised	HLL	

To keep silence	HS	
Defective. [Vide K.D. L.C.K. p. 339]	ChZN	
6th HB:Sh	LLH	
A door post	MZVZH	
A beating, striking	MKH	
[Vide K.D. L.C.K. p. 563]	NHY	
The Mystic Number of the Qliphoth, and of the Great Work. SUM (1 - 11)		66
Food, vituals	AKYLH	
The Lord thy GOD (is a consuming Fire). [Deut.iv.24]	ALHYK	
A ship	ANYH	
A trial, an experiment	BChVN	
A wheel. [Called "Cognomen Schechinae"]	GLGL	
A City of Edom	DNHBH	
	Pi	67
[Vide K.D. L.C.K. p. 57]	AVNY	
The Understanding	BYNH	
Night Demon of 3rd Dec. Gemini	VYNA	
Zayin	ZYN	
Debased	ZLL	
To embalm	ChNT	
Angel of 3 C.	YBMYH	
		68
Wise. --- Intelliget ista?	VYBN	
To be wise	ChKM	
Emptiness	ChLL	
To pity	ChS	
Ramus Tabernacularis	LVLB	
		69
A manger, stable; an enclosure	ABVS	
Myrtle	HDS	
L.A. Angel of Pisces	VKBYLA	
		70
(A proper name)	ADNYH	
Hush, be silent	HSH	
Wine	YYN	
Night	LYL	
[Vide Ps. xxv. 14.] The Secret	SVD	
	Pi	71
Thy terror	AYMK	
Nothing; an apparition, image	ALYL	
Silence; silent	ALM	
Night Demon of 1st Dec. Aquarius	AMDVK	
Lead, the metal of Saturn; a plummet-line, level, water- level.	ANK	
ChZVN		Vision
A dove, pigeon	YVNH	
A dove	YNVH	
Plentitude, fullness	MLA	

[72 x 3 = 216, ARYH; vide K.D. 72
L.C.K. p. 151.] There are
72 quinarities (spaces of 5 Degree) in
the Zodiac. The Shemhamphorasch
or 'divided name' of GOD
consists of 72 trilateral names,
which by adding YH or AL give
72 angels. Vide Lib. DCCLXXVII
Adonai, transliterated as by ADVNAY
Lemegeton, etc.
Geomantic Intelligence ADVKYAL
of Sagittarius
In, so, thus, then BKN
In the secret BSVD
And they are excellent, finished VYKLV
Kindness, mercy ChSD
Tet. in Atziluth YVD HY VYV HY
Maccabee MKBY
Atziluth's "Secret Nature" --- a'aB
thickness, cloud; Aub

Pi 73
Demon-King of Hod, and BLYAL
Night Demon of 2nd Dec. Aquarius
Gimel GML
The Wise One ChKMH
To trust in, shelter in ChSH
A day of feast YVM TVB

74
A leader, chief, judge DYYN
Worn-out (?shameless) Beggars DKYM
Ox-goad LMD
A circuit; roundabout SBYB
All the way, constantly a'aD

75
Hues, colours, complexions GVVNY
Lucifer, the Herald Star HYLL
Vide K. of S., fig. 53] YKDYAL
A lamenting, wailing YLLH
The Pleiades KYMH
Night; by night LYLH
NUIT, THE STAR GODDESS NVYT

76
Secret, put away; a hiding- ChBYVN
place
Rest, peace NYChCh
Slave, servant a'aBD

77
Prayed Ba'aH
The river Gihon. [Gen. ii. 13] GYChVN
Overflowing. [Ps. cxxiv. 5] ZYDVN
Towers, citadels MGDL
The Influence from Kether MZL
Strength; a he-goat a'aZ

78
There are 78 cards in the Tarot.
SUM (1 - 12). The Mystic Number

of Kether as Hua. The sum of
the Key-Numbers of the Supernal
Beard.

Angel of 10 W.	AVMAL
Angel of Ra Hoor Khuit	AYVAS
Briatic Palace of Chesed	HYKL AHBH
Angel of Mars	ZMAL
The breaker, dream	ChLM
To pity	ChML
To initiate	ChNK
Angel of 2 S.	YZLAL
Angel of 1st Dec. Taurus	KDMDY
Bread (Ps. lxxviii. 25) = ChLM, by metathesis. [K.D. L.C.K. p. 500]	LChM
Angel of 2 S.	MBHAL
The Influence from Kether	MZLA
Salt	MLCh
The name of a Giant	a'aZA

Pi 79

Boaz, one of the Pillars of the Temple of Solomon	Ba'aZ
Die	GVa'a
Angel of 8 S.	VMBAL
Jachin, one of the Pillars of the Temple of Solomon	YACHYN
3rd HB:Sh	SYT
Conjunction, meeting, union	a'aDH

80

Union; an assembling	Va'aD
God of Jesod-Malkuth of Briah	YH ADNY
Foundation	YSVD
Universal, general	KLL
Throne. [Exod. xvii. 16]	KS MM

9 to the 2nd power = Sq.Rt. 4 Rt. 81
3 to the 4 power . Moon

GODS	ALYM
I. [Ex. xxiii. 20]	ANKY
Anger, wrath; also nose	AP
Hearer of Cries; Angel of 6 P., and of 5 W.	YYLAL
Night Demon of 2nd Dec. Virgo	KAYN
Throne	KSA
Here, hither	PA

82

Angel of Venus	ANAL
A Prayer (Ch.)	Ba'aY
Briatic Palace of Hod	HYKL GVGH
Kindly, righteous, holy	ChSYD
Laban; white	LBN
The beloved thing; res grata	NYChVCh

Pi 83

Abbreviatura quatuor systematum	ABYa'a
------------------------------------	--------

The drops of dew. [Job xxxviii. 28]	AGLY TL	
Benajahu, son of Jehoiada	BNYYHV	
See 73	GYML	
A flowing, wave	GLYM	
Person, self; (Ch.) wing	GP	
Consecration; dedicated	ChNKH	
Angel of 2 P.	LKBAL	
To flee, put one's things in safety. [Jerem. vi. 1]	ZVa'a	
7 x 12; or (2 to the 2nd power +3)x (2 to the 2ndpower x 3) --- hence esteemed by some		84
A wing (army), squadron; a chosen troop	AGP	
[I.Z.Q. 699]	AHCha'a	
[Vide K.D. L.C.K. p.71]	AChHa'a	
Was silent	DMM	
A dream	ChLVM	
Enoch	ChNVK	
Knew	YDa'a	
		85
Boaz (is referred to Hod)	BVa'aZ	
A flower, cup	GBYa'a	
Put in motion, routed	HMM	
Circumcision	MYLH	
The mouth; the letter HB:P	PH	
		86
A name of GOD, asserting the identity of Kether and Malkuth	AHYH ADNY	
Elohim. [Note masc. pl. of fem. sing.]	ALHYM	
Hallelu-Jah	HLLVYH	
A rustling of wings	HMVLH	
Geomantic Intelligence of Capricorn	HNAL	
[Vide I.R.Q. 778]	YH YHVH ADM	
A cup; hence Pudendum Muliebre	KVS	
A blemish, spot, stain	MVM	
Angel of 10 C.	MYHAL	
Plenitude	MLVY	
		87
[Vide K.D. L.C.K. p. 114]	ALVN	
A cup	ASVK	
Angel of 1st Dec. Pisces	BHLMY	
Blasphemed	GDP	
Standards, military ensigns	DGLYM	
Determined	ZMM	
White Storks	ChSYDH	
Whiteness; frankincense; Sphere of Moon	LBNH	
		88
Redness; sparkling	ChKLL	
To be hot	ChMM	
Darkness	ChSK	

A duke of Edom	MGDYAL	
Roaring, seething; burning	NChL	
	Pi	89
Shut up	GVP	
Body	GVP	
Silence	DMMH	
Angel of 9 S.	MChYAL	
		90
Very silent	DVMM	
The Pillar, Jachin	YKYN	
Water	MYM	
Kings	MLK	
Wicker-basket	SL	
Night Demon of 2nd Dec. Leo	PVD	
SUM (1 - 13). The Mystic Number of Kether as Achad. The Number of Paths in the Supernal Beard; according to the number of the Letters, HB:K = 11, etc.		91
A tree	AYLN	
Amen. [Cf. 741]	AMN	
The Ephod	APVD	
The "YHVH ADNY", interlaced	YHVDVNHY	
Angel of 4 S.	KLYAL	Archangel of Geburah
KMAL		
Food, fare	MAKL	
Angel	MLAK	
Daughter, virgin, bride, Kore	MLKA	
Manna	MNA	
A hut, tent	SVKH	
Pekht, 'extension'	PAHH	
		92
Angel of 5 S.	ANYAL	
Mud	BTz	
(Deut. xxviii. 58.) [Vide no. 572]	YHVH ALHYK	
Terror, a name of Geburah	PChD	
		93
A duke of Edom. [Vide also Ezekiel xxiii.]	AHLYBMH	
The sons of (the merciful) GOD	BNY AL	
Incense	LBVNH	
A disc, round shield	MGN	
Possession	NChLH	
Arduous, busy; an army	TzBA	
		94
Corpse	GVPH	
The valley of vision	GYChZYVN	
To extinguish	Da'aK	
Destruction. [Ps. l. 20]	DPY	
A shore	ChVP	
A window	ChLVN	
A drop	TPH	
Children	YLDYM	

95

The great Stone	ABN GDLH
Angel of 2 W. --- Daniel	DNYAL
Angel of 10 P.	HHa'aYH
The waters	HMYM
Multitude, abundance; Haman	HMN
Zabulon	ZBLVN
Angel of 2nd Dec. Leo	ZCha'aY
Mars	MADYM
Journey	MHLK
Queen	MLKH
Selah. [Ps. xxxii. 5, 6, etc.]	SLH

96

A name of GOD	AL ADNY
Chaldee form of ALHYM	ALHYN
By day	YVMM
Praiseworthy; Angel of 7 W.	LLHAL
Work	MLAKH
The secret (counsel) of the Lord. [Ps. xxv. 14]	SVD YHVH

Pi 97

Breeder, rearer; Day Demon of 1st Dec. Gemini	AVMN
Changeless, constant; the GOD Amon	AMVN
The Son of Man	BN ADM
Archangel of Netzach	HANYAL
The appointed time	ZMN
To seize suddenly (rapere)	ChTP
A hand-breadth, palm. [I Kings vii. 26 --- Ex. xxv. 25]	TPCh
A brick, tile	LBYNH
A building; an architect	MBNH
Aquae EL Boni. ["Quicksilver," K.D. L.C.K. p. 442]	MY AL HTB

98

A name of GOD	HVA ALHYM
Temporary dwelling. [Ex. xxxiii. 11]	ZMNA
Image; hid, concealed --- pertains to Sol and the Lingam-Yoni	ChMN
To consume, eat	ChSL
White	TzCh

99

The pangs of childbirth	ChBLY LYDH
The Vault of Heaven; an inner chamber; wedlock, nuptial	ChVPH
Clay of Death, Infernal Abode of Geburah	TYTHYVN
Cognition, knowledge	YDYa'aH

10 to the 2nd power	Sq.Rt. 100
A day; the seas; the times.	YMYM

[Vide no. 1100]

Vases, vessels	KLYM
The palm; the letter Kaph	KP
An effort, exertion. [I.R.Q. 995]	MDVN
Mitigation of the one by the other	MChY TBAL

Pi 101

Swallowed, destroyed	ALa'a
A storehouse	ASM
[Vide K.D. L.C.K. p. 147]	AQ
Angel of 4 C.	MVMYH
Archangel of Sun and Fire; Angel of 7 S.; Angel of Malkuth of Briah, etc.	MYKAL
Kingdom; a virgin princess; esp. THE Virgin Princess, i.e. Ecclesia	MLVKH
Gut; gut-string	NYMA

102

A white goose	AVVZ LBN
Trust, truth, faith	AMVNH
Bela, a King of Edom; to possess; lands, government	Ba'aL
Concupiscibilis	NChMD
Grace, pride, fame, glory; a wild goat	TzBY

Pi 103

Dust	ABQ
To guard, protect	GNN
Loathed	Ga'aL
Food, meat (Ch.)	MZVN
Oblation	MNChH
Prophets	NBAYM
A calf	a'aGL

104

Father of the mob, or of the multitude	AB HMVN
Quarrel, dispute	MDYN
Personal (belongings), small private property	SGVLH
Sodom	SDM
Giving up, presenting, remitting.	SVLCh
Trade; a fish-hook	TzDY

SUM (1 - 14)

105

To subvert, ruin, change	HPK
Desert land: Earth of Netzach	TzYH

106

Attained	DBQ
Angel of 7 C.	MLHAL
Fish; the letter Nun	NVN
Angel of 9 C.	SALYH
Stibium	PVK
Line, string, linen thread	QV

	Pi	107
An egg	BYTzH	
Angel of Netzach of Briah	VSYAL	
Angel ruling Leo	a'aVAL	

2 to the 2nd power x 3 to the 3rd power		108
: hence used as the number of beads of a rosary by some sects		

The ears	AZNYM	
The fruit of a deep valley	BABY HNChL	
Hell of Jesod-Malkuth	GYHNM	
A wall	ChYTz	
To force, do wrong to	ChMS	
To love very much	ChNN	
To shut up, obstruct	ChSM	
The middle	ChTzY	
To measure out; a decree; tall. (Masc. gender.) Cf. 113	ChQ	
Angel L.T.D. of Leo	SGHM	
A Giant: "the lust of GOD"	a'aZAL	
---{WEH NOTE: See also errata on 114}		

	Pi	109
Day-demon of 2nd Dec. Aquarius	ASKVZDAY	
Lighting	BQZ	
Quiet	MNVChH	
Music	NGVN	
Angel of Jupiter	SChYAL	
Circle, sphere	a'aGVL	
	TzDYDA	

		110
Father of Faith	AB HAMVNH	
Tectum coeli fabriliis sub quo desponsationes coniugum fiunt	GG HChVPH	
Resemblance, likeness	DMYVN	
Cherubic Signs --- Scorpio replaced by Aries	VTHTz	
To embrace	ChBQ	
At the end of the days; the right hand	YMYN	
A sign, flag, standard	NS	
Angel of 6 W.	SYTAL	
Kinsman	a'aM	
---{WEH NOTE: see also errata on 114}		

The Number of Abra-Melin Servitors of O.P.A.A. SUM (1 - (6 x 6))/6.		111
Sun		

Red. [Vide Gen. xxv. 25]	ADMVNY	-{WEH: Typo corrected from ADMVNA}
A name of God	AChD HVA ALHYM	
A thousand; Aleph	ALP	
Ruin, destruction, sudden death	ASN	
AUM	Aa'aM	
Thick darkness	APL	
Passwords of	YVD YHVH ADNY	
Mad	MHVLL	
Angel of Sun	NKYAL	
Common holocaust; an ascent	a'aVLH	
A Duke of Edom	a'aLVH	

Title of Kether. (Mirum occultum)	PLA	
		112
Angel of 2 C.	AYa'aAL	
A structure; mode of building	BNYN	
Was angry	BNS	
Sharpness	ChDQ	
Jabok. [Gen. xxxii. 22.]	YBQ	
Note 112 = 4 x 28		
The Lord GOD	YHVH ALHYM	
Ebal	a'aYBL	
		Pi 113
Likewise; the same. (Fem. gender.) Cf. 108	ChQH	
A giving away, remitting	SLYChH	
A stream, brook	PLG	
		114
Qliphoth of Jesod	GMLYAL	
Tear (weeping)	DMa'a	
Gracious, obliging, indulgent	ChNVN	
Science	MDa'a	
Brains	MVChVN ---{WEH NOTE: sic, this value 110 usual spelling: MChYN --- 108 probably a typo for MVChYN}	
		115
Geomantic Intelligence of Virgo	DMLYAL	
Here am I	HNNY	
The heat of the day	ChVM HYVM	
To make strong; vehement, eager	ChZQ	
		116
Doves	YVNYM	
Heaven of Chesed	MKVN	
The munificent ones	NDYBYM	
Primordial	a'aYLAH	
		117
Fog, darkness	AVPL	
Guide; Duke	ALVP	
		118
To pass, renew, change	ChLP	
To ferment	ChMa'a	
Strength; Chassan, Ruler of Air	ChSN	
The High Priest	KHN GDVL	
		119
Lydian-stone	ABN BVChN	
Beelzebub, the Fly-God	Ba'aLZBVB <<WEH NOTE: This word actually means "Bride groom" or "Lord of the Bride". It is Syriac, not Hebrew in origin. The meaning "Lord of the Flies" is an ubiquitous error through-out much of Christian and European magical history, so general as to have its own standing.>>	
Weeping (subst.)	DMa'aH	
Night Demon of 2nd Dec. Aries	ChALP	
Abominable	PGVL	

: 5
.-- = SUM (1 - 15): --- 120
HB:H being the 5th Path
Master Ka'aL
Foundation, basis MVSDY
The time of the decree MVa'aD
Strengthening MKYN
Prophetic sayings, or decrees: MLYM
"His days shall be"; --- hence
Abra-Melin
Velum MSK
Prop; the letter Samekh SMK
A name of GOD a'aN

11 to the 2nd power Sq.Rt 121
Vain idols ALYLYM
?Termination of Abr-amelim? AMYLM
An end, extremity APM
Emanated from ATzL
Of whirling motions HGLGLYM
Nocturnal vision ChZVH DY LYLYA
Angel ruling Cancer Ka'aAL
It is filled NMLA
Angel L.T.N. of Cancer a'aKAL

122
Vi compressa ANVSH
Revoluciones (Animarum) GLGVLYM

123
A name of GOD, AHH YHVH ALHYM
implying Kether --- Chokmah ---
Binah, 3,4, & 5 letters
War MLChMH
A blow, plague NGa'a
Pleasure, delight a'aNG
Laesio aliqualis, violatio PGM

124
An Oak; hardness ChVSN
Pleasure, delight; Eden a'aDN
Qliphoth of Chokmah a'aYGYAL

5 to the 3rd power 3 Rt. 125
Night Demon of 2nd Dec. Pisces DNMAL
[Vide S.D. v. 16] KPKH
Angel of 4 P. MNDAL

126
A window ALMNH
Darkness APYLH
Day Demon of 1st Dec. Taurus GYMYGYN
A name of GOD YHVH ADNY AGLA
Hospitality MLVN
Horse SVS
On, a name of GOD [see 120] a'aVN
penalty of iniquity; "being
taken away"

Pi 127
Material MVTBa'a

Angel of 5 P.	PVYAL	
2 to the 7th power	7 Rt.	128
Eliphaz	ALYPZ	
Angel ruling Aquarius	ANMVAL	
To deliver, loose	ChLTz	
Robustus gratia [Vide K.D. L.C.K. p. 399]	ChSYN	
GOD, the Eternal One	YHVH ALHYNV	
		129
Pleasure [Gen. xviii. 12]	a'aDNH	
Delight, pleasure	a'avNG	
		130
Deliverance	HTzLH	
The Angel of redemption	MLAK HGAL	
Decrees, prophetic sayings	MLYN	
Eye; the letter Ayin	a'aYN	
The Pillars	a'aMVDY	
Destitute	a'aNY	
A staircase, ladder	SLM	
Angel of 5 C.	PHLYH	
		Pi 131
He was angry	ANP	
Nose	APYM	
Turn, roll	APN	
Title of Kether	MKVSH	
Angel of 6 C.	NLKAL	
Samael; Qliphoth of Hod	SMAL	
Angel L.T.N. of Virgo	SSYA	
Humility	a'aNVH	
		132
To make waste	BLQ	
Angel of 4 W.	NNAAL	
To receive	QBL	
		133
[Vide I.Z.Q. 699]	GYKQ	
Vine	GPN	
Angel of 5 S.	Cha'aMYH	
The salt sea	YM HMLCh	
		134
Burning	DLQ	
		135
Day Demon of 2nd Dec. Cancer	GVSYVN	
Geomantic Intelligence of Aries	MLKDYAL	
A destitute female	a'aNYH	
The congregation. [Vide no. 161]	QHL	
[Vide K.D. L.C.K. p. 673]	QLH	
		136
SUM (1 - 16). Jupiter		
Spirit of Jupiter	HSMAL	
Intelligence of Jupiter	YHPYAL	
The Avenging Angel	MLAK HGVAL	
Fines, penalties	MMVN	

A voice	QVL	
	Pi	137
A wheel	AVPN	
The belly, gullet.	ASTVMKA	
[?Hebrew: vide K. D. L.C.K. p. 138]		
An image, a statue.	MTzBH	
[Gen. xxviii. 22]		
A receiving; the Qabalah	QBLH	
		138
The Son of GOD	BN ALHYM	
To smoothe, divide	ChLQ	
To leaven, ferment	ChMTz	
To pollute	ChNP	
Libanon. [Cant. iv. 11, 15]	LBNVN	
He shall smite	MChTz	
Forehead	MTzCh	
	Pi	139
Hiddekel, the eastern river of Eden	HDQL	
		140
Kings; Angels of Tiphareth of Assiah, and of Netzach of Briah	MLKYM	
		141
Robust; oaken	AMYTz	
Gathered, collected	ASP	
Angel of 4 P.	KVQYH	
Precept	MTzVH	
Trusty, steady	NAMN	
L.A. Angel of Cancer	PKYAL	
Prima	QMA	
		142
Geomantic Intelligence of Taurus	ASMVDAL	
Wickedness, destruction	BLYa'aL	
A stranger; Balaam	BLa'aM	
Night Demon of 3rd Dec. Leo	Ba'aLM	
Delights (Fire & Water)	MChMDYM	
		143
The unshoeing	ChLYTzH	
Running waters. [Cant. iv. 15]	NVZLYM	
		144
12 to the 2nd power	Sq.Rt.	144
A sandal	SNDL	
Anterius; the East; days first of the first	QDM	
		145
The numerical value of the 13 Paths of the Beard of Microprosopus		145
The Staff of GOD.	MTH HALHYM	
[Ex. xvii. 9]		
Inscrutable	Ma'aLH	
Angel of 6 P.	NMMYH	

<<WEH NOTE: SIC, should be Angel of 3 Taurus if the Shemhametphorash is properly

constructed from Ex.>>

A feast Sa'aVDH

146

The First Gate. [Vide BBA QMA

K.D. L.C.K. p. 184]

Limit, end; boundless SVP

The world; an adult a'aVLM

The four Names in the Lesser 147

Ritual of the Pentagram;

viz: YHVH ADNY AHYH AGLA

148

A name of AHYH YH YHVH ALHYM

GOD

Angels of Hod in Assiah BNY ALHYM

and Briah

Glutton and drunkard. ZVLL VSVBA

[Deut. xxi. 20]

To withdraw, retire ChMQ

Scales; Libra MAZNYM

Victory NTzCh

Flour, meal; QMCh

Pi 149

The living GODS. ALYM ChYYM

[Cf. 154]

A beating of the breast; a HSPD

noisy striking

150

Ariolus. [K.D. L.C.K. p. 53] YDa'aVNY

A walking shoe Na'aL

Thine eye. [Vide I.R.Q. 652] a'aYNK

Nest QN

Pi 151

AHYH spelt in full ALP HH YVD HH

"TETRAGRAMMATON YHVH ALHYM YHVH AChD

of the GODS is One

TETRAGRAMMATON"

Night Demon of 3rd Dec. Aries MALP

The Fountain of Living MQVH

Waters. [Jer. xvii. 13]

A standing upright, stature QVMH

Jealous QNA

152

Benjamin BNYMN

The Bringing-forth One HMVTzYA

Residence, station NTzYB

SUM (1 - 17)

153

L.A. Angel of Libra ChDQYAL

154

Elohim of Lives. ALHYM ChYYM

[Cf. 149]

155

Adonai the King	ADNY MLK	
The faithful friend	DVD NAMN	
The beard (correct). [S.D. ii. 1, et seq.]	DQNA	
Letters of the Cherubic signs	V:T:N:Tz	
Angel of 2nd Dec. Capricorn	YSYSYH	
"The Concealed and Saving"; Angel of 6 W.	a'aLMYH	
A seed	QNH	
12 x 13, the number of letters in each 'tablet of Enoch'		156
The Tabernacle of the congregation. [Lev. i. 1]	AHL MVa'aD	
A viper	APa'aH	
BABALON, THE VICTORIOUS QUEEN. [Vide XXX Aethyrs: Liber CDXVIII]	BABALa'aN	
Angel of Hod of Briah	HSNYAL	
Joseph [referred to Jesod]	YVSP	
Angel of 1st Dec. Scorpio	KMVTz	
A bird	Na'aVL	
"Crying aloud"; the name of a King of Edom	a'aVP	
Zion	Pa'aV	
Limpid blood	TzYVN	
	TzLVL	
	Pi	157
The setting of the Sun	DMDVMY ChMH	
Was angry, enraged; anger	Za'aP	
Lingam	ZQN -{WEH: May be a typo for ZNQ}	
The beard. [Vide S.D. ii. 467, and no. 22]	ZQN	
Occult	MVPLA	
Female; Yoni	NQBH	
Angel of 9 S.	a'aNVAL	
A Duke of Edom	QNZ	
		158
Arrows	ChYTzYM	
To suffocate	ChNQ	
Balances. [Ch.]	MAZNYN	
		159
Surpassing Whiteness. [Vide 934]	BVTzYNA	
Point	NQDH	
[Vide I.R.Q. 652]		160
Angel of 3 S.	HQMYH	
Silver	KSP	
Fell down. Decidit	NPL	
A rock, stone	SLa'a	
A tree	a'aTz	
A Duke of Edom	PYKN	
Lay, fell. [Ez. iii. 8]	PNYK	
Image	TzLM	
Cain	QYN	

	161	
The heavenly man; lit. the 'primordial' or 'exalted' man	ADM a'aYLAH	
The Congregation of the Eternal	QHL YHVH	
	QYNA	
Nine Paths of the Inferior Beard; 14 + 15 + ... + 22 =		162
Son of the right Hand; pr. n. of Benjamin	BNYMYN	
Day Demon of 1st Dec. Sagittarius	GLASLBVL	
Angel ruling Scorpio	SVSVL	
	Pi	163
[Vide no. 361, a numerical Temurah of 163]	HVA ALHYM ADNY	
Woman, wife	NVQBH	
		164
Ye shall cleave Outer; civil, as opposed to sacred. [Vide K.D. L.C.K. p. 342]	DTza'a ChDBQYM ChYTzVN	
The Pillars	a'aMDYM	
		165
Strength. [Ez. iii. 8] "To make them know." [Ps. xxv. 14]	ChZQYM LHVDYa'aM	
Nehema	Na'aMH	
NEMO. [Name of M.T.] Angel of 3 W.	a'aMMYH	
An assembly	a'aTzH	
		166
A King of Edom Reus mulctae. [Vide K.D. L.C.K. p. 498]	Ba'aLChNV ChYYB MMVN	
Heaven of Geburah	Ma'aVN	
Night Demon of 3rd Dec. Scorpio	NPVL	
Native land of Job	a'aVTz	
The Most High	a'aLYVN	
	Pi	167
The Unnameable One (a demon)	ASYMVN	
Fetters. [Job xxxvi. 8]	ZYQYM	
		168
Parentes Superni	ABA VAMA a'aYLAH	
		169
13 to the 2nd power The accentuator	Sq.Rt. Ta'aMYM	
		170
The Wand; (David's) Staff	MQL	

Cloud	a' aNN	
SUM (1 -18)		171
Principium emittens	MATzYL	
Emanating from	NATzL	
Angel L.T.N. of Aquarius	PLAYN	
"The Face of God"; name of an angel	PNYAL	
		172
Cut, divided	BQa'a	
He affected. [Not written]	Ya'aTzB	
Clusters; grapes	a'aNBYM	
The heel, the end. [Mic. vii. 20] Jacob	a'aQB	
	Pi	173
Lighten mine eyes	GL a'aYNY	
Day Demon of 3rd Dec. Aquarius	GTzP	
		174
Torches	LPYDYM	
Splendor ei per circuitum	NVGH LV SBYB	
SUM (1 - (7 x 7))/7) Venus		175
Suction	YNYQH	
Duplicity	MKPLH	
A slipping, falling	NPYLH	
Spirit of Venus	QDMAL	
		176
An advisor, counselling	YVa'aTz	
To eternity	La'aVLM	
Illegitimate	PSVL	
		177
Dominus Dominorum	ADVN HADVNYM	
The Garden of Eden	GN a'aDN	
To cry out for help	Za'aQ	
Angel L.T.D. of Capricorn	SGDLa'aY	
Plenitude of plenitudes	MLVY HMLVY	
		178
The lower part, the loins	ChLTzYM	
Good pleasure, choice, decision will	ChPTz	
Quicksilver	KSP ChY	
	Pi	179
Ligatio	a'aQDH	
		180
A spring, fountain. [Cant.; iv. 15]	Ma'aYNY	
	Pi	181
Vicious, Faulty	PSVLH	
		182
Deus Zelotes	AL QNA	

Outcry, clamour	Za'aQH	
Layer of snares, supplanter; Jacob	Ya'aQB	
King of the Gods	MLAK HALHYM	
Passive [as opposed to MChQBL = active]	MQBYL	
		183
		184
Ancient time; eastward	NQDL	
		185
		186
A stone of stumbling; a rock to fall over. [Is. viii. 14]	ABN NGP	
An increase	MVSP	
Praefecti	MMVNYM	
A place	MQVM	
Back of the Head; an ape; the letter Qoph	QVP	
		187
Angels of Chokmah, and of Chokmah of Briah	AVPNYM	
Lifted up [K. of S., Fig. 52]	ZQP SVPYAL	
		188
Jaacob. [Vide K.D. L.C.K. p. 443.]	Ya'aQVB	
The Master of the Nose	Ka'aL HChVTM	
		189
Fons obseratus. [Cant. iv. 11]	GL Na'aVL	
The Ancient among the ancient	SBA DSBYN	
		190
SUM (1 - 19)		
Ubi perrexit Angelus	VYSa'a VYBA VYT	
Internal	PNYMY	
Corona florida prominens	TzYTz	
The side or flank; rib	TzLa'a	
First devil. V. Porta Coelorum Fig. XVI	QMTYAL	
The end, appointed time [Dan. xii. 13.] [Vide no. 305]	QTz	
		Pi 191
Countenance	ANPYN	
[Vide K.D. L.C.K. p. 143]	APSYM	
Night Demon of 1st Dec. Aries	PAKTz	
A box, chest; a repository	QVPH	
		192
Poisonous wind, Simoon	ZLa'aPH	
Ye shall cleave in TETRAGRAMMATON. [Vide no. 220]	ChDBQYM BYHVVH	

	Pi	193
		194
Righteousness, equity, justice: the Sphere of Jupiter. [Vide K.D. L.C.K. p. 656]	TzDQ	
		195
A flock Visitation	MQNH PQVDH	
14 to the 2nd power Mare Soph. [Vide K.D. L.C.K. p. 435] The crown, summit, point	Sq.Rt. YM SVP QVTz	196
	Pi	197
El Supernus [Vide K.D. L.C.K. p. 71]	AL a'aLYVN ANA ChTA a'am HZH	
		198
Victories	NTzChYM	
	Pi	199
A giving freely; 'Epsilon-lambda-epsilon-eta-mu-omicron-sigma-epsilon-nu-eta	TzDQH	
		200
Alae. [Vide K.D. L.C.K. p. 483] A branch A bone Archetypal Belonging to the Spring A sling; a casting-net Divination	KNPYM a'aNP a'aTzM QDMVN QYTz QLa'a QSM	
		201
Light (Ch.)	AR	
		202
To make empty Pure; a field; son Elevatio Apertures L.A. Angel of Scorpio Many, much	BQQ BR ZQYPH NQBYM SAYTzYAL RB	
		203
Initials of the Trinity: AB:BN:RVCh Passed away, perished; feather, wing; (it. membrum et quid genitale) To lie in wait A well, spring Created Exotic, foreign	ABR ABR ARB BAR BRA GR	

	204	
Commencement of the name	ABRA	
Abra-Melin		
Foreign resident; race S.; an	DR	
age (Ch.)		
The righteous	TzDYQ	
	205	
Day Demon of 2nd Dec. Aries	AGAR	
Splendrous	ADR	
Mighty; hero	GBR	
Mountain	HR	
	206	
Assembly; area	ADRA	
Hail	BRD	
Spake; word; cloud	DBR	
They of the World	YMY a'aVLM	
	207	
Scorpio, a scorpion	AGRAB	
Lord of the Universe	ADVN a'aVLM	
Light. Cf. 9 and 11. Aur is	AVR	
the balanced Light of open day		
Limitless	AYN SVP	
Ate	BRH	
Walled, fenced	GDR	
That which cuts. [Vide no. 607]	HBR	
The Elders. [Deut. xxi. 19]	ZQNYM	
Melt, fuse	ZQQ	
The Crown of the Ark	ZR	
Grow great	RBH	
	208	
Feather	ABRH	
A cistern	BVR	
Bowed	GHR	
To make strife, contend	GRH	
Hagar	HGR	
To kill	HRG	
Abominable	ZRA	
Jizchak. [Vide K.D. L.C.K.	YTzChQ	
p. 266]		
Multitude	RVB	
	209	
Chief Seer or Prophet	ABRAH	
(hence Abra-Melin)		
Reward, profit, prize	AGRH	
To delay, tarry; behind (prep.)	AChR	
Way	ARCh	
10th Spirit of Goetia.	BVAR	
Dispersed	BZR	
Sojourned, dwelt	GVR	
Honour; a King of Edom;	HDR	
The Supernal Benignity		
Oppressed	ZRB	
	210	
SUM (1 - 20)		
Adam Primus. [Vide no.	ADHR	
607]		

Day Demon of 1st Dec. Cancer	BZAR	
Choice	BChR	
Pass on, fly	BRCh	
To decide, determine	GZR	
To dwell; circle, cycle; generation	DVR	
To conceive	HRH	
A joining of words; incantations; to conjoin; a brother	ChBR	
A sword	ChRB	
Angel of 1st Dec. Capricorn	MSNYN	
Naaman	Na'aMN	
[Vide GR:Theta-Epsilon-Lambda-Eta-Mu-Alpha]		N:a'a:Tz
Punctata	NQVDYM	

Pi 211

[Worthy]	ABChR	
A lion	ARY	
Strong	GBVR	
A flash; lightning	HARH	
A girdle	ChGR	
A flood; Jeor	YAR	
"Fear," the fear of the YHVH (i.e. wonderment)	YRA	

212

Great Voice	DBVR	
Night Demon of 1st Dec. Capricorn	HAVR	
Splendour; to enlighten	ZHR	
To spread out; harlot; golden	ZRH	
To enclose; secret chamber	ChDR	

213

Strong, powerful, mighty	ABYR	
Calx	GYR	
[I.R.Q. 234 (?)]	HDDR	
Slaughter	HRGH	
Loaded	VZR	
To be strange; a stranger	ZVR	
The Supernal	ChSD a'aLAH DAL	
Mercy of GOD		
Nubes Magna	a'aNN GDVL	

214

A girdle	AZVR	
Angel of 1st Dec. Aries	ZZR	
Whiteness	ChVR	
Came down	YRD	
Air; Spirit; wind; Mind	RVCh	

215

Eminent; a Prince.	ADYR	
[Ps. viii. I]		
A path, narrow way	AVRCh	
Posterior; the reversed part	AChVR	
A rising; to rise "as the Sun," give light	ZRCh	
To encompass. [Vide K.D. L.C.K. p. 340]	ChZR	

6 to the 3rd power 3rd Rt.of 216
Night Demon of 1st Dec. Libra AVRAB
Lion ARYH
The middle Gate. BBA MTzYa'aA
 [Vide K.D. L.C.K.
 p. 184]
Courage GBVRH
Oracle DBYR
Blood of grapes DM a'aNBYM
Dread, fear YRAH
Profound. [Ps. xcii. 6] a'aVMQ
Anger, wrath RVGZ
Latitude RVChB

217

The air AVYR
Temple, palace BYRH
Food BRYH
A bee DBVRH
The navel TBVR
Angel ruling Sagittarius MYYa'aSAL
Angel L.T.N. of Scorpio SHQNB
Controversia Domini RYBH

218

Ether. [Vide K.D. L.C.K.
 p. 55] AVYRA
The Creative World BRYAH
The benignity of Time ChSD a'aVLM
The Moon YRCh
Multitude RBVY
Arcana RZYA
Odour, a smell RYCh

219

Mundatio, mundities THRH

The Number of Verses in Liber Legis R 220
The Elect BChYR
Heroina; Augusta; Domina GBYRH
Ye shall cleave ChDBQYM LYHVVH
 unto TETRAGRAMMATON.
 ["not" written]
Clean, elegant THVR
Giants. [Fully written only
 in Num. xiii. 33] NPPLYM

221

Left-handed Svastika, drawn on the
 square of Mars given by Agrippa.
 Cf. 231
Long ARK
Angel of 10 S. MNQAL

222

Urias AVRYH
"Unto the Place."
 [Ex. xxiii. 20] AL HMQVM
Whiteness HVVRH
Goodly mountain. HR TVB
 [Ex. iii 25]
Now, already; K'bar, "the KBR

river Khebar"; Day Demon
of 3rd Dec.
I will chase RAVYH
Pi 223
224
Male (Ch.) DKR
Walk, journey; The PATH DRK
Principia emanandi ChVQQY
Effigurata ChQVQY
Union YChVR
15 to the 2nd power 225
[Vide K.D. L.C.K. p. 234] GZRDYA
226
Profound, hidden; the North. TzPVN
[Vide K.D. L.C.K. p. 666]
Pi 227
Long, tall ARVK
A piscine, pond; [Blessing, BRKH
Prov. x. 22]
Remember; male (sacred ZKR
Phallus --- Vide S.D. ii. p. 467)
Damna. [Vide K.D. L.C.K. NZYQYN
p. 569]
228
First-born BKVR
Blessed! BRVK
Ruler of Earth KRVB
The Tree of Life a'aTz ChYYM
Pi 229
230
Astonishment HKRH
[Vide K.D. L.C.K. p. 153] MQYP
Fasciata a'aQVDYM
Angel of 2nd Dec. Virgo RAYDYH
Hod, 42-fold Name in YGLPZQ
Yetzirah. [Vide Liber
777, Col. xc. p. 18]
SUM (1 - 21). Right-handed Svastika, 231
drawn on Sq. of Mars
Prolonged; grew long ARYK
Male DKVRA
Sum of the Four Ways of spelling 232
TETRAGRAMMATON in the
Four Worlds
Geomantic Intelligence AMNYTzYAL
of Pisces
Ruler of Fire ARAL
Equivalent to YHY AVR, YH AVYR
Fiat Lux. [Vide K.D.
L.C.K. p. 55]
Let there be Light! The YHY AVR

Mystic Name of Allan
Bennett, a Brother of
the Cross and Rose, who
began this Dictionary.

	Pi 233
Memento The Tree of Life. [Vide no. 228]	ZKVR a'aTz HChYYM
	234
Night Demon of 3rd Dec. Aquarius	DKAVRAB
	235
Archangel of Chesed, and Angel of Chesed of Briah	TzDQYAL
	236
Angel of L.T.N. of Aries A handful	SPa'aTAVY QVMTz
	237
Angel of 3 C.	RAHAL
	238
Dominus Mirabilium Rachel	ADVN HNPLAVH RChL
	Pi 239
Azrael, the Angel of Death Iron The lot Angel of 3rd Dec. Taurus	AZRAL BRZL GVRL YKSGNVTz
	240
Myrrh Plagae Filiorum Hominum. [I.e. Succubae, K.D. L.C.K. p. 562] Prima Germina Angel of 1st Dec. Aquarius Cash; counted out, paid down High, lofty	MR NGa'aY BNY ADM NTzNYM SSPM PQVDYM RM
	Pi 241
L.A. Angel of Capricorn	SMQYAL
	242
Ariel, Angel of Air Recollection	ARYAL ZKYRH
	243
Abram. [Vide 248] Created (he them). [Gen. v. 2.] Learned, complete. to finish, bring to pass (Ch.) A bone; to destroy	ABRM BRAM GMR GRM

244
Angel of 7 P. HRChAL
To be insensible; in deep RDM
sleep, in trance. [Vide
no. 649]

245
Adam Qadmon ADM QDMVN
Gall, bile MRH
Spirit of God RVCh AL

246
Angel of 3 S. HRYAL
Myrrh MVR
Vision, aspect MRAH
MRGG
Angel L.T.D. of Taurus HRYAL
Myrrh RVM

247
Angel L.T.D. of Capricorn ALVYR
To overwhelm (Ps. lxxvii. 18); ZRM
a flood
A light MAVR
Night Demon of 1st Dec. Taurus RAVM
Sensus symbolicus RMZ

248
Abraham. [Vide 243 and ABRHM
505, 510. Discussed at
length in Zohar]
The Three that bear witness, ADM+BRA
above and beneath,
respectively. HB:ADM the
Spirit, the Water, and the
Blood; HB:A being Air
(Spiritus), HB:D standing for
HB:DM Blood, and HB:M being
both Water and the initial
of HB:MYM, water. For
HB:BRA see 203
Uriel or Auriel, archangel of AVRYAL
Earth, and angel of Netzach;
= "The light of God"
In vision. [Vide K.D. BMRAH
L.C.K. p. 553]
Gematria GMRH
Wine; bitumen; an ass (from HMR
"to disturb")
Mercy; womb RChM
A lance RMCh

249
L.A. Angel of Taurus ARZYAL
Night Demon of 2nd Dec. Libra GMVR
Fear, terror MGVR

250
The living GOD of ALChY Ha'aVLMYM
the Worlds; or,
of the Ages

[The South.] Midday	DRVM	
Habit, action (Ch.)	MDVR	
		Pi 251
Fir, cedar	ARN	
The angel Uriel: "Vrihl," i.e. Magical Force. [Vide Lytton's "Coming Race," and Abra-Melin --- forehead Lamen]	VRYHL	
Angel of 10. W.	RYYAL	
		252
Serpent's den	MAVRH	
		253
SUM (1 - 22)		
Proselytes	GRYM	
Matred; who symbolizes the Elaborations on the side of Severity	MTRD	
		254
Angel of 3rd Dec. Aquarius	GRVDYAL	
Geomantic Intelligence of Libra	ZVRYAL	
An ass	ChMVR	
A mark, aim	MTRH	
A solemn promise, vow	NDR	
Spikenard. [Cant. iv. 14]	NRD	
A spear	RVMCh	
Merciful	RChVM	
		255
Night Demon of 3rd Dec. Sagittarius	ANDR	
Burdensome; with difficulty	ChVMRA	
The East	MZRCh	
A river, stream. [Gen. ii. 10]	NHR	
Cantatio elata	RNH	
		256
16 to the 2nd power =	Sq.Rt	4th Rt
4 to the 4th power =		8th Rt.
2 to the 8th power =		256
Aaron	AHRN	
Tidings (Ps. lxxviii. 12); a saying, speech. [Vide K.D. L.C.K. p. 128]	AMYRH	
The Sons of the Righteous [See no. 705] [Vide K.D. L.C.K. p. 20]	BNY TzDQ MPVLMYN	
The Spirit of the Mother	RVCh AMA	
Aromatarius	RVKL	
		Pi 257
The Ark	ARVN	
A Magician	ChRTM	
"To His fearers." [Ps. xxv. 14]	LYRAYV	
The White Wand	MQL LBNH	
Terribilis Ipsa	NVRA	

		258
The red light	AVR ADVN	

Hiram (King of Tyre)	ChYRM	
Mercy	RChMY	
		259
Throat	GRVN	
Nitre	NTR	
Reuben	RAVBN	
SUM (1 - (8 x 8))/8. Mercury		260
Intelligence of Mercury	TYRYAL	
The Concealed	TMYRA	
I.N.R. [Vide 270]	Y:N:R:	
Exaltabatur	YRYM	
A vineyard	KRM	
Ineptos et profanos	LPSYLYM	
[Ps. viii. 1]	MH ADYR	
Declined	SR	
To gather, draw together	TzMTzM	
		261
He bound; an obligation, a prohibition	ASR	
Abhorrence, abomination.	DRAVN	
[Is. lxvi. 24]		
		262
Lofty; Aaron	AHRVN	
Severities	GBVRAN	
Terrible	HNVRA	
Conclavia	ChDRYM	
Eye to eye. [I.R.Q. 645]	a'aYN Ba'aYN	
	Pi	263
Angel of 2nd Dec. Aquarius	ABDRVN	
Angel of 2nd Dec. Pisces	AVRVN	
Geomantic Intelligence of Scorpio	BRKYAL	
Gematria	GMTRYA	
Pained	GRS	
		264
Emanantia. [Vide K.D. L.C.K. p. 338]	ChQVQYM	
Jarden. [Vide K.D. L.C.K. p. 455]	YRDN	
Footprints (foot's breadth). [Deut. ii. 5]	MDRK	
A straight row. [Vide K.D. L.C.K. p. 455]	SDR	
Channels, pipes	RHTYM	
: :6		
: .--		265
Architect	ADRYKL	
Broke down	HRS	
A cry of the heart; anguish, anxiety	Tza'aQH	
		266
Chebron	ChBRVN	
Termination of Qliphoth of 12 Signs	YRVN	

Contraction	TzMTzVM	
		267
Illicit, forbidden	ASVR	
Geomantic Intelligence of Leo	VRKYAL	
Currus; Vehiculum;	MRKBH	
Thronus		
Nasiraeus	NZYZR	
		268
Stones of the sling	ABNY HQLa'a	
		Pi 269
By-ways	ARChYN	
Father --- Spirit --- Son	BN RVCh AB	
		<<WEH NOTE: These three words are backwards of the noted order.>>
Angel of Binah of Briah	KRVBYAL	
		270
I.N.R.I. Initials of: Jesus	Y:N:R:Y:	
Nazaraeus Rex Judaeorum;		
Igni Natura Renovata Integra;		
Intra Nobis Regnum deI;		
Isis Naturae Regina		
Ineffabilis; and many other		
sentences. Vide Crowley		
Coll. Works Vol. I. Appendix		
		Pi 271
Earth (Ch.); whence = low, mean	ARa'a	
Angel of 2nd Dec. Sagittarius	VHRYN	
[Vide no. 256, AMYRH]	LAMR	
		272
Earth	ARa'aA	
To consume, injure; brutish	Ba'aR	
Percussione magna	MKH RBH	
The evening: an 'Arab,' i.e.	a'aRB	
a person living in the West		
Day Demon of 3rd Dec. Sagittarius	RYNVV	
		273
The stone which	ABN MASV HBVNYM	
the builders rejected		
[Ps. cxviii. 22]		
The Hidden Light	AVR GNVZ	
Four	ARBa'a	
Rebuked	Ga'aR	
Took away	GRa'a	
		274
Paths	DRKYM	
		275
[Vide K.D. L.C.K. p. 72]	ACHVRYM	
Domicilium pulchrum.	DYRH NAH	
[Vide K.D. L.C.K. p. 395]		
Fluvius Indicii. [Vide	YAR DYN	
K.D. L.C.K. p. 117]		

Qy. Struti "scripture"	SRTV	
SUM (1 - 23)		276
Angel L.T.N. of Libra. [Vide Liber 777, p. 29]	AChVBRAYN	---{WEH NOTE: Wrong value, 278}
A Cithara	KNVR	
Night Demon of 1st Dec. Leo	KRVKL	
The Moon	SYHRA	
	Pi	277
To sow, propagate; seed, semen	ZRa'a	
[For multiplying.] ["Not" written. Vide K.D. L.C.K. pp. 157 and 837]	LMRBH	
Angel of 3rd Dec. Leo	SHYBR	
Gratia, benevolentia	Ra'aVA	
		278 -{see error on 276}
Angels of Jesod, and of Binah of Briah --- Cherubim	KRVBYM	
Passing over	a'aVBR	
The Material World	a'aVLM HMVTBa'a	
		279
Leprosy. [Vide K.D. L.C.K. p. 495]	SGYRV	
[7 x 40, the Squares of the walls of the Vault. See Equinox I. 3. p. 222]		280
Qliphoth of Capricorn	DGDGYRVN	
A record (Ch.)	DKRVN	
Angel of the Wood of the World of Assiah	Ya'aR	
The Letters of Judgment: the 5 letters having a final form	K:M:N:P:Tz:	
Archangel of Malkuth	SNDLPVN	
Citizenship	a'aYR	
[Vide S.D. 528]	PR	
Terror	RP	
	Pi	281
A crown --- Ashes	APR	
Attire; adorned	PAR	
		282
Angels of Briah, and of Malkuth of Briah	ARALYM	
Spirit of Lives	RVCh ChYYM	
	Pi	283
Aurum inclusum	ZHB SGVR	
Memoriale. [Vide no. 964]	ZKRVN	
That goes on foot	RGLYM	
		284
Geomantic Intelligence of Gemini	AMBRYAL	
The small area of an enclosed garden	a'aRVGH	

	285	
	286	
High, lofty	MRVM	
	287	
Pars Azymorum	APYQVMN	
Night Demon of 3rd Dec. Taurus	VPAR	
Little	Za'aYR	
Geomantic Intelligence of Cancer	MVRYAL	
	288	
Vindication	BYa'aVR	
Day Demon of 1st Dec. Virgo	ZAPR	
Breeding, bearing; offspring.	a'aYBVR	
[Vide K.D. L.C.K. p. 313]		
[Vide K.D. L.C.K. p. 571]	RPCh	
17 to the 2nd power	Sq.Rt.	289
Apertio. [Vide no. 537]	PTR	
Particulare	PRT	
	290	
Thine enemy	a'aRK	<<WEH NOTE: Had Koph medial>>
	291	
Torrentes Aquarum	APYQY MYM	
(He) treasured	ATzR	
Earth: in particular, the Earth	ARTz	
of Malkuth		
Qy. spotted?	NMRA	
Adhaesio; adhaerens;	SYRKA	
princeps		
L.A. Angel of Aquarius	TzKMQYAL	
	292	
A young bird. [Deut. xxii. 6]	APRVH	
Gold	BTzR	
A medicine, drug	RPVAH	
	Pi	293
Day Demon of 2nd Dec. Taurus	TzARB	
	294	
Purple	ARGMN	
Pertaining to Autumn	ChVRP	
Melchizedec. [Gen.	MLKYTzDQ	
xiv. 18]		
	295	
Curtain, canopy; vault.	YRYa'aH	
[Ps. civ. 2]		
Eyelids	KNPY Ha'aYN	
[Vide K.D. L.C.K. p. 498]	PTVR	
	296	
Of the Earth. [Vide no. 992]	HARTz	
Incurvens se	KVRa'a	
Rigorose procedere; fumarie;	TzVR	
rock. [Vide K.D. L.C.K.		

pp. 459, 663]

297

Thesaurus; gazophylacium;
conservatorium AVTzR
A name of GOD ALHYM GBVR
attributed to Geburah
A secured house; a fortified
castle ARMVN
A City of Edom BTzRH
The Throne; a Name of
Briah KVRSYA
Nuriel NVRVAL
The neck TzVAR

298

Amen, our Light AMN AVR
Son of the GODS BR ALHYN
White TzChR
Pathetic appeals;
commiserations RChMYM

299

Angel of 2nd Dec. Cancer RHDTz

SUM (1 - 24)

300

Khabs am Pekht AVR BPAHH
Vide Beth ALP LMD HY YVD MM
Elohim. Dissert. II. Cap. I.
A spelling of ALHYM in full.
Formation YTzR
Profundities Ma'aMQYM
God of Chesed, and of Hod
of Briah; "Temura" of YHVH MTzPTz <<WEH NOTE: ends in Tzaddi med.>>
Incircumcised a'aRL
Separation PYRVD
The Spirit of GOD.
[Vide Gen. i. 3] RVCh ALHYM

301

"My Lord, the
faithful King"; ADNY HMLK NAMN
a name of GOD
Fire ASh
A candlestick MNVRH

302

Earth of Hod ARQA
To cut open, inquire into;
Dawn BQR
L.A. Angel of Gemini SRAYAL
Hath protected QBR
To putrefy RQB

303

Did evil; putrefaction BASH

304

A species of gold ChRVTz
Green DSh
Geomantic Intelligence KAMBRYAL

of Aquarius
White QDR

305
Dazzling white light AVR TzCh
Tender herb. [Gen. i. 11] DShA
Netzach, 42-fold Name in HQMMNa'a
Yetzirah. [Vide Liber 777,
col. xc.]
Yetzirah; "formation" YTzRH
A curving, bending KRYa'aH
The end of days, appointed QTz HYMYN
time. [Dan. xii. 13]
A lamb ShH
HSh

306
Father of Mercy AB HRChMYM
Merciful Father AB HRChMN
A woman, wife; virago ASHh
Honey DBSh
Domina. [Vide K.D.
L.C.K. p. 528] MTRVNA
[Vide K.D. L.C.K. p. 571] NYTzVTzYN
Coldness; pertaining to Winter QVR
Angel of 6 S. RHa'aAL
Malo-Granatum RYMVN

Pi 307
Night Demon of 2nd Dec. Scorpio VRYATz
Ribkah RBQH

308
Daybreak BVQR
Sparsor ZRQA
Investigation ChQR
A harsh, grating sound ChRQ
Approaching, near QRVB
Ice QRCh

309
A leper. [Vide K.D.
L.C.K. p. 495] MVSGR
Angel of 2nd Dec. Taurus MNChRAY
Strepitus cordis, mussitatio, ShAGH
susurratio, rugitus
Field, soil, land ShDH

310
To trample on, conquer DVSh
To govern, bind ChBSh
Formed. [I.R.G. 227] YYTzR
The initials of Idra Rabba Y:R:Q:
Qadisha. [Each letter
is half of each Letter of
KThR, Kether] -{Typo had KChR}
Is, are; essence, being YSh
Leo iuvenis KPYR
Habitations MDVRYN

Pi 311

Man; but vide K.D. L.C.K. p. 83	AYSh	
Angel of 9 C.	a'aRYAL	
Archangel of Binah	TzPQYAL	
Archangel of Air; Angel of Mercury, and of Chokmah of Briah, etc.	RPAL	
Rod. [Ps. xxiii. 4]	ShBT	
26 x 12, the Twelve Banners		312
Night Demon of 3rd Dec. Libra	VShV	
To renew; hence = a new moon, a month	ChDSh	
West. [Cf. 272]	Ma'aRB	
	Pi	313
Angel of 1st Dec. Virgo	ANNAVRH	
		314
[Vide K.D. L.C.K. p. 275]	HLL GMVR	
Metatron, Archangel of Kether, and Angel of Tiphareth of Briah. [When spelt with HB:Y after HB:M it denotes Shekinah]	MTTRVN	
Out of the way, remote	RChVQ	
Shaddai: "The Almighty"; a name of GOD	ShDY	
		315
Ice; crystal	GBYSh	
Gullet	VShT	
Formation	YTzYRH	
Visio Splendoris	MRAH HNVGH	
Gomorrah	a'aMRH	
The Number of Servitors of Abra-Melin Sub-Princes		316
Day Demon of 3rd Dec. Aries	VShAGV	
Ligatus	ChBVSh	
Green	YRVQ	
JESU	YShV	
A bundle, handful	a'aVMR	
Visitans iniquitatem	PVQD a'aVN	
Aporrhea	QVTRA	
[Vide K.D. L.C.K. p. 54]	ShAYH	
To worship, bow down	ShChCh	
	Pi	317
Day Demon of 3rd Dec. Taurus	VALPR	
[Vide Ps. xcvi. 11]	ZRa'aM	
Arida	YBShH	
Iron (Ch.)	PRZL	
Hoariness	ShYBH	
		318
Labrum lavacri, et basio eius	KYVR VKNV	
A copse, bush	ShYCh	

	319	
	320	
"Boy," Name of Enoch, and of Metatron	Na'aR	
A Duke of Edom. [Vide Liber 777, p. 22]	a'aYRM	
The friends	Ra'aYM	
L.A. Angel of Sagittarius	SRITYAL	
	321	
Angel of 3rd Dec. Cancer	ALYNKYR	
Angel L.T.D. of Virgo	LSLRA	
Angel of 9 W.	ShAHYH	
Qliphoth of Taurus	ADYMYRVN	
	322	
Lamb	KBSh	
Angel L.T.N. of Sagittarius	LBRMYM	
Linea media	QV HAMTza'aY	
	323	
Long-absent brother	ACH RChVQ	
Qliphoth of Aquarius	BHYMYRVN ---{WEH NOTE: typo was BHYSYRVN}	
Angel of 3rd Dec. Aries	STNDR	
18 to the 2nd power	Sq.Rt.	324
See no. 314; it denotes Shekinah	MYTTRVN	
SUM (1 - 25). Mars		325
Spirit of Mars	BRTzBAL	
Intelligence of Mars	GRAPYAL	
Angel of 2nd Dec. Scorpio	NYNDVHR	
Need, indigence	TzRYKH	
	326	
Jesus. [Note the letters of TETRAGRAMMATON completed by HB:Sh 300 q.v. the Spirit of GOD]	YHShVH	
Vision	ShAYYH	
	327	
Day Demon of 2nd Dec. Virgo [Vide K.D. L.C.K. p. 461]	BVTYSh YShYBH	
Night Demon of 3rd Dec. Capricorn	KYTzAVR	
4 Princes + 8 Sub-Princes + 316 servient to Spirits		328
Angel of 3 W. To steam; darkness. [Vide K.D. L.C.K. p. 280]	HChShYH ChShK	
	329	
Angel of 1st Dec. Libra	TRSNY	
	330	
Boundary, terminus; crosspath Revolution; hurricane, tempest Error: fault	MTzR Sa'aR ShL	

Ephraim	Pi 331
Arbor magna. [Gen. xxi. 33]	APRYM
Archangel of Chokmah	AShL
	RTzYAL
	332
Lux Ardoris	AVR HYQVD
Night Demon of 3rd	ANDRVMAL
Dec. Pisces	
A Duke of Edom. [Vide	MBTzR
Liber 777, p. 22]	
Locus vacuus. [Vide	MQVM PNVY
K.D. L.C.K. p. 551]	
	333
Qabalah of the Nine	AYQ BKR
Chambers	
Choronzon. [Vide Dr. Dee,	ChVRVNZVN
& Lib. 418, 10th Aire]	
Snow	ShLG
	334
A still, small Voice.	QVL DMMH DQH
[I Kings, xix. 12]	
	335
Dies Mali	YMY Ra'aH
The KING	MLK MLKY HMLKYM
above the King of Kings.	
[Vide K.D. L.C.K. p. 537]	
Ordering, desposition	Ma'aRKH
	336
An attack; a request, petition	ShALH
Night Demon of 1st Dec. Gemini	ShBKYD
	Pi 337
Ruler of Earth	PVRLAK
Hell of Supernals; a City of	ShAVL
Edom; the Place of Askings.	
[Vide Liber 777, p. 23]	
	338
To cast down	ChLSh
He hath pardoned (or,	YKBVSh
subjected)	
A garment; clothing	LBVSh
To send forth	ShLCh
	339
	340
Angel of 3rd Dec. Sagittarius	YSGDYBRVDYAL
"Ferocious" lion	LYSh
Uncus focarius --- fire-	MGRVPYA
shovel	
Book	SPR
Pares; a word written on the	PRS
wall at Belshazzar's feast.	
[Vide Dan. v. 28]	

There; The Name	ShM	
The sum of the 3 Mother Letters; HB:A, HB:M, and HB:Sh		341
Yesterday	AMSh	
Guilty, damned	AShM	
A red cow	PRH ADVMH	
Expansum; sepimentum; diaphragma	PRSA	
The Name (Ch.)	ShMA	
		342
Coctio	BYShL	
Perfume	BShM	
Night Demon of 2nd Dec. Taurus	PVKLVR	
A blaze, flame	ShLHBH	
7 to the 3rd power	3 Rt.	343
"And GOD said." [Gen. i. 3]	VYAMR ALHYM	
A sweet smell	ZPRVN	
		344
A plantation, garden [Cant. iv. 13]	PRDS	
		345
Di Alieni	ALHYM AChRYM	
GOD Almighty	AL ShDY	
"In that also" --- referred to Daath	BShGM	
"The" NAME	HShM	
Lioness. [Vide K.D. L.C.K. p. 501]	LYShH	
5th HB:Sh	MHSh	
Moses. [See 543, numerical Temurah of 345]	MShH	
Dominator	ShVLT	
Shiloh	ShYLH	
He was appeased. [Esther, vii. 10]	ShKKH	
		346
A spring; spring water	MQVR	
A water-pipe; channel	TzNVR	
Good pleasure; the Will-power	RTzVN	
	Pi	347
Palanquin (Cant. iii. 9); Bridal bed; nuptial chariot. ["thalamus seu coelum fabrile sub quo copulantur nubentes"]	APRYVN	
		348
Five; to set in array	ChMSh	
Third King of Edom	ChShM	
	Pi	349
		350
Day Demon of 3rd Dec. Leo	ALYGVSh	

A sapphire (Ex. xxviii. 18). [Vide K.D. L.C.K. p. 19]	SPYR	
Ophir; a young mule; dust of the Earth	a'aPR	
The Horn; head	QRN	
Vacuum	RYQM	
Intellectus	ShKL	
		SUM (1 -26) 351
Man	ANSh	
Angels of Malkuth; burnt or incense offering; "The flames"	AShYM	
Hiram-Abif, a cunning artificer at the Temple of Solomon; the hero of a famous allegory prophetical of FRATER PERDURABO	ChYRM ABYP	
Saturn in Leo. Angel ruling 1st Dec. Leo, that was rising at the birth of FRATER PERDURABO	LVSNHR	
Moses the Initiator Elevatus	MVShH NShA	
		352
The Exalted Light Long of Nose; i.e. Merciful; a title of the supreme GOD	AVR Ma'aLH ARK APYM	
Lightning An approach	BRQYM QRBN	
		Pi 353
Goshen	GShN	
The fifth	ChMShH	
The Secret of TETRAGRAMMATON is to His fearers. [Ps. xxv. 14]	SVD YHVH LYRAYV	
Delight, joy	ShMChH	
		354
Grew fat; anointed Heptaeteris intermissoria	DShN ShMTH	
		355
Thought; idea Year	MChShBH ShNH	
		356
The Cedars of Lebanon Expiationes. [Vide K.D. L.C.K. p. 612]	ARZY LBNVN KPVRYM	
A young mule	a'aVPR	
Ophra, mother of Goliath	a'aVRP	
Spirits of the living	RVChYN DChYYN	
		357
42-fold Name, Geburah in Yetzirah	KGD YKSh	

Iniquity NVShA
 358
 Shame GShNH
 Shiloh shall come YBA ShYLNH
 "Messiach," the Messiah MShYCh
 Nechesh, the Serpent that NChSh
 initiated Eve
 (Taking the three HB:H's in AShYAVM
 AHYHVH as concealing
 the Mothers, we get
 GR:Iota. GR:Alpha. GR:Omega. &)

Pi 359
 Angel of 3rd Dec. Pisces STRYP
 The Sacred Wind ShTYM
 Satan. [Vide K.D. L.C.K. ShTN
 p. 235]

360
 The Messiah HShYH
 [Vide K.D. L.C.K. p. 235] HNShH
 [Vide K.D. L.C.K. p. 235] HShNH
 Angels of Jesod of Binah YShYM
 Seeking safety; Angel of MShYH
 7 W.
 Tonitrus Ra'aMYM
 "Shin"; a tooth ShYN
 Two ShNY

*
 3 * *
 19 to the 2nd power * *
 6 *
 * *
 1 *
 *

Sq.Rt. 361

God of Malkuth ADNY HARTz
 "Men"; "impurities" ANShY
 Foundations. [Ch.] AShYN
 The Mountain Zion HR TzYVN
 Ruler of Saturn KShYAL
 Angel of 7 P. MTzRAL

362

363
 The Almighty and ShDY AL ChY
 Ever-living GOD

364

Lux Occulta AVR MVPLA ---{WEH NOTE: was typo: AVD}
 Satan HShTN
 Demons ShDYN
 Opposition; resistance ShTNH

365

Earth of Tiphareth NShYH
 An uncovering, exposing PRYa'aH

366

Night Demon of 2nd Dec. Capricorn	ANDRALP	
	Pi	367
Black [scil. of eye-pupil]: middle: homunculus	AYShVN	
Day Demon of 3rd Dec. Gemini	PAYKVRN	
		368
The Spirit of the GODS of the Living	RVCh ALHYM ChYYM	
		369
SUM (1 - (9 x 9))/9. Moon		
Spirit of Moon. [Vide Liber 777, p. 19]	ChShMVDAY	
The World of Briah	a'aVLM HBRYAH	
Angel of 2nd Dec. Gemini	ShHDNY	
		370
A foundation, basis Creation	a'aQR a'aSh	
Salices rivi. [Lev. xxiii. 40]	a'aRBY NChL	
Zopher	TzPR	
White lead, tin	QSTRA	
To rend, cut, blame, curse	QRa'a	
Green. [Vide S.D. p. 104]	Ra'aNN	
Salem	ShLM	
		371
Sinistrum	ShMAL	
		372
Aqua spherica	ASPYRKA	
Agni	KBShYM	
An oven, furnace	KBShN	
Scorpio	a'aQRB	
Herbage, grass	a'aShB	
Seven	ShBa'a	
	Pi	373
		374
		375
Generally and specially Solomon	KLL VPRT ShLMH	
A City of Edom	ShMLH	
		376
Dominator	MVShL	
Esau, father of the men of Edom.	a'aShV	
(Ad-om, Adlantes<<Refers to a theory that the 'Kings of Edom' who perished before the creation of Adam were a previous race inhabiting 'Atlantis.'>>)		
A bird	TzPVR	
Peace. [Refers to Kether]	ShLVM	
		377
Nervus Luxatus; Vena Ischiatica. [Gen. xxxii. 32]	GYD HNSH	

Seven	ShBa 'aH	
SUM (1 - 27)		378
'In peace'	BShLVM	
Pruna ignita; Chaschmal	ChShML	
Iuramentum. [K.D. L.C.K. p. 695]	ShBVa 'a	
	Pi	379
Abschalom	ABShLVM	
[The sum of the letters of TETRAGRAMMATON multiplied severally by those of Adonai; (HB:Y x HB:H) + (HB:N x HB:V) + (HB:D x HB:H) + (HB:A x HB:Y)] = Y:K:Sh:N		380
Difficulty, narrowness	YHBMTzRYM	
Pain, trouble, misery	a'aTzB a'aTzBVN	
Thick darkness, fog	a'aRPL	
Vide no. 370]	QSTYRA	
Heaven of Hod	RQYa 'a	
		381
Clamour, prayer	ShVa 'aH	
		382
Day Demon of 3rd Dec. Libra	TzARATz	
	Pi	383
Iuramentum. [Vide K.D. L.C.K. pp. 67, 695]	ShBVa 'aH	
		384
		385
Angel of 2nd Dec. Libra	MHRNTz	
Assiah, the World of Matter	a'aShYH	
Gloria cohabitans [vide K.D. L.C.K. p. 711]; the Glory of God	ShKYNH	
Lip	ShPH	
		386
Jesus	YShVa 'a	
Tongues	LShVN	
Tziruph, a table of Temurah	TzYRVP	
		387
		388
The hardest rock. [Ps. cxiv. 8]	ChLMYSh	
To search out diligently	ChPSh	
Table; bread	ShLChN	
	Pi	389
		390
Gen. v. 2.	ZKR VNQBH	
Retrorsum	MPRa 'a	
Alens, pascens	PRNS	

Heaven	ShMYM	
Oil	ShMN	
Night Demon of 2nd Dec. Gemini	ShTz	
		391
Salvation, help	YShVa'aH	
The Inscrutable Height. [Kether]	RVM Ma'aLH	
		392
Aromata	BShMYM	
Habitaculum	MShBN	
		393
		394
Table. [Vide no. 388]	ShVLChN	
		395
Robustus (virilitas) Iacob	ABYR Ya'aQB	
The Heavens	HShMYM	
Oil	HShMN	
Manasseh	MNShH	
Second	MShNH	---{WEH NOTE: typo was MShBH}
Judge	ShVPT	
		396
Day Demon of 1st Dec. Scorpio	YPVSh	
		Pi 397
Lux Interna. (Title of Kether)	AVR PNYMY	
		398
Fifty	ChMShYM	
Book	ChPShY	
Angel L.T.D. of Aries	STRa'aTN	
Pride; esp. of gait	ShChTz	
		399
	ShGVPY	
		400
20 to the 2nd power To use Magic, witchcraft Erudiens, a title of Yesod Sensus literalis. [Vide K.D. L.C.K. p. 12] (He had) Karnaim (in his hand) Angels of Chesed of Briah Sack	Sq.Rt. KShP MShKYL PShVTH QRNYM ShYKKYM ShQ	
		Pi 401
Cursing	ARR	
Essence; "the"	ATh	
		402
Sought into, or after Tested, purified Filia A spider	BQSh BRR BTh a'aKBYS	

Paths	ShBYLYN	
		403
The Stone; Sapphire	ABN SPYR	
		404
Law, edict	DTh	
Almond; to watch, be awake; to hasten	ShQD	
		405
Fearful things, serpents of the dust. [Job]	ZChLY a'aPR	
[Cf. no. 227, HB:ZKR.] Phallus; urethra. [Vide Deut. xxiii. 2]	ShPKH	
		406
SUM (1 - 28)		
THOU: a name of GOD	AThH	
Vulgar, common; plebeian	a'aM HARTz	
Leg	ShVQ	
Alterations	ShNVYM	
The letter Tau	ThV	
		407
Signum	AVTh	
The Precious Oil	ShMN TVB	
		408
Lapis sapphirinus	ABN HSPYR	
Haec	ZATH	
[Vide Deut. x. 10, 15]	ChShQ	
	Pi	409
Patriarchs	ABHThA	
Fathers	ABVTh	
One (fem.)	AChTh	
Ha-Qadesh; Holy Ones	HQDSh	
		410
Liberty; a swallow	DRVR	
Visions, imaginations. [Dan. iv. 2]	HRHR	
Metzareph	MTzRP	
The Tabernacle	MShKN	
Sacred; Saint	QDVSh	
Holy	QVDSH	
He heareth	ShMa'a	
Hod, 42-fold Name in Yetzirah	ShQY	
		411
Elisha	ALYSha'a	
Briatic Palace of Tiphareth	HYKL RTzVN	
Fundamenta Terrae	MVSDY ARTz	
Habitaculum	MShKNA	
Ordo temporum	SDR ZMNYM	
Desolation, emptiness. (Expresses first root of all good)	ThHV	
		412
The letter Beth	BYTh	

New. (Ch.) ChDTh
Jesus GOD YHShVH ALHYM
White whorl TzMR LBN
Celsitudo superna RVM a'aLYVN
A longing for ThAVH

413

414

Azoth, "the" fluid. A + Z (Lat.) AZVTh
+ Omega (Grk.) + Th (Heb.). Initial
and final in 3 tongues
The Limitless Light AYN SVP AVR
Meditation. [Ps. xlv. 4] HGVTh
Going forth. [Vide no. 770] MShVTTYM

415

The Voice of the Chief ABRAH DBR
Seer
Sister AChVTh
The Holy One; Sodomite HQDVSh
Work Ma'aShH
Angel of 10 C. a'aShLYH

416

Thought, meditation HRHVR
A pledge MShKVN

417

Olive ZYTh
Arca. (Noah's Ark) ThyBH

(Note 4 + 1 + 8 = 13)

418

Boleskine BVLShKYN
Peccatum. (Est femina ChTATH
Lilith impia)
Kheth, a fence ChYTh
Servans misericordiam NVTzR ChSD
"The Word of the MAKAShANH
Aeon." [Vide Liber 418]

HB:A B R A H A D A B R A

418 = ChYTh = BYTh HA, the House of

He: because of I.Z.Q. 694; for HB:H
formeth HB:K, but HB:Ch formeth YVD: each
= 20. Thus is Abrahadabra a Key
of the Pentagram.

Also, by Aiq Bkr, it = 22: and
418 = 19 x 22. 19 = Manifestation;
it therefore manifests the 22 Keys of
R.O.T.A.

The first meaning is ABRAH
DBR, = The Voice of the Chief Seer.

It resolves into Pentagram and
Hexagram as follows:

1st "method."

A

R/ \B

A

A Pentagram A forms 12 and 406, ChVA

D H

B\ /R

A

and AThH [406 = ThV], where AThH = Microprosopus, and HVA = Macroprosopus. The Arcanum is therefore that of the Great Work
2nd "method."

B

A R H
A Pentagram A Hexagram Here BHR = 207
A A B D

R

= AYN SVP AVR, etc. and DBR = Voice ("The Vision and the Voice"); thus showing, by Yetziratic attribution, the Three Wands --- Caduceus: Phoenix: Lotus. Note always ABR are the three Supernals.
3rd "method."

A

A B A
A Pentagram A Hexagram give 205 + 213;
R B H D

R

both mean "Mighty," whence Abrahamadabra is "The Word of Double Power." AAB show AB: AIMA: BN, viz., Amoun : Thoth : Mout. By Yetziratic Method, H:D:R: are Isis : Horus : Osiris. (Also, for H:D:R:, vide I.R.Q. 992.)

Dividing as 3 and 8, we get GR:Delta of Horus dominating the Stooping Dragon, ARR YAV: also ---

A

from R/_\B we get



8 = DD, Love, and 207 = AVR, Light; 8 x 207 = 18, which is equivalent to ChY, living; further, 297 = 23 x 9 = ChYH, Life: hence, Licht : Liebe : Leben.

Again, 418 = ATh + YAV, = 21 + 397, q.v. DBR and 678 = 6 + 7 + 8 = 21. 2 x HB:B + 2 x HB:R + HB:D = 32. The Five different letters represent Amoun : Thoth : Isis : Horus : Osiris. they (A + B + R + H + D) add to 212 (q.v.).

Finally, HB:A is the Crown, HB:B the Wand, HB:D the Cup, HB:H the Sword, HB:R the R.C.

See Equinox, V and VII, for further details.

Pi 419

Serpent: the letter Teth TVTh
Sodom and Gomorrah SDM + a'AMRH

420

It was HYThH
Dolium, vas ChBYTh

Vapour, smoke Pacifica	a'aShN ShLMYM RTzPYM
	Pi 421
Angel ruling Capricorn Angel ruling Pisces	KShVYa'aYH PShYAL
	422
The Vast Countenance Linea Flava (quae circumdat Mundum)	ARYK ANPYN QV YRVQ
	423
[Ex. xxvii. 10, 11.] [Vide K.D. L.C.K. p. 420]	LVVY Ha'aMVRYM
	424
Angel L.T.N. of Taurus	TVTTh
	425
[Vide no. 1175] [Vide K.D. L.C.K. p. 208] Auditus	HGZYTh Na'aShH ShMYa'aH
	426
Servator; salvator Medium	MVShYa'a ThVK
	427
	428
The Breakers-in-pieces; the Qliphoth of Chesed The Brilliant Ones; Angels of Chesed, and of Tiphareth of BriaH Iuraverunt	Ga'aShKlH ChShMLYM NShBa'aV
	429
A lion's whelp. [Gen. xl. 9] Judgment, equity	ZVR ARYH MShPT ShGa'aVN
	430
Nephesch, the animal soul of Man Covered with mist; darkness, twilight Membra Full Title of Ninth Sephirah. "The Righteous is the Foundation of the world" Concealed Tohu v-Bohu; see Gen. 1. Dew	NPSh NShP PRQYM TzDYQ YSVD a'aVLM ShPN ThHV VBHV ThL
	Pi 431
Notariqon	NVTRYQVN

Eventide shadows Earth of Jesod	432 TzLLY a'aRB ThBL
Day Demon of 1st Dec. Leo Merit	Pi 433 BLATh ZKVTh
The Lord of War. [Ex. xv. 3] The letter Daleth; door	434 AYSh MLChMH DLTh
SUM (1 - 29) Deceived [Vide K.D. L.C.K. p. 156]	435 HThL MShPTV
Tutor, curator; prafectus; administrator Angel L.T.D. of Scorpio Hoschanah "GR:Sigma-alpha-tau-alpha-nu-alpha-sigma." ---{WEH Note: Greek value is 753} [Vide K.D. L.C.K. p. 505] [Vide K.D. L.C.K. p. 505 723 & 701, nos. 9, 10; also at ShBYRH]	436 APTRVPS BYThChVY HVSha'aNH ShTN a'aZ Sha'aTNZ
Balm; the balsam tree	437 APRSMVN
The whole (perfect) stone. [Deut. xxvii. 6]	438 ABN ShLYMH
Exilium Angel L.T.N. of Gemini	Pi 439 GLVTh a'aVGRMa'aN
Collaudatio. [Vide K.D. L.C.K. pp. 90, 729] The Great Dragon; means "curls." [I.R.Q. 834; vide 510] Irreproachable; perfect	440 ThHLH ThLY ThM
21 to the 2nd power Cerva Truth; Temurah of ADM, by Aiq Bekar A live coal Day Demon of 2nd Dec. Leo Angel L.T.D. of Pisces	Sq.Rt. 441 AYLTh AMTh GChLTh LRYAR RMRA
Termini Terrae	442 APSY ARTz
	Pi 443

A virgin; a city. Goliath	Virgo BThVLH GLYTh	
		444
The Sanctuary Damascus	MQDSh DMSHQ	
The total value of the Single Letters; HB:H,HB:V,HB:Z,HB:Ch,HB:T,HB:Y,HB:L,HB:N,HB:S,HB:a'a,HB:Tz, and HB:Q		445
Number of Stars in the Northern hemisphere		446
Destruction; death Pison Tali pedum	MVTh PYShVN QRSVLYM	
		447
Initials of the Three Above and the Three Beneath. [Vide 248]	DMR RBA	
		448
Excelsa	BMVTh	
	Pi	449
Lux fulgentissima Cloak	AVR MTzVChTzCh TLYTh	
		450
Tabulae [Vide K.D. L.C.K. p. 508] The Fruit of the Tree Transgression Benepiacitum termino carens; Arbitrum illimitatum Inhabitans Aeternitatem Craftiness, cunning The Dragon	LVChVTh MDVTh PRY a'aTz PSha'a RTzVN BAYN GBVL ShVKN a'aD Sha'aLYM ThN	
		451
The Essence of Man Mortis Angels of Tiphareth The Abyss	ATh HADM MYThA ShNANYM ThHVM	
		452
[Vide no. 552] The crop; the Maw	ChMDTh QRQBN	
		453
Behemoth The Animal Soul, in its fullness; i.e. including the Creative Entity or Ego, Chiah	BHMOVTh NPSh ChYH	
		454
Sigillum The "Holy Ones"; Consecrated catamites kept	ChVThM QDShYM	

by the Priesthood

455

456

Formido maxima
The Mountain of Myrrh.
[Cant. iv. 6]
Paries
Crura
The Fig-tree and fruit

AYMThH
HR HMVR
KVThL
ShVQYM
ThANH

Pi 457

Olives

ZThYM

458

A covenant; an engagement;
a betrothed
Contusores; cloudy heavens;
Heaven of Netzach

ChThN
ShChQYM

459

460

[Vide K.D. L.C.K. p. 371]
Qliphoth of Gemini
"Holy unto TETRAGRAMMATON."
[Ex. xxxix. 30]

TNThA
TzLLD MYRVN
QDSh LYHVH

Pi 461

[Vide K.D. L.C.K. p. 539]
Robustus, validus, asper,
horridus, rigidus

ADNVTh
AYThN

462

Terra Superna (est
Binah)
A path
Profundum Celsitudinis

ARTz a'aLYVNH
NYThB
a'aVMQ RVM

Pi 463

Day Demon of 3rd Dec. Virgo
Pillar of Mildness --- paths, HB:G,
HB:S, and HB:Th
Crystal, glass
A rod of almond
The Special Intelligence.
[I.Z.Q. 264, et seq.]
Caps, crowns, diadems
Precatio

BAThYN
GSTh
ZKVKYTh
MTH HShQD
ThBVNH
ThGYN
ThChNH

464

SUM (1 - 30)

465

A kiss; a little (or, sweet)
mouth

NShYQH

466

Skull
Renes
The World of

GLGLTh
KLYVTh
a'aVLM HYTzYRH

Formation Simeon	ShMa 'aVN
	Pi 467
[Vide S.D. 33]	GLGLThA
	468
Angel of 3rd Dec. Gemini	BYThVN
	469
Trabeationes ligaturae illarum	ChShVQYHM
	470
Eternity. (Literally, a cycle of cycles)	DVR DVRYM
Angel of 8 S. Pure Wool	NThHYH a'aMR NQY
Period of time; Time Solum; fundus	a'aTh QRQa'a
	471
Palatia Mount Moriah. [2 Chron. iii. 1]	HYKLVTh HMVRYH HR
	472
Was terrified	Ba'aTh
	473
The Three Persons. [ATH: HVA: ANI coalesced]	AThHVANY
Skull Molitrices	GVLGLThA TChNVTh
	474
Knowledge. [Vide K.D. L.C.K. p. 252, et seq.] (Plural) --- Wisdom The Testimony within the Ark A ram, he-goat; a prepared sacrifice Angel L.T.D. of Cancer	Da'aTh ChKMVTh a'aDTh a'aThD Ra'aDR
	475
[Vide no. 473.] In Golgotha	BGVLGLThA
	476
Domus Iudicii; Curia; Consistorium iudiciale	BYTh DYN
	477
	478
Cranium, calvaria The Lesser Countenance, Microprosopus Hagiographa	GVLGVLTh Za'aYR ANPYN KThVBYM

	Pi 479
Molentes	TVChNVTh
	480
Lapides inanitatis [Vide K.D. L.C.K. p. 252] lilith, Qliphoth of Malkuth [Vide K.D. L.C.K. p. 252] Malkuth, 42-fold Name in Yetzirah	ABNY ThVHV Da'aVTh LYLYTh a'aDVTh a'aYTh
	481
Hills Reus mortis Annulus	Ba'aVGTh GBa'aVTh ChYYB MYThA TBa'aTh
	482
A looking-glass, mirror	ASPQLRYA
	483
Ferens iniquitatem	NVShA a'aVN
22 to the 2nd power	Sq.Rt. 484
	485
Filia scaturiginum. [Is. x. 30, "Daughter of Gallim"] Mockeries [Job xvii. 2. Vide 435]	BTh GLYM HThLYM
	486
A name of GOD Foundations Azymum fractum A King of Edom Angel of 8 P.	YHVH BChKPH YMD ARTz YSVDVTh MTzH PRVSH a'aVYTh NHThAL
	Pi 487
	488
Ianua, ostium Qliphoth of Kether Ye shall worship	PThCh ThAVMYAL Tha'aBVDV
	489
Retribuens; rependens retributionem	MShLM GMVL
	490
The giving. [Vide no. 1106] Fine flour, meal Perfect Binah, 42-fold Name in Yetzirah	MThN SLTh ThMYM ThTz
	Pi 491
Nutrix Angel of 4 W.	AMNTh NYThAL

492

The Name given
in Deut. xxviii. 58;
without ATh = 92, q.v.

493
ATh YHVH ALHYK

---{WEH NOTE: 493 - 401 = 92}

494

Galea salutis
An apple

KVBa'a HYShVa'aH
ThPVCh

495

Similitudo hominis
Gift

DMVTh ADM
MThNH

P#

SUM (1 - 31)

496

Leviathan
Malkuth
A small bundle

LVYThN
MLKVTh
TzRVR

497

Nutrix
Gemini; Gemini

AVMNTTh
ThAVMYM

498

Briatic Palace of
Geburah

HYKL ZKVTh

Pi 499

Cerva amorum.
[Prov. v. 19, "a loving
hind"]
Busy, arduous; an army;
'hosts'

AYLTh AHBYM

TzBAVTh

500

The humerus
Kimelium aureaum
Princeps
A Duke of Edom

KThP
MKThM
ShR
ThYMN

501

Asher; blessedness
Fortis; fortia, robusta
The head
Flesh; Night Demon of 1st
Dec. Pisces
Sehechinah Superior
Likeness, similitude

AShR
AThNYM
RASh
ShAR
ShKYNH a'aYLAH
ThMVNH

502

To tell glad tidings; flesh,
body
To cut

BShR
BThQ

HB:G ()
HB:R O The Cup of the Stolistes Pi 503
HB:Sh /_\
Expelled, cast forth GRSh

				504
Sought for		DRSh		
				505
Sarah; Principissa. [Vide 510 & cf. 243 & 248]		ShRH		
				506
[Vide no. 1196]		ABGYThTz		
Bovis a sinistra; an ox; Taurus.		KPVTh		
[Vide K.D. L.C.K. p. 99] --- Taurus		ShVR		
				507
That which causes ferment; yeast		ShAVR		
				508
Daybreak; black		ShChR		
			Pi	509
Bridge		GShVR		
				510
Sensus allegoricus. [Vide K.D. L.C.K. p. 12]		DRVSh		
Rectitudo, aequitas recta; rectilineum		YShR		
The head		RVSh		
Song		ShYR		
Sarai. [Vide 505]		ShRY		
Draco; see 440		ThNYN		
				511
"The" HEAD		a'aThYAL		
[Vide K.D. L.C.K. p. 463]		RVShA		
		ShVRH		
8 to the 3rd power= 2 to the 9th power	3rd Rt.	9th Rt.		512
Adhaesio, cohaesio		DBQVTh		
Angel of 3rd Dec. Libra		ShChDR		
				513
				514
[Vide K.D. L.C.K. p. 213]		ChQVTh		
				515
Possessio sine angustiis		NChLH	BLY MTzRYM	
Minister iudicii		ShVTR		
Phylacterium		ThPLH		
				516
Lucus. [Vide K.D. L.C.K. p. 168]		AShYRH		
Personae		PRTzVPYN		
				517
Qliphoth of Taurus. [Vide		ARYMYRVN		

no. 321, & Liber 777]		
The good gift, i.e.	MThNH TVBH	
Malkuth		
Occultae. [Vide 417]	PLAVTh	
Confractio. [Vide K.D.	ShBYRH	
L.C.K. p. 698, et seq.]		518
		519
Day Demon of 2nd Dec. Gemini	BRBTVSh	
		520
Tears	DMa'aVTh	
Legitium	KShR	
	Pi	521
Ignis descendens	ASh YVRD	
Angel of 2 P.	VShRYH	
Nudatio candoris	MChShVP HLBN	
		522
	Pi	523
		524
		525
The LORD of Hosts, a name of GOD referred to Netzach	YHVH TzBAVTh	
		526
Superliminare	MShQVP	
		527
SUM (1 - 32)		528
23 to the 2nd power	Sq.Rt.	529
Affatura ollaris cum iusculo dulci	TzYQY QDYRH	
Day Demon of 3rd Dec.Cancer	ShYTRY	
		530
The Rose	ChBTzLTh	
Voices	QLTh	
Tekel, a word of the 'writing on the wall' at Belshazzar's fabled feast	ThQL	
		531
		532
		533
Heaven of Jesod of Malkuth	TBL VYLVN ShMYM	
King of Terrors	MLK BLHVTh	
		534

A certain Name of GOD	QLDShQ	
		535
		536
A white cloak	TLYTh LBNH	
Sphere of the fixed stars	MSLVTh	
The World of Assiah, the 'material' world	a'aVLM Ha'aShYH	
		537
Emanatio; Atziluth, the Archetypal world	ATzYLVTh	
Medulla spinalis	ChVT HShDRH	
Apertio uteri	PTR RChM	
		538
Daughter of the Voice. --- Echo. [The Bath Qol is a particular and very sacred method of divination]	BTh QVL	
		539
		540
Lumbi; the upper part	MThNYM	
	Pi	541
Israel	YShRAL	
		542
		543
"Existence is Existence," the NAME of the Highest GOD	AHYH ASHR AHYH	
		544
Apples. [Cant. ii. 5]	ThPVChYM	
		545
Aper de Sylva	ChZYR MYa'aR	
		546
Sweet P's; a watchman Custodi L.A. Angel of Aries	MThVQ ShVMR ShMVR ShRHYAL	
	Pi	547
		548
Qliphoth of Aries Night Demon of 3rd Dec. Cancer A Name of GOD, referred to Tiphareth Qliphoth of Libra	Ba'aYRYRVN HTzGNTh YHVH ALVH VDa'aTh a'aBYRYRVN	
		549
Moral	MVRGSh	

Ventus turbinis	RVCh Sa'aRH	
		550
Aquila; decidua. [Vide K.D. L.C.K. p. 600; connect with no. 496, Malkuth]	NShR	
A rod of iron. [Ps. ii.]	ShBT BRZL	
L.A. Angel of Leo	ShRTYAL	
Principes	ShRYM	
Dragons. (Restricted.) [Ps. lxxiv. 13]	ThNYNM	
		551
		552
Desiderium dierum	ChMDTh YMYM	
		553
Draco magnus	ThNYN GDVL	
		554
Day Demon of 2nd Dec. Pisces	MRChVSh	
		555
Obscurity	a'aPThH	
		556
Mark, vestige, footstep Sharon. [Cant. ii. 1]	RShYMV ShRVN	
	Pi	557
The First	RAShVN	
		558
		559
		560
Waters of quiet Puncta A Duke of Edom Dragons	DRVShYM MY MNVChVTh NQVDTh ThMNa'a ThNYNYM	
SUM (1 - 33)		561
Cain Concealed Mystery	AThQYN DTzNYVThA	
		562
Primordial	RAShVNH	
	Pi	563
Lotio manuum Angel of 1st Dec. Gemini	NTYLTh YDYM SGRSh	
		564
Lapis capitalis [I.R.Q. 941.] "And the Adam was formed into a living Nephesh" Sphere of Malkuth	ABN HRAShH VYHY HADM LNPSH ChYH ChLM YSVDVTh	

	565	
Parvitatio	QTNVTh	
Praetoriani	ShVTRYM	
	566	
A valley; a plain	YShRVN	
Puncta	NQVDVTh	
[SMK + VV + DLTh, SVD	S:V:D:	
= a secret, spelt in full		
The Shadow of Death; Hell	TzLMVTh	
of Netzach		
Redintegratio, configuratio,	ThYQVN	
depositio, conformatio,		
restoratio, restitutio		
	567	
Firstborn	RAShVNY	
	568	
	Pi 569	
Fingers	ATzBa'aVTh	
	570	
Naphtali	NPThLY	
Lectus	a'aRSh	
Ten	a'aShR	
Heads	RYShYN	
Concussion, earthquake	Ra'aSh	
[Vide K.D. L.C.K. p. 691]	RSha'a	
Gate; the Door	Sha'aR	
	Pi 571	
The mountains of Zion	HRRY TzYVN	
Balance	MThQLA	
	572	
A chastening GOD.	YHVH ALHYK	
[Deut. xxviii. 58.]		
[HB:K counted as final]		
Jeschurun	YShVRVN	
He was touched. [I.R.Q.	YTha'aTzB	
1117]		
Active	MThQBL	
Day Demon of 1st Dec. Pisces	PVRPVR	
	573	
	574	
Chaldee. [Hath a general	YRChShVN	
meaning of movement.		
S.D. p. 87]		
	575	
Beerschebha, Fons Septenarii.	BAR ShBa'a	
[2 Sam. xxiv. 7		
--- Gen. xxi. 31.] [Vide		
K.D. L.C.K. p. 183]		
"And the	VYAMR ALHYM YHY AVR	
GODS said, Let		

there be Light"

24 to the 2nd power	Sq.Rt. 576
Wands	MQLVTh
The tenth	a'aShVR
	Pi 577
The Concealed of the Concealed; a name of GOD most High	TMYRH DTMRYN
	578
	579
Media nox	ChTzVTh LYLH
Qliphoth of Netzach	a'aRB ZRQ
Sons of Adam	Tha'aNVGYM
	580
Rich	a'aShYR
Ancient	a'aThYQ
"Le bouc emissaire"; shaggy, hairy. [Levit. xvi. 22]	Sha'aYR
Angel of Fire	ShRP
	581
The Ancient One	a'aThYQA
Barley	Sha'aVRH
	582
	583
	584
	585
The GODS of Battle (lit. of Hosts); the Divine Name of Hod	ALHYM TzBAVTh
[Vide K.D. L.C.K. p. 386]	ThQYa'aH
	586
War-trumpet	ShVPR
	587
Day Demon of 1st Dec. Aquarius	PVRASh
	588
	589
Viror. [Vide K.D. L.C.K. p. 15]	AB LShVN a'aNP
	590
Rib. [Gen. ii. 22]	TzLa'aTh
	591
	592

	Pi	593
		594
The Stone of Israel. [Gen. xlix. 24]	ABN YShRAL	
SUM (1 - 34)		595
		596
Jeruschalim	YRVShLYM	
		597
		598
Our iniquities	a'aVNVThYNV	
	Pi	599
		600
Mirabilia, vel occulta sapientiae	PLYAVTh ChKMH	
Peniculamentum, fimbria peniculata	TzYTzYTh	
A knot, ligature	QShR	
Red	ShRQ	
Six; marble	ShSh	
	Pi	601
		602
Lux simplicissima Brightness; splendor Extremities	AVR PShVT TzChTzChVTh QTzVVTh	
		603
Qliphoth of Leo	ShLHBYRVN	
		604
Congeries; epistola Israel Senex	AGRTh YShRAL SBA	
		605
Magnificentia [Vide K.D. L.C.K. p. 226]	ADRTh GBRTh	
		606
Let them bring forth Ipseitas, seu ipsa essentia. [Vide K.D. L.C. K. pp. 571, 631]	YShRTzV a'aTzMVTh	
Nexus, ligature	QShVR	
Ruth	RVTh	
A turtle-dove	ThVR	
	Pi	607
Adam Primus The mountains of spices. [Cant. viii. 14]	ADM HRAShVN HRY BShMYM	
A span, palm. [Lit. "the little finger"]	ZRTh	

	608
The last Gate. [Vide K.D. L.C.K. p. 184] [Vide K.D. L.C.K. p. 640]	BBA BThRA ChThR
	609
	610
Numulus argenteus Citrus, malum citrum; (lust and desire). [Vide K.D. L.C.K. p. 178] Tenth	AGVRTh AThRVG Ma'aShR
	611
"The Fear" of the LORD. [Ps. cxi. 10] The Law. (Occasional spelling)	YRATH ThVRH
	612
(The covenant) --- Day Demon of 1st Dec. Capricorn. [Ps. xxv. 14]	BRYTh
The number of the Divine Precepts The Quintessence of Light Moses, our Rabbi [Vide K.D. L.C.K. p. 179]	Pi 613 ATh HAVR MShH RBYNV ThRYG
	614
	615
	616
Qliphoth of Pisces The Five Books of Moses; the Law on Sinai. Cf. Tarot	ShYMYRVN ThYRV
	Pi 617
"Mighty acts." (Plur. of "Strength.") [Ps. cvi. 2] Columnae Nubis et Ignis A King of Edom	GBVRVTh a'aMVDY HASH VHa'aNN RHBYTh
	618
Contentiones	RYBVTh
	Pi 619
Novissimum	AChRYTh
	620
Chokmah, Binah, Daath; the first descending triad The Crown: Kether Angel of 3rd Dec. Virgo [Vide Ps. xxxi. 20] The Doors [Temurah of LBB]	ChKMH BYNH VDa'aTh KThR MShPR TzPNTh Sha'aRYM ShShK

Mucro gladii By-paths. Vide no. 1357]	621 ABChTh ChRB AVRChVTh
[Vide I.R. G. 234]	622
Blessings Profunda Maris. [Samael et Uxor Eius] Latitudines; Rechoboth	BRKTh MTzVlVTh YM RChVBVTh
Barietha; Doctrina extranea; conclusio extra Jeruschalem facta	623 BRYYThA
His Covenant. [Ps. xxv. 14] Liberty Qliphoth of Sagittarius	624 VBRYThV ChYRVTh NChShYRVN
25 to the 2nd power = Sq.Rt. 5 to the 4th power The Mountain of Ararat	4th Rt. 625 HRY ARRT
The tenth portion	626 a'aShRVN
	627
Light. [Spelt in full, with HB:V as VA] Blessings	628 A:V:R: BRKVTh
The great trumpet	629 ShVPR GDVL
Angel L.T.D. of Gemini The Holy Spirit	630 Sa'aRSh RVChA QDYShA ShLSh ShRPYM
Angels of Geburah, and of Kether of Briah	
Concealed Mystery	Pi 631 DTzNYa'aVThA
	632
Light. [Spelt in full, when HB:V = VV] [Gen. v. 2]	633 A:V:R: ZKR VNQBH BRAM
	634
	635
Qliphoth of Virgo	636 TzPRYRVN

	637	
Day Demon of 3rd Dec. Capricorn	PVRNASH	
Day Demon of 1st Dec. Libra	ShALVSh	
	638	
	639	
The Tree of Knowledge	a'aTz HDa'aTh	
	640	
The Cup of Consolations	KVS ThNChVMYM	
Third. [Vide K.D. L.C.K. p. 719]	ShLYSh	
Sun; Sphere of Sun	ShMSh	
Palm of the hand; palm-tree	ThMR	
	Pi 641	
Dema purpureum	AMRTh	
Angel of 9 W.	YRThAL	
"Lights"; defective. [S.D. 142]	MARTh	
	642	
Day Demon of 2nd Dec. Scorpio	PVRShVN	
	Pi 643	
Light. [Spelt in full, when HB:V = VYV]	A:V:R:	
Severities of TETRAGRAMMATON	GBVRVTh YHVH	
The Cup of Benedictions	KVS ShL BRKH	
(12 x 13 x 4) + 20 = number of letters in the five tablets of Enoch. [Vide Equinox VII]	644	
	645	
A King of Edom	MShRQH	
	646	
Elohim [HB:M counted as Final] Licitum Rejoicing	ALHYM MVThR MShVSh	
	Pi 647	
Lights	MARVTh	
	648	
	649	
Trance, deep sleep. [Vide no. 244]	ThRDMH	
	650	
Nitre	NThR	
	651	
Temurah	ThMVRH	

	652	
	Pi	653
		654
		655
		656
A rose, lily. [Vide no. 706] Delight, joy A furnace	ShVShN ShShVN ThNVR	
		657
Angel of 3rd Dec. Scorpio Zelbarachith; Leo	VThRVDYAL ZLBRChYTh	
		658
	Pi	659
		660
Scintillae Zones; members	NYTzYTzYTh QShRYN ThYNR	
	Pi	661
Esther Day Demon of 3rd Dec. Pisces Crinorrhodon (vide K.D. L.C.K. p. 708); a rose Angel L.T.D. of Libra	ASThR YShTVLVSh ShVShNH ThRGBVN	
		662
Corona Dei	AKThRYAL	
		663
Lapides marmoris. [Vide Zohar, pt. I. fol. 34. col. 134] Cantio	ABNY ShSh ZMYRVTh	
		664
		665
The Womb	BYTh HRChM	
SUM (1 - 36). Sun. The Number of THE BEAST		666
		<<See Equinox, V & VII for further details.>>
Aleister E. Crowley Aleister Crowley [Rabbi Battiscombe Gunn's v.l.] The number 5, which is 6 (HB:HA), on the Grand Scale Qliphoth of Pisces Spirit of Sun Ommo Satan, the 'Evil	ALHYSTHR H KRa'aVLHY ALYSTYR QRVLVY HA x ALP NShYMYRVN SVRTh a'aMMV SThN	

Triad' of Satan-Typhon, Apophras, and Besz The Name Jesus	ShM YHShVH	
		667
The oil for lighting	ShMN LMAVR	
		668
Negotiatrix	SChRTh	
		669
		670
Deprecatus	a'aRTh a'aThR	
		671
Ferens fructum The Law The Gate Adonai. [Spelt in full]	a'aVShH PRY Tha'aRA ThRa'aA A:D:N:Y:	
		672
	Pi	673
		674
[Vide K.D. L.C.K. p. 395]	SVChRTh	
		675
Briatic Palace of Netzach	HYKL a'aTzSShMYM	
		676
Artificial. [HB:M final] Angel L.T.D. of Aquarius	Sq.Rt. GLGLYM a'aThVR	
	Pi	677
		678
Planities coeli; Assiatic Heaven of 1st palace	a'aRBVTh	
		679
The chrysolite stone. [Cant. v. 14]	ABN Ma'aVLPTTh	
		680
Phrath, one of the four rivers of Eden	PRTh	
		681
Joyful noise; battle-cry; the sound (of a trumpet)	ThRVa'aH	
		682
Of the evening; of the West	a'aRBYTh	
	Pi	683
		684

		685
		686
		687
		688
		689
		690
The candlestick	MNRTh	
Palm-trees	ThMRYM	
	Pi	691
		692
The fourth portion	RBYa'aYTh	
		693
Sulphur	GPRYTh	
		694
		695
The Moral World	a'aVLM MVRGSh	
		696
		697
Castella munita; domus munitae	ARMNVTh	
		698
		699
		700
The Mercy Seat	KPRTh	
The Veil of the Holy	PRKTh	
Seth	ShTh	
	Pi	701
[Deut. xxiii. 1]	AShTh	
"And lo! three men."	VHNNH ShLShH	
[These be Michael, Gabriel and Raphael, --- ALV-MYKAL-GBRYAL-VRPAL]		
Prolapsus in faciem	NPYLTh APYM	
		702
Sabbathum quies	ShBTh	
		703
Taenia	MSGRTh	
Qliphoth of Binah	SAThARYAL	
		704
"Arbatel." [The "Arbatel" of Magic, by Pietro di	ARBa'aThAL	

Abano]		
Angel L.T.N. of Pisces	NThDVRYGAL	
		705
The stones of dampness. [Job xxviii. 3]	ABNYM MPVLMVTh	
		706
Propitiatorium "Lilies" (I.R.Q. 878), or "Roses" (von Rosenroth)	KPVRTh ShVShNYM	
		707
		708
The Angel of the Covenant Perdition	MLAK HBRYTh ShChTh	
		709
The Seven Double Letters HB:B, HB:G, HB:D, HB:K, HB:P, HB:R, HB:Th	Pi	
		710
Spelunca Six. (Ch.)	Ma'aRTh ShYTh	
		711
		712
		713
Sphere of Saturn Conversio	ShBThAY ThShVBH	
		714
		715
Secret Perfumed, fumigated	NSThRH QTVRTh	
		716
Vashti. [Est. i. 9] Matrona	VShThY MTRVNYThA	
		717
		718
	Pi	719
		720
Thy Navel. [Cant. vii. 3]	ChShBThY ShRRK	
		721
The Primordial Point	NQDH RAShVNH	
		722
The voice of the trumpet	QVL ShVPR	

	723
	724
The end of the days	AChRYTh HYMYM
	725
	726
	Pi 727
	728
[Vide K.D. L.C.K. p. 506]	ThShKCh
27 to the 2nd power = Sq.Rt. 3rd Rt. 6th Rt. 729	
9 to the 3rd power =	
3 to the 6th power	
[Vide K.D. L.C.K. p. 505]	QRa'a ShTN
	730
	731
	732
	Pi 733
The white head: a title of GOD most High	RYShA HVVRH
	734
To bring forth	ShThLD
	735
Tiphareth, 42-fold Name in Yetzirah	BMRTzThG
	736
Tortuosae	a'aQLQLVTh
	737
(Live coal) --- Blaze, flame	ShLHBTh ShTh HBL
	738
	Pi 739
	740
	741
SUM (1 - 38)	
(HB:N counted as Final) Amen: see 91	AMN
The four letters of the elements; hence a concealed YHVH	AMThSh
	742
The Ark of the Testimony. [Lit. "of tremblings," scil. "vibrations"]	ARVN Ha'aDVTh

	Pi	743
		744
		745
		746
The Names	ShMVTh	
		747
The voice of the turtle- dove. [Cant. ii. 12]	QVL HThVR	
		748
The oil of Anointment	ShMN HShChH	
		749
		750
Conclave Lead	LShKTh a'aPRTh	
	Pi	751
Vir integer	AYSh ThM	
		752
Satan	ShAThAN	
		753
Abraham and Sarah. [Either spelling. Vide 243, 248, 505, & 510]		
		754
		755
		756
Emanations: numbers Years	SPYRVTh ShNVTh	
	Pi	757
Netzach and Hod	AShKLVTh	
		758
Perdition Copper ore; bronze	MShChYTh NChShTh	
		759
Pulvis aromatarii	ABQTh RVKL	
		760
"Both Active and Passive"; said in the Qabalah concerning the Sephiroth Confinement, detention Yesod, 42-fold Name in Yetzirah	MQBYL VMThQBL a'aTzRTh QRa'aShMN	
	Pi	761

762

763

764

765

766

767

768

Pi 769

770

Going forth. [Said of
the Eyes of TETRAGRAMMATON]
Unfruitful, barren

MShVTTVTh

a'aQRTh

771

L.A. Angel of Virgo

ShLThYAL

772

Septennium

ShBa'a ShNYM

Pi 773

Lapis, seu canalis
lapideus Potationis

ABN HShThYH

774

Filia Septenarii

BTh ShBa'a

775

[Vide no. 934]

DQRDYNVThA

776

777

"The Flaming Sword," if the path
from Binah to Chesed be taken
as = 3. For HB:G connects Arikh
Anpin with Zauir Anpin

One is the
Ruach of the
Elohim of Lives
The World of Shells

ACHTh RVCh ALHYM ChYYM

a'aVLM HQLYPVTh

778

779

780

I dwell, have dwelt. ("Not"
written.) [I.R.Q. 1122;
Prov. viii. 12]
Shore, bank

ShKNThY

ShPTh

781

782

783

28 to the 2nd power
Qliphoth of Cancer

Sq.Rt. 784
ShYChRYRVN

785

786

Smooth

PShVTh

Pi 787

788

The Secret Wisdom:
i.e., The Qabalah.
[Vide 58]

ChKMH NSThRH

789

790

My presence. [I.R.Q. 1122;
Prov. xii.]

ShYKNThY

791

792

[Vide K.D. L.C.K. p. 460,
and Ps. xviii. 51]

YShVa'aVTh

793

794

795

796

Calix horroris

KVS HThRa'aLH

Pi 797

798

Mount Gaerisim
and mount Ebal.
[Deut. xi. 29]

HR GRYZYM VHR a'aYBL

Consisting of Seven

ShBYa'aYVTh

799

800

A bow; Sagittarius. The three Paths QShTh
leading from Malkuth; hence
much symbolism of the Rain-
bow of Promise

801

401 x 2 = The Reflection of 401

802

which is HB:ATh, GR:alpha & GR:omega

Consessus vel Schola vel Academia Superna. [Refers to A.'. A.'. , the three grades which are above the Abyss. Vide K.D. LO.C.K. p. 461]	YShYBH ShLM a'aLH	
Vindicta foederis An ark, as of Noah or of Moses	NQM BRYTh ThBTh	
		803
		804
		805
		806
		807
		808
"A piece of brass" --- the Brazen Serpent	NChShThN	
	Pi	809
		810
A Duke of Edom Octava	YThTh ShMYNYTh	
	Pi	811
		812
		813
Signa Ararita; a name of GOD which is a Notarigon of the sentence AChD RASh: AChDVThV RASh YChVDVThV: ThMVRThV AChD. "One is His Beginning; one is His Individuality; His Permutation One [Gen i. 3]	AVThVTh ARARYThA VYAMR ALHYM YHY AVR VYHY AVR	
		814
		815
Ahasuerus	AChShVRSh	
		816
		817
		818
		819
SUM (1 - 40)		820
	Pi	821

822

Lapis effigiei seu
figuratus. [Lev. xxvi. 1.]
Litterae

Pi 823
ABN MShKYTh
AVThYVTh

824

825

826

Pi 827

828

Pi 829

830

Issachar
Three ("?" third)

YShShKR
ThLTh

831

832

Albedo Crystalli

LBNTh SPYR

833

Choir of Angels in
Kether
Transiens super
prevaricatione

ChYVTh HQDSh
a'aVBH a'aL RPSha'a

834

835

Brachia Mundi

ZRVa'aVTh a'aVLM

836

837

The profuse giver. [Cf. the
Egyptian word Tat.]
[HB:M counted as Final. Vide
277. This "is" written]

ThTh ZL
LMRBH

838

Pi 839

840

29 to the 2nd power
Laudes

Sq.Rt. 841
ThHLVTh

842

843

	844
	845
Oleum influxus	KB AVThYVTh ShMN HShPa 'a
	846
	847
	848
	849
Exitus Sabbathi	MVTzAY ShBTh
	850
Blue; perfection My perfect one. ("Not" written.) [Cant. v. s.] Vide 857	ThKLTh ThMThY
	851
Souls. [I.R.Q. 1052 et seq.]	NShMThHVN
	852
Ocellata Aurea; Netzach and Hod receiving influence from Geburah	MShBTzVTh ZHB
	Pi 853
An orchard	ShDH ThPVChYM
	854
	855
	856
Summitatis bifidae in Lulabh	ThYVMTh
	Pi 857
My twin-sister. ["Is" written]	ThAVMThY
	858
"To Thee be Power unto the Ages, my Lord" [Vide 35 s.v. HB:AGLA]	AThH GBVR La'aVLM ADNY
	Pi 859
Inunctio, copula, phy- lacterium, ornamentumve manus. [Connect with HB:NShR]	ThPLH ShL YD
	860
SUM (1 - 41)	861
	862
	Pi 863

	864
The Woman of Whoredom Sun and Moon	AShTh ZNVNYM ShMSh VYRCh
	865
	866
Latera aquilonis	YRKThY TzPVN
	867
	868
Semitae	NThYBVTh
	869
Qliphoth of Tiphareth	ThGRYRVN
	870
Twelve	ThRYSR
	871
	872
Septiduum	ShBa'aTh YMYM
	873
	874
	875
	876
	Pi 877
	878
	879
	880
A King of Edom	HShSHThYMNy
	Pi 881
Os cranii, cranium	QRQPThA
	882
Dilationes fleminis	RChVBVTh HNHR
	Pi 883
Lux oriens	AVR MThNVTzTz
	884
Domination	ThVa'aBVTh
	885
	886
	Pi 887

	888
	889
Spelunca duplex	890 Ma'aRTh HMKPLH
	891
Defectus cogitationis	892 APYSTh HRa'aYVN
	893
	894
	895
	896
	897
	898
	899
30 to the 2nd power	Sq.Rt. 900
	901
Briatic Palace of Jesod --- Malkuth	902 HYKL LBNTh HSPYR
SUM (1 - 42) Secret name of Cagliostro	903 AShARATH
	904
	905
Licentia. [Vide K.D. L.C.K. p. 693] Vermis	906 RShVTh ThVLa'aTh
	Pi 907
	908
	909
Beginning. [Vide I.Z.Q. 547, et seq.]	910 RShYTh
	Pi 911
Hell of Tiphareth Beginning Remnant	BARShChTh RASHYTh ShARYTh

	912
Pl. of 506 HB:ShVR q.v.	ShVRVTh
	913
Berashith; "in the Beginning." [With "small" B.] [Vide A Note on Genesis, Equinox II 163-185, and 2911]	BRAShYTh
	914
	915
	916
	917
	918
	Pi 919
	920
	921
Nekudoth; intuitus aspectus. [Vide K.D. L.C.K. p. 547]	HSThKLVTh
	922
	923
	924
	925
	926
	927
	928
	Pi 929
Gazophylacia Septentrionis Briah, the Palace of the Supernals therein	AVTzRVTh TzPVN HYKL QVDSH QDShYM
	930
	931
	932
The Tree of the Knowledge of Good and Evil	a'aTz HDa'aTh TVB VRa'a
	933
Foedus nuditatis vel	BRYTh HMa'aVR

Sabbathi vel arcus

934

Coruscatio
vehementissima; splendor
exactissime dimeticus

BVTzYNA DQRDYNVThA

935

The Cause of causes
[Vide Eccles. ii. 8, &
S.D. v. 79]

SBTh HSBVTh
Tha'aNVGVTh

936

Kether. [Spelt in full]

K:Th:R:

Pi 937

938

939

940

Pi 941

Angel of 1st Dec. Sagittarius

MShRATH

942

943

944

945

The small point: a title
of GOD most High spelling would be NQVDH PShVTH for "Smooth Point"

NQDH PShVTh ---{WEH NOTE: typo had NQRH, & normal
NQVDH PShVTH for "Smooth Point"}

SUM (1- 43)

946

Pi 947

Angel of 1st Dec. Cancer

MThRAVSh

948

949

950

[Vide no. 1204]

HMThHPKTh

951

The Book of the Law
"Torah" or "Old Testament Bible"}

SPR ThVRH ---{WEH NOTE: This actually means:

952

Pi 953

Vigiliae

AShMVRVTh

954

955

956

957

Unguentum Magnificentiae MShChA RBVTh

958

959

960

Tabuae argenteae ChTzVTzRVTh KSP

31 to the 2nd power Sq.Rt. 961

962

963

Achad; unity. [Spelt fully] A:CH:D:
Garland, Crown; a little a'aTRTh a'aTRH
wreath [Vide K.D.
L.C.K. p. 614

964

Memoriale iubilationis. ZKRVN ThRVa'aH
[Note Root HB:ZKR, 227 q.v.
showing phallic nature of
this 'memorial']

965

966

Pi 967

968

969

970

Angel of Water ThRShYS

Pi 971

Shemhamphorasch, ShM HMPVRSh
the 'Divided Name'
of GOD

972

973

974

975

976

Pi 977

978

979

	980
	981
	982
	Pi 983
Urbs Quaternionis	QRYTh ARBa'a
	984
The Beginning of Wisdom (is The Wonderment at TETRAGRAMMATON. Psalms).	RAShYTh ChKMH
	985
	986
Vehementia; obiectio rigorosa	HThQPThA
	987
	988
Foedus pacis	BRYTh ShLVM
	989
Pascens inter Lilia	RVa'aH BShVShNYM
SUM (1 - 44)	990
	Pi 991
	992
The joy of the whole Earth. [Vide no. 296]	MShVSh KL HARTz
	993
	994
	995
	996
The Most Holy Ancient One	a'aThYQA QDYShA
	Pi 997
	998
Foedus linguae	BRYTh LShVN
	999
10 to the 3rd power [Vide no. 1100]	3rd Rt. 1000
A Qabalistic Method of Exegesis; "spelling Qabalistically backward"	ShShTh ThShRQ

	1001
The bank of a stream	ShPTh HYAVR 1002
	1003
	1004
	1005
The Law	TRVT 1006
TAROT. [But vide 671]	ThARVTh 1007
	1008
	Pi 1009
	1010
	1011
	1012
	Pi 1013
	1014
	1015
[Vide no. 1047]	YVThRTh 1016
Vasa vitrea, langenae, phiale	AShYShVTh 1017
	1018
	Pi 1019
	1020
	Pi 1021
	1022
	1023
32 to the 2nd power = Sq.Rt. 5th Rt. 10th Rt	1024
4 to the 5th power =	
2 to the 10th power	
Qliphoth of Virgo	NChShThYRVN
	1025
Absconsiones	Tha'aLVMVTh ChKMH

sapientiae

1026

1027

1028

1029

1030

Pi 1031

1032

Sphere of Primum
Mobile

RAShYTh HGLGLYM

Pi 1033

1034

SUM (1 - 45)

1035

1036

1037

1038

Pi 1039

1040

1041

1042

1043

1044

1045

1046

1047

Diaphragma supra
hepar (vel hepatitis)

YVThRTh HKBD

1048

Pi 1049

1050

Pi 1051

1052

1053

	1054
	1055
	1056
The lily	ShVShNTh
	1057
	1058
	1059
	1060
The Tabernacle [HB:N final]	MShKN
	Pi 1061
	AShThR
[Vide	VYPCh BAPYV NShMTh ChYYM
I.R.Q. 939]	
	1062
	Pi 1063
	1064
	1065
	1066
	1067
	1068
	Pi 1069
	1070
	1071
	1072
	1073
	1074
	1075
	1076
	1077
	1078
	1079
	1080
SUM (1 - 46)	1081

Tiphareth	ThPARTh	
		1082
		1083
		1084
		1085
		1086
	Pi	1087
		1088
33 to the 2nd power	Sq.Rt.	1089
		1090
	Pi	1091
The Rose of Sharon	ChBTzLTh HShRVN	
		1092
	Pi	1093
		1094
		1095
		1096
	Pi	1097
		1098
		1099
		1100
Sextiduum	ShShTh YMYM	
		1101
		1102
	Pi	1103
		1104
		1105
		1106
The giving of the Law	MThN HThVRH	
		1107
		1108
	Pi	1109

1110

1111

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Pi 1117

1118

1119

1120

1121

1122

Pi 1123

1124

1125

1126

1127

SUM (1 - 47)

1128

Pi 1129

1130

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	1141
	1142
	1143
	1144
	1145
	1146
Jars, globular vessels	TzNThRVTh
	1147
Byssus contorta	ShSh MShZR
	1148
	1149
	1150
	Pi 1151
	1152
	Pi 1153
	1154
	1155
34 to the 2nd power	Sq.Rt. 1156
	1157
Specula turmarum	MRAVTh HTzVBAVTh
	1158
	1159
	1160
	1161
	1162
	Pi 1163
	1164
	1165
	1166
	1167
	1168
	1169

1170

Pi 1171

1172

1173

[With HB:N counted as
Final]

ATh YHVH ALHYN

1174

1175

Conclave caesum

LShKTh HGZYTh

SUM (1 - 48)

1176

1177

1178

1179

1180

Pi 1181

1182

1183

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1186

Pi 1187

1188

1189

1190

1191

1192

Pi 1193

1194

1195

1196

Fasciculi; rami
palmarum

KPVTh ThMRYM

1197

1198

1199

1200

Pi 1201

1202

1203

1204

Flamma
gladii versatilis

LHT ChRB HMThHPKTh

1205

1206

The Holy Intelligence
A water-trough

NShMThA QDYShA
ShQThVTh

1207

1208

1209

1210

Angel of Geburah of Briah

ThRShYSh

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Pi 1213

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Pi 1217

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Formator eius quod
in principiis

YVTzR BRAShYTh

1220

Hell of Hod
The beaten oil

Sha'aRYMRTh
ShMN KThYTh

1221

1222

Pi 1223

1224

SUM (1-49) = 35 to the 2nd power. Venus. Sq.Rt. 1225
The Ancient of the a'aThYQA Da'aThYQYN
Ancient Ones

1226

1227

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Pi 1229

1230

Pi 1231

1232

1233

1234

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Pi 1237

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Pi 1249

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Pi 1259

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Angels of Netzach and
of Geburah of Briah

ThRShYShYM

1261

1262

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1274

SUM (1 - 50)

1275

1276

Pi 1277

1278

Pi 1279

Ignis sese reciprocans

ASh MThLQChTh

1280

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Pi 1283

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Pi 1289

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Pi 1291

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Chorda fili coccini

ThQVTh ChVT HShNY

1295

36 to the 2nd power = 6 to the 4nd power Sq.Rt. 4 Rt. 1296

Pi 1297

1298

1299

1300

Pi 1301

1302

Pi 1303

1304

1305

1306

Pi 1307

Angel L.T.D, of 2nd Dec. Capricorn, AShThRVTh
and King-Demon of
Geburah

1308

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Pi 1319

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Pi 1321

The Lily of the Valleys

1322

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SUM (1 - 51) 1326

Pi 1327

1328

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11 to the 3rd power 3 Rt. 1331

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The numerical value of the 9 Paths
of the Lesser Beard: viz. HB:N, HB:S,
HB:a'a, HB:P, HB:Tz, HB:Q, HB:R, HB:Sh, and HB:Th

1350

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Crooked by-paths.
[Jud. v. 6]

1357

AVRChVTh a'aQLQLVTh

1358

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Pi 1361

1362

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Pi 1367

1368

37 to the 2nd power Sq.Rt. 1369

1370

1371

1372

Pi 1373

1374

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1377

SUM (1 - 52) 1378

1379

1380

The lip of the liar ShPTh ShQR

Pi 1381

1382

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1398

Pi 1399

1400

Chaos, or = HB:ATh, 401 q.v.
Tria Capita

ATh
ThLTh RYShYN

1401

1402

1403

1404

1405

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Pi 1409

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Pi 1423

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1426

Pi 1427

1428

	Pi	1429
		1430
SUM (1 - 53)		1431
		1432
	Pi	1433
		1434
		1435
		1436
		1437
		1438
	Pi	1439
		1440
		1441
		1442
		1443
38 to the 2nd power	Sq.Rt.	1444
		1445
The remnant of his heritage	LShAYRYTh NChLThV	
		1446
	Pi	1447
		1448
		1449
		1450
	Pi	1451
		1452
	Pi	1453
		1454
		1455
		1456
		1457

	1458
	Pi 1459
	1460
Quies cessationis	ShBTh ShBThVN
	1461
	1462
	1463
	1464
	1465
	1466
	1467
	1468
	1469
	1470
	Pi 1471
	1472
	1473
	1474
	1475
	1476
	1477
	1478
	1479
	1480
Septem heptaeterides	ShBa 'a ShBThVTh
	Pi 1481
	1482
Rotunditates, seu vasa rotunda capitellarum, seu capitella rotunda	GVLVTh HKVThRVTh
	Pi 1483
	1484
SUM (1 - 54)	1485

1486

Pi 1487

1488

Pi 1489

1490

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Pi 1493

1494

The total numerical value of the
Paths of the Tree; i.e. of the
Beards conjoined; i.e. of the
whole Hebrew Alphabet

1495

1496

1497

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Pi 1499

1500

1501

1502

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Pi 1511

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39 to the 2nd power Sq.Rt. 1521

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Pi 1523

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Pi 1531

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SUM (1 - 55) 1540

1541

1542

The Oil of the Anointing ShMN MShChTh QDSh

Pi 1543

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Pi 1549

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Pi 1553

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1558

Pi 1559

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1562

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Pi 1567

1568

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Pi 1571

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Pi 1579

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1582

Pi 1583

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SUM (1 - 56)

1596

Pi 1597

1598

1599

40 to the 2nd power

Sq.Rt. 1600

Pi 1601

1602

1603

1604

1605

1606

Pi 1607

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Pi 1609

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Pi 1613

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Pi 1619

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Pi 1621

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Pi 1627

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Pi 1637

1638

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1645

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1648

1649

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1651

1652

SUM (1 - 57)

1653

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Pi 1657

1658

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Pi 1663

1664

The pure olive
oil beaten out

ShMN ZYThZK KThYTh

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Pi 1667

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Pi 1669

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41 to the 2nd power Sq.Rt. 1681

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Pi 1693

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1695

1696

Pi 1697

1698

Pi 1699

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1701

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1708

Pi 1709

1710

SUM (1 - 58)

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Pi 1721

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Pi 1723

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Pi 1759

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1763

42 to the 2nd power

Sq.Rt. 1764

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SUM (1 - 59)

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Pi 1777

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1781

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Pi 1783

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Pi 1787

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Pi 1789

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1800

Pi 1801

1802

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Pi 1811

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Pi 1823

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SUM (1 - 60)

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Pi 1831

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Pi 1847

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43 to the 2nd power Sq.Rt. 1849
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:.-- 1854
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Pi 1861
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Pi 1867
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Pi 1871
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Pi 1873
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Pi 1877

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Pi 1879

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Pi 1889

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SUM (1 - 61)

1891

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1900

Pi 1901

1902

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Pi 1907

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Pi 1913

1914

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Pi 1931

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Pi 1933

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44 to the 2nd power Sq.Rt. 1936

1937

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1948

Pi 1949

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Pi 1951

1952

SUM (1 - 62)

1953

1954

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Pi 1973

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Pi 1979

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Pi 1987

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Pi 1993

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Pi 1997

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Pi 1999

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2001

2002

Pi 2003

2004

2005

2006

2007

2008

2009

2010

Pi 2011

2012

2013

2014

2015

SUM (1 - 63) 2016

Pi 2017

2018

2019

2020

2021

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2024

45 to the 2nd power Sq.Rt. 2025

2026

Pi 2027

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Pi 2029

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Pi 2039

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Pi 2053

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2061

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Pi 2063

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Pi 2069

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SUM (1 - 64). Mercury
Spirit of Mercury

2080
ThPThRThRTh

Pi 2081

2082

Pi 2083

2084

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2086

Pi 2087

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Pi 2089

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2098

Pi 2099

2100

2101

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2110

Pi 2111

2112

Pi 2113

2114

2115

46 to the 2nd power Sq.Rt. 2116

2117

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Pi 2129

2130

Pi 2131

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2136

Pi 2137

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2140

Pi 2141

2142

Pi 2143

2144

SUM (1 - 65)

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2152

Pi 2153

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2160

Pi 2161

2162

2163

2164

2165

2166

2167

2168

2169

2170

2171

2172

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2174

2175

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2178

Pi 2179

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2186

3 to the 7th power 7 Rt. 2187

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13 to the 3rd power 3 Rt. 2197

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2199

2200

2201

2202

Pi 2203

2204

2205

2206

Pi 2207

2208

47 to the 2nd power Sq.Rt. 2209

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SUM (1 - 66) 2211

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Pi 2213

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Pi 2221

2222

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Pi 2237

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Pi 2239

2240

2241

2242

Pi 2243

2244

2245

2246

2247

2248

2249

2250

Pi 2251

2252

2253

2254

2255

2256

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2259

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Pi 2267

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Pi 2269

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2272

Pi 2273

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	2275
	2276
	2277
SUM (1 - 67)	2278
	2279
	2280
Pi	2281
	2282
	2283
	2284
	2285
	2286
Pi	2287
	2288
	2289
	2290
	2291
	2292
Pi	2293
	2294
	2295
	2296
Pi	2297
	2298
	2299
	2300
	2301
	2302
	2303

48 to the 2nd power

Sq.Rt. 2304

2305

2306

2307

2308

Pi 2309

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Pi 2311

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2321

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Pi 2333

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Pi 2339

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Pi 2341

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SUM (1 - 68)

2346

Pi 2347

2348

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Pi 2351

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Pi 2357

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2370

Pi 2371

2372

2373

2374

2375

2376

Pi 2377

2378

2379

2380

Pi 2381

2382

Pi 2383

2384

2385

2386

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Pi 2389

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Pi 2393

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Pi 2399

2400

49 to the 2nd power = 7 to the 4th power Sq.Rt. 4th Rt. 2401

2402

2403

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Pi 2411

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SUM (1 - 69) 2415

2416

Pi 2417

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Pi 2423

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Pi 2437

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2440

Pi 2441

2442

2443

2444

2445

2446

Pi 2447

2448

2449

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2456

2457

2458

Pi 2459

2460

2461

2462

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2466

Pi 2467

2468

2469

2470

2471

2472

Pi 2473

2474

2475

2476

Pi 2477

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2480

2481

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2483

2484

SUM (1 - 70)

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2486

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2499

50 to the 2nd power

Sq.Rt. 2500

2501

2502

Pi 2503

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Pi 2521

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Pi 2531

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Pi 2539

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Pi 2543

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Pi 2549

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Pi 2551

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SUM (1 - 71)

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Pi 2557

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Pi 2579

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Pi 2591

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Pi 2593

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2600

51 to the 2nd power

Sq.Rt. 2601

2602

2603

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Pi 2609

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Pi 2617

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Pi 2621

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SUM (1 - 72)

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Pi 2633

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2641

2642

2643

2644

2645

2646

Pi 2647

2648

2649

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2651

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2655

2656

Pi 2657

2658

Pi 2659

2660

2661

2662

Pi 2663

2664

2665

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2668

2669

2670

Pi 2671

2672

2673

2674

2675

2676

Pi 2677

2678

2679

2680

2681

2682

Pi 2683

2684

2685

2686

Pi 2687

2688

Pi 2689

2690

2691

2692

Pi 2693

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2695

2696

2697

2698

Pi 2699

2700

SUM (1 - 73)		2701
		2702
		2703
52 to the 2nd power	Sq.Rt.	2704
		2705
		2706
	Pi	2707
		2708
		2709
		2710
	Pi	2711
		2712
	Pi	2713
		2714
		2715
		2716
		2717
		2718
	Pi	2719
		2720
		2721
		2722
		2723
		2724
		2725
		2726
		2727
		2728
	Pi	2729
		2730

Pi 2731

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Pi 2741

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2743

14 to the 3rd power 3rd Rt. 2744

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Pi 2749

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Pi 2753

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2761

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2764

2765

2766

Pi 2767

2768

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2770

2771

2772

2773

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SUM (1 - 74)

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2776

Pi 2777

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2781

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2784

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2786

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SUM (1 - 75) 2850

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SUM (1 - 76)

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SUM (1 - 77) 3003

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55 to the 2nd power Sq.Rt. 3025

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SUM (1 - 78)

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56 to the 2nd power

Sq.Rt. 3136

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SUM (1 - 79)

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Pi 3163

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Pi 3169

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32x(10 to the 2nd power) 3200
The paths of the Whole
Tree in excelsis

BRAShYTh BRA ALHYM

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Pi 3229

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SUM (1 - 80) 3240

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57 to the 2nd power Sq.Rt. 3249

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Pi 3313

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Pi 3319

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SUM (1 - 81). Moon. 3321

The Intelligence of MLKA BThRShYShYM Va'aD BRVH ShHRYM---{WEH NOTE:using finals}
the Intelligences
of the Moon

The Spirit of the ShDBRShHMa'aTh ShRThThN---{WEH NOTE: using finals}
Spirits of the Moon

[A pendant to this work, on the properties of pure number, is in preparation under the supervision of Fratres P. and GR:psi. Also a companion volume on the Greek Qabalah by them and Frater J. M.]

LIBER BATRACHOPHRENOBOOCOSMOMACHIA

SUB FIGURA DXXXVI

By Aleister Crowley

A.. A..
Publication in Class B
Imprimatur:
N. Fra. A.. A..

Within His skull exist daily thirteen thousand myriads of Worlds, which draw their existence from Him, and by Him are upheld.

I.R.Q. iii. 43.

0. Let the Practicus study the textbooks of astronomy, travel, if need be, to a land where the sun and stars are visible, and observe the heavens with the best telescopes to which he may have access. Let him commit to memory the principal facts, and (at least roughly) the figures of the science.
1. Now, since these figures will leave no direct impression with any precision upon his mind, let him adopt this practice "A".
 - A. Let the practicus be seated before a bare square table, and let an unknown number of small similar objects be thrown by his chela from time to time upon the table, and by that chela be hastily gathered up.

Let the Practicus declare at the glance, and the chela confirm by his count, the number of such objects.

The practice should be for a quarter of an hour thrice daily. The maximum number of objects should at first be seven. This maximum should increase by one at each practice, provided that not a single mistake is made by the Practicus in appreciating the number thrown.

This practice should continue assiduously for at least one year.

The quickness of the chela in gathering up the objects is expected to increase with time. The practice need not be limited to a quarter of an hour thrice daily after a time, but increased with discretion. Care must be taken to detect the first symptoms of fatigue, and to stop, if possible, even before it threatens. The practised psychologist learns to recognise even minute hesitations that mark the forcing of the attention.

2. Alternating with the above, let the Practicus begin this practice "B". It is assumed that he has thoroughly conquered the elementary difficulties of Dharana, and is able to prevent mental pictures from altering shape, size and colour against his will.

B. Seated in the open air, let him endeavour to form a complete mental picture of himself and his immediate surroundings. It is important that he should be in the centre of such picture, and able to look freely in all directions. the finished picture should be a complete consciousness of the whole fixed, clear, and definite.

Let him gradually add to this picture by including objects more and more distant, until he have an image of the whole field of vision.

He will probably discover that it is very difficult to increase the apparent size of the picture as he proceeds, and it should be his most earnest endeavour to do so. he should seek in particular to appreciate distances, almost to the point of combatting the laws of perspective.

3. These practices "A" and "B" accomplished, and his studies in astronomy completed, let him attempt this practice "C".

C. Let the Practicus form a mental picture of the Earth, in particular striving to realize the size of the Earth in comparison with himself, and let him not be content until by assiduity he has well succeeded.

Let him add the moon, keeping well in mind the relative sizes of, and the distance between, the planet and its satellite.

He will probably find the final trick of the mind to be a constant disappearance of the image, and the appearance of the same upon a smaller scale. This trick he must outwit by constancy of endeavour.

He will then in add in turn Venus, Mars, Mercury and the Sun.

It is permissible at this stage to change the point of view to the centre of the Sun, and to do so may add stability to the conception.

The Practicus may then a the Asteroids, Jupiter, Saturn, Uranus and Neptune. The utmost attention to detail is now necessary, as the picture is highly complex, apart from the difficulty of appreciating relative size and distance.

Let this picture be practised month after month until it is absolutely perfect. The tendency which may manifest itself to pass into Dhyana and Samadhi must be

resolutely combated with the whole strength of the mind.

Let the Practicus then re-commence the picture, starting from the Sun, and adding the planets one by one, each with its proper motion, until he have an image perfect in all respect of the Solar System as it actually exists. Let him particularly note that unless the apparent size approximate to the real, his practice is wasted. Let him then add a comet to the picture; he may find, perhaps that the path of this comet may assist him to expand the sphere of his mental vision until it include a star.

And thus, gathering one star after another, let his contemplation become vast as the heaven, in space and time ever aspiring to the perception of the Body of Nuit; yea, the Body of Nuit.

-o-

LIBER HAD
SUB FIBVRA DLV

ooo. This is the Book of the Cult of the Infinite Within.

oo. The Aspirant is Nuit. Nuit is the infinite expansion of the Rose; Hadit the infinite concentration of the Rood. (Instruction of V.V.V.V.V.).

o. First let the Aspirant learn in his heart the Second Chapter of THE BOOK OF THE LAW. (Instruction of V.V.V.V.V.)

1. Worship, i.e., identify thyself with, Nuit, as a lam-bent flame of blue, all-touching, all-penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers, even as She is imaged in the Stele of Revealing.

This is the first practice of Meditation (ccxx, I:26).

2. Let him further identify himself with the heart of Nuit, whose ecstasy is in that of her children, and her joy to see their joy, who sayeth: I love you! I yearn to you. Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour withing you. Come unto me!...Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!

This is the second practice of Meditation (ccxx, I:13,61, 63, 64, 65).

3. Let the Aspirant apply himself to comprehend Hadit as an unextended point clothed with Light ineffable. And let him beware lest he be dazzled by that Light.

This is the first practice of Intelligence (ccxx, II:2).

4. Let the Aspirant apply himself to comprehend Hadit as the ubiquitous centre of every sphere conceivable.

This is the second practice of Intelligence (ccxx, II:3).

5. Let the Aspirant apply himself to comprehend Hadit as the soul of every man, and of every star, conjoining this in his Understanding of the Word (ccxx, I:2).

"Every man and every woman is a star." Let this conception be that of Life, the giver of Life, and let him perceive that theredfore the knowledge of Hadit is the knowledge of death.

This is the third practice of the Intelligence (ccxx, II:6).

6. Let the Aspirant apply himself to comprehend Hadit as the Magician or maker of Illusion, and the Exorcist or destroyer of Illusion, under the figure of the axle of the Wheel, and the cube in the circle. Also as the Universal Soul of Motion.

This is the fourth practice of Intelligence (ccxx, II:7)

7. Let the Aspirant apply himself to comprehend Hadit as the perfect, that is Not, and solve the mystery of the numbers of Hadit and his components by his right Ingenium.

This is the fifth practice of the intelligence (ccxx, II: 15, 16)

8. Let the Aspirant, bearing him as a great King, root out and destroy without pity all things in himself and his surroundings which are weak, dirty, or diseased, or other-

wise unworthy. And let him be exceeding proud and joyous.

This is the first practice of Ethics (ccxx, II: 18, 19, 20 21).

9. Let the Aspirant apply himself to comprehend Hadit as the Snake that giveth Knowledge and Delight and bright glory, who stirreth the hearts of men with drunkenness. This snake is blue and gold; its eyes are red, and its spangles green and ultra-violet.

(That is, as the most exalted form of the Serpent Kundalini.)

This is the sixth practice of Intelligence (ccxx, II:22, 50, 51).

10. Let him further identify himself with this Snake.

This is the second practice of Meditation (ccxx, II:22).

11. Let the Aspirant take wine and strange drugs, according to his knowledge and experience, and be drunk thereof.

This is the first practice of Magick Art (ccxx, II:22).

12. Let The Aspirant concentrate his consciousness in the Rood Cross set up upon the Mountain, and identify himself with It. Let him be well aware of the difference between Its own soul, and that thought which it habitually awakes in his own mind.

This is the third practice of Meditation, and as it will be found, a comprehension and harmony and absorption of the practices of Intelligence (ccxx, II:22).

13. Let the Aspirant apply himself to comprehend Hadit as the Unity which is the Negative.

This is the seventh practice of Intelligence (ccxx, II:23).

14. Let the Aspirant live the life of a strong and beautiful being, proud and exalted, contemptuous of and fierce toward all that is base and vile.

This is the second practice of Ethics (ccxx, II: 24, 25, 45-49, 52, 56-60)

15. Let the Aspirant apply himself to comprehend Hadit according to this 26th verse of the Second Chapter of THE BOOK OF THE LAW. And this shall be easy for him if he have well accomplished the Third Practice of Meditation.

This is the eighth practice of Intelligence (ccxx II:26).

16. Let the Aspirant destroy Reason in himself according to the practice in Liber CDLXXIV.

This is the fourth practice of Meditation (ccxx, II:27-33).

17. Let the Aspirant observe duly the Feasts appointed by the A.*.A.*. and perform such rituals of the elements as he possesseth, invoking them duly in their season.

This is the second practice of Magick Art (ccxx, II:35-43).

18. Let the Aspirant apply himself to comprehend Hadit as a babe in the egg of the Spirit that is invisible within the 4 elements.

This is the ninth practice of Intelligence (ccxx, II:49).

19. The Aspirant seated in his Asana will suddenly commence to breathe strangely, and this without the Operation of his will; the Inspiration will be associated with the thought of intense excitement and pleasure, even to exhaustion; and the Expiration very rapid and forceful, as if this excitement were suddenly released.

This is the first and last Indication of the Sign of the Beginning of this Result (ccxx, II:63).

20. A light will appear to the Aspirant, unexpectedly. Hadit will arise within him, and Nuit concentrate Herself upon him from without. He will be overcome, and the

Conjunction of the Infinite Without with the Infinte Within will take place in his soul, and the One be resolved into the None.

This is the first Indication of the Nature of the Result (ccxx, II:61, 62, 64).

21. Let the Aspirant strengthen his body by all means in his power, and let him with equal pace refine all that is in him to the true ideal of Royalty. Yet let his formula, as a King's ought, be Excess.

This is the third practice of Ethics (ccxx, II:70,71).

22. To the Aspirant who succeeds in this practice the result goes on increasing until its climax in his physical death in its due season. This practice should, however, prolong life.

This is the second Indication of the Nature of the Result (ccxx, II: 66, 72/74).

23. Let the Adept worship the Name, foursquare, mystic, wonderful, of the Beast, and the name of His house; and give blessing and worship to the prophet of the lovely Star.

This is the fifth practice of Ethics (ccxx, II:78,79).

25. Let the Aspirant expand his consciousness to that of Nuit, and bring it rushing inward. It may be practised by imagining that the Heavens are falling, and then transferring the consciousness to them.

This is the fifth practice of Meditation. (Instruction of V.V.V.V.V)

26. Summary. Preliminaries.

These are the necessary possessions.

1. Wine and strange drugs.

27. Summary continued. Preliminaries.

These are the necessary comprehensions.

1. The nature of Hadit (and of Nuit, and the relations between them).

28. Summary continued. Preliminaries.

These are the meditations necessary to be accomplished.

1. Identification with Nuit, body and spirit.

2. Identification with Hadit as the Snake.

3. Identification with Hadit as the Rood Cross.

4. Destruction of Reason.

5. The Falling of the Heavens.

29. Summary continued. Preliminaries.

These are the Ethical Practices to be accomplished.

1. The destruction of all unworthiness in one's self and one's surroundings.

2. Fulness, almost violence, of life.

30. Summary continued. Preliminaries.

1. During the preparation, perform the Invocation of the Elements.

2. Observe the Feasts appointed by the A.*.A.*..

31. Summary continued. The actual Practice.

1. Procure the suitable intoxication.

2. As Nuit, contract thyself with infinite force upon Hadit.

32. Summary continued. The Results.

1. Peculiar automatic breathing begins.

2. A light appears.

3. Samadhi of the two Infinites within aspirant

4. Intensification of 3 on repetition.

5. Prolongation of Life.

6. Death becomes the climax of the practice.

33. Summary concluded.

These practices to be performed in token
of Thanksgiving for success.

1. Aspiration to Liber XI
2. Preaching of Thelema to mankind.
3. Blessing and Worship to the prophet of
the lovely Star.

-oOo-

BAPHOMET XIØ

Liber DCXXXIII

{Book 633}

De Thaumaturgia

De Thaumaturgia enlarges on the ethical basis of the magical praxis for initiates-in-training, and underscores an important principle that is all too often overlooked. It first appeared in The International (New York, February 1918).--H.B.

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

IT IS NOT POSSIBLE for the Master, o my brethren, who has fought so long with those things within Himself which have hindered Him, to expect that if toys be given to children they will not play with them. But watch may rightly be held lest they injure themselves therewith; this paper therefore, as a guard.

O, My Brethren, even as every dog is allowed one bite, so let every wonder-worker be allowed one miracle. For it is right that he should prove his new power, lest he be deceived by the wile and malice of the apes of Choronzon.

But with regard to the repetition of miracles the cause is not similar. Firstly cometh forth the general magical objection. The business of the aspirant is to climb the Middle Pillar from Malkuth to Kether; and though the other Pillars must be grasped firmly as aids to equilibrium, he should in no wise cling to them. He aspires to the Knowledge and Conversation of his Holy Guardian Angel, and all other works are deviations. He may however perform miracles when necessary in order to carry out this main work; thus. he may perform a divination to assist him to discover a suitable house for the purpose, or even evoke a planetary spirit to guard him and aid him during the time of preparation, if it be necessary. But in all such works let him be well assured in himself that his sole object is really that Knowledge and Conversation. Otherwise, he has broken concentration, and the One work alone being White Magick, all others are Black Magick.

Secondly ariseth a similar objection derived from considerations of Energy. For all miracles involve loss; as it is said ``she perceived that virtue had gone out of him.' ' The exception is therefore as follows, that such miracles as tend to the conservation or renewal of Energy are lawful. Thus the preparation of the Elixir of Life is blameless; and the practices of the IXØ of O.T.O. in general, so far as they have for object the gain of Strength, Youth, and Vitality.

It may further be considered just to perform miracles to aid others, within certain limits. One must consciously say: I deliberately sacrifice Energy and my own Great Work for this Object. Therefore the Magician must first of all calculate whether or no the object be worthy of the sacrifice. Thus, in the first year of the Path of the Master Therion, he, with V.H. Frater Volo Noscere, evoked the Spirit Buer to save the life of V.H. Frater Iehi Aour; saying in themselves: The life of this holy man is of vast importance to this Aeon; let us

give up this small portion of our strength for this great end. The answer might have been made: Nay, nothing is ever lost; let him rather work out this evil Karma of ill-health, and die and incarnate anew in youth and strength. It is hard even now to say if this had been better. The holy man did indeed recover, did attain to yet greater things, did awake a great people to aspiration; no operation could ever have been more successful: Yet still there remaineth doubt as to whether the natural order of things had not conceived a finer flowering.

But this is a general objection of the sceptical sort to all miracles of whatever kind, and leadeth anon into the quagmire of arguments about Free Will. The adept will do better to rely upon The Book of the Law, which urgeth constantly to action. Even rash action is better than none, by that Light: let the magician then argue that his folly is part of that natural order which worketh all so well.

And this may be taken as a general license to perform any and every miracle according to one's will.

The argument has therefore been swung to each extreme; and like all arguments, ends in chaos.

The above concerning true miracles; but with regard to false miracles the case is altogether different.

Since it is part of the Magick of every one to cause both Nature and man to conform to the Will, man may lawfully be influenced by the performance of miracles. But true miracles should not be used for this purpose; for it is to profane the nature of the miracle, and to cast pearls before swine; further, man is so built that he will credit false miracles, and regard true miracles as false. It is also useful at times for the magician to prove to them that he is an imposter; therefore, he can easily expose his false miracles, whereas this must not be done where they are true; for to deny true miracles is to injure the power to perform them.

Similarly, none of the other objections cited above apply to false miracles; for they are not, properly speaking, magick at all, and come under the heading of common acts. Only insofar as common acts are magick do they come under consideration, and here the objection may be raised that they are, peculiarly, Error; that they simulate, and so blaspheme, the Truth. Certainly this is so, and they must only be performed for the purpose of blinding the eyes of the malicious, and that only in that peculiar spirit of mockery which delights the initiates in the Comedy of Pan.

The end of the matter then is that as in Comedy and Tragedy all things are lawful, live thou in Comedy or Tragedy eternally, never blinding thyself to think Life aught but mummery, and perform accordingly the false miracles or the true, as may be Thy Will.

Love is the law, love under will.

-o-

ALEISTER CROWLEY

The Master Therion

A Biographical Note

What follows is strictly speaking more autobiographical than biographical since it is attributed to Aleister Crowley. The late Gerald J. Yorke suggested that this paper could be identical with Liber 666--The Beast, which is otherwise not extant. One page of the original English typescript is lost; however, the text was recovered through double-translation from the 1925 E.V. German publication. It includes the full text of the ``Oath of the Abyss,`` and readers are cautioned that this Oath is traditionally held to be absolutely efficacious and hence not to be taken casually or lightly.--H.B.

SOME SIX MONTHS after the death of Eliphas Levi Zahed, in the Year (1875 E.V.) of the foundation of the Theosophical Society, was born a male child. The sign Leo being in the ascendant at his nativity, he is here called by that name.

The family of Leo was both distinguished and prosperous; he received the best education available in the land of his birth.

In the beginning of the third year (1897 E.V.) of his studies at the University, he underwent what may be called the Trance of Sorrow. That is, he perceived the vanity of all earthly ambition.

This conviction so took hold of him that he renounced, then and there, his career, despite the brilliant promise which it would otherwise have afforded, and resolved firmly to devote himself without reserve to the Great Work. By this he meant, to find a medium in which effort might secure success immune to the assaults of Time and other conditions of human existence. For his mind was yet young and untaught.

His first reading of the literature of Alchemy and kindred subjects, to which he now resorted, convinced him of the existence of a Secret Body of Initiates competent to aid him in his research.

He sent forth instinctively an intense current of Will, calling upon the Masters in such a Sanctuary to come to his assistance.

The call was immediately heard. Indeed, at the moment of its utterance (Easter 1898 E.V.) he was in the closest possible association with one of them, albeit this man so concealed his true nature that Leo did not discover the truth until three years later, when his need evoked the aid of this Master.

In the summer of 1898 E.V., Leo travelling in the mountains of Europe, fell in with a man who proved to be an eager student of Alchemy. He pursued this acquaintance, and exacted from him a promise to introduce him to a more advanced adept. The latter him introduced him into that

organization, so that he obtained his first initiation on November 18, 1898 E.V.

In this Society Leo made rapid progress and attained early in 1899 E.V. the highest grade which its Chief was permitted to give. Within one or two months of that event that Chief, who was but the visible representative of Secret Chiefs, committed so grave a blunder, as a culmination of a series of blunders, that he lost Their confidence. The Outer Order which depended on him dissolved at once in confusion.

Unfamiliar with the Inner workings of the Order, and realizing his own inability to judge a matter beyond his knowledge, Leo remained openly loyal to the fallen Head; but as he felt instinctively that he could not learn any more from this source, he undertook a journey of three years to the remotest parts of the earth, searching incessantly for further enlightenment.

The Masters, who were watching him, sent out messengers from time to time, in order to teach him in many secret paths of enlightenment. In all these he attained the greatest success; it can be said that at his return to the country of his birth in 1903 E.V. he was the most advanced adept (as distinguished from a Master) in the world. And yet he was so far from accepting his progress with satisfaction, that he formally and finally gave up the Great Work as insignificant.

And this too was the Plan of the Masters.

Having surrendered his True Will so far that he had married (August 1903 E.V.) and settled down to the life of an ordinary man, having built up a fortress of resentment against all spiritual assault, Leo had become a fit instrument to carry out the inscrutable designs of the Masters.

At the end of a sporting expedition in Asia he stayed in Cairo for the Season with his young wife, a woman of neither instinct for, nor interest in, any but the most frivolous of worldly amusements.

Now the Masters, the Secret Chiefs of the Order to which he owed his first initiation, are the directors of the spiritual destinies of this planet. These men chose this woman (of all women) to carry Their Will to the Aspirant who had renounced his aspiration.

Leo received their message with quiet mockery: he agreed to carry out the instructions conveyed by his wife in a spirit of irony, resolved to demonstrate to her the absurdity of her claim to be in communication with a praeter-human Intelligence.

The principal of these instructions was to shut himself up in a certain room of his house for one hour daily for three days (April 8-n-10, 1904 E.V.) that he might write what should then be given to him.

He was astonished beyond measure when, on the stroke of the appointed hour, he heard the accents of a human voice, speaking in English (a language he understood sufficiently for the purpose) and continuing until the sixty minutes had exactly passed.

This occurred on the two succeeding days: the result is the Manuscript known as Liber AL vel Legis; or The Book of the Law.

Other communications were made at about this period by the Secret Chiefs. They proved beyond all possibility of doubt to Leo, a firm sceptic accustomed to mathematical and scientific methods of criticism, their own existence, and their possession of power and knowledge far exceeding anything hereto conceived as human.

This proof, at least the major part of it, a portion ample to establish the above thesis, is extant; it is contained implicitly in the MS. of Liber AL itself, and is accessible at any time to any Aspirant to the Secret Wisdom.

It is in this book, also, that the Secret Chiefs conferred upon Leo the title of TO MEGA VHRION, with its corresponding number DCLXVI; as the Master Therion, therefore, let him henceforth be denoted. (It was not for many years that he became fit to assume this office in its full scope; he did so on October 1915 E.V.)

They instructed him definitely to take over the rule and governance of the Order, assuming the place vacant by the fall of the original Chief; and to publish openly the whole of the secret knowledge in his possession in such a form that it might survive the general catastrophe to the whole of civilization, which They saw was imminent. (The war of 1914-n-18 is to be regarded as the preliminary skirmish of this vast world-conflict.)

The effect of this upon Therion was to bring out two contradictory elements in his character.

On the one hand: he was absolutely convinced of the truth of the claims of the Secret Chiefs, of their praeter-human attainments, and of Their right and power to direct the course of events upon this planet. Moreover he was bound to Them by his original oath at his first initiation.

On the other hand: he was wholly at variance with great bulk of philosophy and ethics set forth in Liber AL. He was filled, in short, with two conflicting currents of enthusiasm and resentment.

In the upshot, after a mostly contemptuous attempt to carry out formally Their first instructions, acting, in such a way as to defeat his own apparent efforts (as if to say, let them bring their own work to fruition, if they can and will), he revolted openly. The experience had forced him to abandon his attitude of deliberate worldliness, but he did his utmost to follow his own career upon a Path not Theirs.

The next few years saw him engaged in this desperate struggle against Them. Little by little they broke his false will. Many were the tortures by which They compelled him to renew his allegiance: many were the signs by which They manifested Their vigilance and Their virtue.

He fought every yard of ground with desperate tenacity; it was no sudden surrender of his, but the steady compulsion of Their might, that brought him back to the True Path.

Now the Secret Chiefs had chosen him as Their representative on earth, as the vehicle of the Utterance. And because he was not yet fitted by

full initiation to carry out Their designs, it was imperative that They should prevent him, even when he consented to execute Their commands, from making a premature appearance. This was not altogether easy to secure for, despite his own determination to abandon his worldly career, he had obtained eminence in two widely distinct paths of human activity; so that whatever he might choose to set forth would be certain to receive due attention from the world at large.

As wary as he was courageous, as skilful and subtle as he was full of resource, he gave Them no shadow of cause to reproach him; yet They destroyed his love, his hope, and his peace of mind. They alienated him from every single friend and supporter; he was betrayed again and again even by those who sought to be most loyal to him, and would have died a thousand deaths to serve him.

They masked him so grotesquely, hideously, obscenely, that it became scarce possible for any man to penetrate the secret of his true personality.

Yet also during this whole time, They led him in divers ways through ordeals more and more exalted, until They had fixed him at the summit of the Order, in that degree of enlightenment which (or so it is said) is attained by any man in the body not oftener than once in Two Thousand years.

The climax of their dealings with him came in the weeks immediately preceding and following the Spring Equinox of 1924 E.V. At this time he lay sick unto death. He was entirely alone; for They would even permit the presence of those few whom They had themselves appointed to aid him in this final initiation. In this last ordeal the earthly part of him was dissolved in water; the water was vaporized into air; the air was rarified utterly, until he was free to make the last effort, and to pass into the vast caverns of the Threshold which guards the Realm of Fire. Now naught human may come through those immensities. So in that Fire he was consumed wholly, and as pure Spirit alone did he return, little by little, during the months that followed, into the body and mind that had perished in that great ordeal of which he can say no more than: I died.

But these six months being accomplished, a certain Virgin came forth at the bidding of the Secret Chiefs, at whose touch he resumed contact with his human life.

Her he conveyed swiftly to the Desert of the Sahara, that in silent communion with her Soul he might become aware of the intimate nature of his Work for the Masters; for she was verily a symbol of the Virgin Bride, whose redemption is the mystery of the Perpetuation of the Godhead.

Now when they had taken ship and sailed even to the midst of the

Mediterranean Sea, there came to him once again an impulse from the Secret Chiefs: to write down in the most succinct form possible a statement of his nature and purpose.

And this he did do in the manifesto following:

TO MAN

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

My Term of Office upon the Earth being come in the year of the foundation of the Theosophical Society, I took upon myself, in my turn, the sin of the whole World, that the Prophecies might be fulfilled, so that Mankind may take the Next Step from the Magical Formula of Osiris to that of Horus.
And mine Hour being now upon me, I proclaim my Law.
The word of the Law is Velhma

Given in the midst of the
Mediterranean Sea
An XX, Sol in 3ø Libra die Jovis
by me TO MEGA VHRION DCLXVI
LOGOS AIQNOS Velhma
Whoso understandeth may seek.

Now of this which is here written; ``I took upon myself, in my turn, the sin of the whole World that the Prophecies might be fulfilled,''
it is to be understood that not only the definite spiritual experiences which determine the fact, but also the whole of his life, his joys, his sufferings, his travels in so many lands, his achievements in so many paths, his mingling with so many types of men and women of so many climes and climates, is, in sum, an universal experience which has enabled him to fulfil to the uttermost the great Oath taken by him on his initiation to the grade of Master of the Temple; as here follows:

VIII.

``I.

I, O.M., etc., a member of the Body of God, hereby bind myself on behalf of the Whole Universe, even as we are now physically bound unto the cross of suffering:

II.

that I will lead a pure life, as a devoted servant of the Order:

III.

that I will understand all things:

IV.

that I will love all things:

V.

that I will perform all things and endure all things:

VI.

that I will continue in the Knowledge and Conversation of my Holy Guardian Angel:

VII.

that I will work without attachment:

VIII.

that I will work in truth:

IX.

that I will rely only upon myself:

X.

that I will interpret every phenomenon as a particular dealing of God with my Soul.

And if I fail herein, may my pyramid be profaned, and the Eye closed to me.''

Now therefore this proclamation of this word is the fulfillment of his Oath on his initiation to the grade of Magus (even as Gautama Buddha uttered the Word ANATTA, Laotze the Word TAO, Dionysus the Word IAO, Mohammed the Word ALLAH, and so for the rest, at the due interval each in his place). For the function of the Magus is to proclaim a new Law by virtue of one Word in which resides a Formula of Wisdom.

Here followeth the book called the Book of the Magus, and declareth unto him that shall understand it, the conditions of that office.

1* Kether* Crown* -* 1st, Middle Pillar* Admirable or Hidden Intell.* Aces* -* -*
Brilliance* White Brilliance* White Brilliance* White, flecked gold* Ptah, Asar un
Nefer,Hadit* Zeus, Iacchus* Jupiter* God* Almond in Flower* Diamond* Swastika,Crown,
Flyfot Cross* Ambergris* Elixer Vitae* Union with God*

2* Chokmah* Wisdom* Sphere of the Zodiac* 2nd, Pillar of Mercy* Illuminating
Intelligence* Deuces* -* -* Pure soft blue* Grey* Blue pearl grey* White,flecked
red,blue,yellow* Amon,Thoth, Isis* Athena, Uranus* Janus* Man* Amaranth* Star ruby,
turquoise* Lingam, the Inner Robe of Glory* Musk* Hashish* The Vision of God face.*

3* Binah* Understanding* Sphere of Saturn* 3rd, Pillar Severity* Sanctifying
Intelligence* Threes* -* -* Crimson* Black* Dark brown* Grey, flecked pink*
Maat,Isis,Nephthys* Demeter, Rhea, Hera* Cybele,Juno,Hecate* Woman* Cypress, Opium Poppy*
Star sapphire, pearl* Yoni, Outer Robe of Concealment* Myrrh, Civet* Belladonna* The
Vision of Sorrow*

4* Chesed* Mercy* Sphere of Jupiter* 4th, Pillar of Mercy* Measuring Cohesive, Receptive*
Fours* -* -* Deep violet* Blue* Deep purple* Deep azure flecked yellow* Amon, Isis*
Poseidon* Jupiter* Unicorn* Olive, Shamrock* Amethyst and sapphire* The wand, sceptre, or
crook* Cedar* Opium* The Vision of Love*

5* Geburah* Strength* Sphere of Mars* 5th, Pillar Severity* Radical Intelligence* fives*
-* -* Orange* Scarlet red* Bright scarlet* Red,flecked black* Horus, Nephthys* Ares,
Hades* Mars* Basilisk* Oak, Nux Vomica, Nettle* Ruby* The Sword,Spear,Scourge,or Chain*
Tobacco* Nux Vomica, Nettle* The Vision of Power*

6* Tiphareth* Beauty* Sphere of the Sun* 6th, Middle Pillar* Intel. of Mediating
Influence* sixes* -* -* Clear pink rose* Yellow (gold)* Rich salmon* Gold amber* Asar,
Ra* Apollo, Adonis, Iacchus* Apollo* Phoenix, Lion, Child* Acacia, Bay,Laurel, Vine*
Topaz, Yellow diamond* The Lamien or Rosy Cross* Olibanum* Alcohol, Coffee, Stramonium*
The Vision of the Harmony of Things*

7* Netzach* Victory* Sphere of Venus* 7th, Pillar of Mercy* Occult Intelligence* Sevens*
-* -* Amber* Emerald* Bright yellow green* Olive, flecked gold* Hathor* Aphrodite* Venus*
Lynx* Rose* Emerald* The Lamp and Girdle* Benzoin,Rose, Red Sandalwood* Marijuana* The
Vision of Beauty Triumphant*

8* Hod* Splendor* Sphere of Mercury* 8th, Pillar Severity* Absolute or Perfect Intell.*
Eights* -* -* Violet purple* Orange* Red-russet* Yellowish brown flecked white* Anubis,
Thoth* Hermes* Mercury* Hermaphrodite, Jackal* Peyote* Opal, esp fire opal* The Names and
Versicles and Apron* Storax* Peyote* The Vision of Splendor (Ezekiel)*

9* Yesod* Foundation* Sphere of Luna* 9th, Middle Pillar* Pure or Clear Intelligence*
Nines* -* -* Indigo* Violet* Very dark purple* Citrine, flecked azure* Shu* Artemis*
Diana* Elephant* Mandrake* Quartz* The Perfume and Sandals* Jasmine, Ginseng* Orchid
root* The Vision of the Machinery of the Universe*

10* Malkuth* Kingdom* Sphere of Elements* 10th, Middle Pillar* Resplendent Intelligence*
Tens* -* -* Yellow* Citrine,olive,russet, and black* as Queen scale,flecked with gold*
Black rayed with yellow* Osiris, Seb* Persephone, Psyche* Ceres* Sphinx* Willow, Ivy,
Lily* Rock Crystal* The Magickal Circle and Triangle* Dittany of Crete* Corn, Codeine*
The Vision of the Holy Guardian Angel*

11* -* -* Air* 11th,Kether-Chokmah* Scintillating Intelligence* The Fool* Aleph* Ox*
Bright Pale Yellow* Sky Blue* Blue emerald green* Emerald, flecked blue* Nu* Zeus*
Jupiter* Eagle or Man (as Air)* Aspen* Topaz, Chalcedony* The Dagger or Fan* Galbanum*
Peppermint* Divination*

12* -* -* Mercury* 12th, Kether-Binah* Intelligence of Transparency* The Magician* Beth*
House* Yellow* Purple* Grey* Indigo, rayed violet* Thoth and Cynocephalus* Hermes*
Mercury* Swallow, Ibis, Ape* Vervain, Herb Mercury* Opal, Agate* The Wand or Caudaceus*
Mastic,White Sandal,Storax* Amphetamines, cocaine* Miracle of Healing, Gift of Tongues,
Knowl of Scie*

13* -* -* Luna* 13th,Kether-Tiphar.* Uniting Intelligence* The High Priestess* Gimel*
Camel* Blue* Silver* Cold pale blue* Silver, rayed sky blue* Chomse* Artemis, Hecate*
Diana* Dog* Almond, Mugwort, Hazel* Moonstone, Pearl, Crystal* Bow and Arrow*
Camphor,Aloes,Menstrual blood* Juniper, Pennyroyal* The White Tincture,Clairvoyance,
Dream Divination*

14* -* -* Venus* 14th,Chokmah-Binah* Illuminating Intelligence* The Empress* Daleth*
Door* Emerald green* Sky blue* Early spring green* Bright rose rayed green* Hathor*

Aphrodite* Venus* Sparrow, Dove, Swan* Myrtle, Rose, Clover* Emerald, turquoise* The Girdle* Sandalwood, Myrtle* All aphrodisiacs* Love-potions*

15* -* -* Aries* 15th, Chokmah-Tiphareth* Constituting Intelligence* The Emperor* Heh* Window* Scarlet* Red* Brilliant flame* Glowing red* Men Thu* Athena* Mars, Minerva* Ram, Owl* Tiger Lily, Geranium* Ruby* The Horns, Energy, the Burin* Dragon's Blood* All cerebral excitants* Power of Consecrating Things*

16* -* -* Taurus* 16th, Chokmah-Chesed* Triumphal or Eternal One* The Hierophant* Vau* Nail, peg* Red orange* Deep indigo* Deep warm olive* Rich brown* Asar Ameshet Apis* [Hera]* Venus* Bull (cherub)* Mallow* Topaz* The Labor of Preparation* Storax* Sugar* The Secret of Physical Strength*

17* -* -* Gemini* 17th, Binah-Tiphareth* Disposing One* The Lovers* Zayin* Sword* Orange* Pale mauve* New yellow leather* Reddish grey inclined to mauve* Twin deities* Castor and Pollux* Castor and Pollux* Magpie, Hybrids* Hybrids, Orchids* Alexandrite, Tourmaline* The Tripod* Wormwood* Ergot, oxytocics* Power of being in multiple places at once*

18* -* -* Cancer* 18th, Binah-Geburah* I. of the House of Influence* The Chariot* Cheth* Fence, enclosure* Amber* Maroon* Rich bright russet* Dark greenish brown* Khephra* Apollo the Charioteer* Mercury* Crab, Turtle, Sphinx* Lotus* Amber* The Furnace* Onycha* Watercress* Power of Casting Enchantments*

19* -* -* Leo* 19th, Chesed-Geburah* I Activ of Spiritual Beings* Strength/Lust* Teth* Serpent* Yellow, greenish* Deep purple* Grey* Reddish amber* Horus, Ra Hoor Khuit* Demeter* Venus* Lion (Cherub)* Sunflower* Cat's Eye* The Discipline (Preliminary)* Olibanum* All carminatives and tonics* Power of Training Wild Beasts*

20* -* -* Virgo* 20th, Chesed-Tiphareth* Intelligence of Will* The Hermit* Yod* Finger, Hand* Green, yellowish* Slate grey* Green grey* Plum* Isis [as virgin]* [Attis]* Ceres, Adonis* Virgin, any solitary anim* Snowdrop, Lily, Narcissus* Peridot* The Lamp, Wand, and Bread* Narcissus* All anaphrodisiacs* Invisibility, Parthenogenesis, [Initiation?]*

21* -* -* Jupiter* 21, Chesed-Netzach* Intelligence of Conciliation* Wheel of Fortune* Kaph* Palm of the Hand* Violet* Blue* Rich purple* Bright blue, rayed yellow* Amon-Ra* Zeus* Jupiter, [Pluto]* Eagle* Hyssop, Oak, Poplar, Fig* Amethyst, Lapis lazuli* The Sceptre* Saffron, all generous odors* Cocaine* Power of Political Ascendency*

22* -* -* Libra* 22, Geburah-Tiphareth* Faithful Intelligence* Justice* Lamed* Ox-goad* Emerald green* Blue* Deep blue-green* Pale green* Maat* Themis, Minos* Vulcan* Elephant* Aloe* Emerald* The Cross of Equilibrium* Galbanum* Tobacco* Works of Justice and Equilibrium*

23* -* -* Water* 23, Geburah-Hod* Stable Intelligence* The Hanged Man* Mem* Water* Deep blue* Sea green* Deep olive-green* White, flecked purple* Asar [as hanged man], Isis* Poseidon* Neptune* Eagle-snake-scorpion* Lotus, all water plants* Beryl or aquamarine* The Cup and Cross of Suffering, the Wine* Onycha, Myrrh* Cascara, all purges* The Great Work, Talismans, Crystal-gazing, etc.*

24* -* -* Scorpio* 24, Tiphareth-Netzach* Imaginative Intelligence* Death* Nun* Fish* Green Blue* Dull brown* Very dark brown* Livid indigo brown* Typhon, Apep* Ares* Mars* Scorpion, Beetle, Lobster* Cactus* Snakestone* The Pain of the Obligation* Siamese Benzoin* Ricin* Necromancy*

25* -* -* Sagittarius* 25, Tiphareth-Yesod MP* I. of Probation, Tentative One* Temperance/Art* Samekh* Prop, support* Blue* Yellow* Green* Dark vivid blue* Nephthys* Apollo, Artemis [hunters]* Diana [as archer]* Centaur, Horse, Dog* Rush* Jacinth* The Arrow [swift application of force]* Lignum Aloes* ...* Transmutations*

26* -* -* Capricorn* 26, Tiphareth-Hod* Renovating Intelligence* The Devil* Ayin* Eye* Indigo* Black* Blue black* Cold dark grey, near black* Khem [Set]* Pan, Priapus* Pan, Bacchus* Goat, Ass* Marijuana, Orchis root* Black diamond* The Secret Force, the Lamp* Musk, Civet* Orchis* The Witches' Sabbath, the Evil Eye*

27* -* -* Mars* 27, Netzach-Hod* Exciting Intelligence* The Tower* Peh* Mouth* Scarlet* Red* Venetian Red* Bright red rayed azure or emerald* Horus* Ares* Mars* Horse, bear, wolf* Absinthe, Rue* Ruby, any red stone* The Sword* Pepper, Dragon's Blood* ...* Works of Wrath and Vengeance*

28* -* -* Aquarius* 28, Netzach-Yesod* Natural Intelligence* The Star* Tzaddi* Fishhook* Violet* Sky Blue* Blueish mauve* White, tinged purple* Ahephi, Aroueris* [Athena], Ganymede* Juno* Man or Eagle [Cherub]* [Olive], Coconut* Artificial glass* The Censer* Galbanum* All diuretics* Astrology*

29* -* -* Pisces* 29, Netzach-Malkuth* Corporeal Intelligence* The Moon* Qoph* Back of the

Head* Crimson [ultraviolet]* Buff, flecked silver-white* Light translucent pinkish brown*
Stone color* Khephra* Poseidon* Neptune* Fish, Dolphin* Opium* Pearl* The Twilight of the
Place, Magic Mirror* Ambergris* All narcotics* Bewitchments, casting illusions*
30* -* -* Sun* 30, Hod-Yesod* Collecting Intelligence* The Sun* Resh* Head* Orange* Gold
yellow* Rich amber* Amber, rayed red* Ra* Helios, Apollo* Apollo* Lion, sparrowhawk*
Sunflower, Laurel* Pearl* The Lamen or Bow and Arrow* Olibanum, Cinnamon* Alcohol* The
Red Tincture, the Power of Acquiring Wealth*
31* -* -* Fire* 31,Hod-Malkuth* Perpetual Intelligence* The Last Judgement* Shin* Tooth*
Glowing orange scarlet* Vermillion* Scarlet, flecked red* Vermillion, flecked red and
emerald* Mau, Horus* Hades* Vulcan, Apollo* Lion [Cherub]* Red poppy, Hibiscus* Fire
Opal* The Wand or Lamp, Pyramid of Fire* Olibanum, all firy odors* ...* Evokation,
Pyromancy*
32* -* -* Saturn* 32,Yesod-Malkuth* Administrative Intelligence* The Universe* Tau* Sign
of the Cross* Indigo* Black* Blue black* Black, rayed blue* Sebek* [Athena]* Saturn*
Crocodile* Ash, cypress, Nightshade* Onyx* A Sickle* Assafoetida, Sulfur, Indigo* ...*
Works of Malediction and Death*
31b* -* -* Spirit* 31,Hod-Malkuth* ...* All 22 trumps* Shin* Tooth* White merging into
grey* Deep purple, nearly black* The 7 prismatic colors* White,red,yellow,blue,black*
Asar* Iacchus* [Liber]* Sphinx [sword and crowned* Almond in flower* ...* ...* ...*
Stramonium* Invisibility, Transformation, Vision of the Genius*
32b* -* -* Earth* 32, Yesod-Malkuth* ...* Empresses [Coins]* Tau* Sign of the Cross*
Citrine, Olive, Russet, and Black* Amber* Dark brown* Black, flecked yellow* Satem,
Ameshet, Nephtys* [Demeter]* Ceres* Bull [Cherub]* Oak, Ivy* Salt* The Pentacle or Salt*
Storax, dull heavy odors* ...* Alchemy, Geomancy, Making of Pentacles*

LIBER SAMEKH

Theurgia Goetia Summa

(CONGRESSUS CUM DAEMONE)

sub figura DCCC

Being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel during the Semester of His performance of the Operation of the Sacred Magick of ABRAMELIN THE MAGE.

(Prepared An XVII Sun in Virgo at the Abbey of Thelema in Cephalaeidum by the Beast 666 in service to FRATER PROGRADIOR.)

OFFICIAL PUBLICATION of A: A: Class D for the Grade of Adeptus Minor.

POINT

I

EVANGELII TEXTUS REDACTUS

The Invocation.

Magically restored, with the significance of the

BARBAROUS NAMES

Etymologically or Qabalistically determined and paraphrased in English.

Section A.

The Oath.

1. Thee I invoke, the Bornless One.
2. Thee, that didst create the Earth and the Heavens.
3. Thee, that didst create the Night and the Day.
4. Thee, that didst create the darkness and the Light.
5. Thou art ASAR UN-NEFER ("Myself made Perfect"):
Whom no man hath seen at any time.
6. Thou art IA-BESZ ("the Truth in Matter").
7. Thou art IA-APOPHRASZ ("the Truth in Motion").
8. Thou hast distinguished between the Just and the Unjust.
9. Thou didst make the Female and the Male.
10. Thou didst produce the Seeds and the Fruit.
11. Thou didst form Men to love one another, and to hate one another.

Section Aa.

1. I am ANKH - F - N - KHONSU hy Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of KHEM.
2. Thou didst produce the moist and the dry, and that which nourisheth all created Life.
3. Hear Thou Me, for I am the Angel of PTAH - APO - PHRASZ - RA (vide the Rubric): this is Thy True Name, handed down to the Prophets of KHEM.

Section B.

Air.

Hear Me: ---

AR "O breathing, flowing Sun!"
ThIAF1 "O Sun IAF! O Lion-Serpent Sun, The
Beast that whirlest forth, a thunder-
bolt, begetter of Life!"
RhEIBET "Thou that flowest! Thou that goest!"
A-TheLE-BER-SET "Thou Satan-Sun Hadith that goest
without Will!"
A "Thou Air! Breath! Spirit! Thou
without bound or bond!"
BELAThA "Thou Essence, Air Swift-streaming,
Elasticity!"
ABEU "Thou Wanderer, Father of All!"
EBEU "Thou Wanderer, Spirit of All!"
PhI-ThETA-SOE "Thou Shining Force of Breath! Thou
Lion-Serpent Sun! Thou Saviour,
save!"
IB "Thou Ibis, secret solitary Bird, inviolate
Wisdom, whose Word in Truth,
creating the World by its Magick!"
ThIAF "O Sun IAF! O Lion-Serpent Sun, The
Beas that whirlest forth, a thunder-
bolt, begetter of Life!"

(The conception is of Air, glowing, inhabited by a Solar-Phallic
Bird, "the Holy Ghost", of a Mercurial Nature.)

Hear me, and make all Spirits subject unto Me; so that every
Spirit of the Firmament and of the Ether: upon the Earth and
under the Earth, on dry land and in the water; of Whirling Air,
and of rushing Fire, and every Spell and Scourge of God may be
obedient unto Me.

1. The letter F is used to represent the Hebrew Vau and the Greek
Digamma; its sound lies between those of the English long o and long oo,
as in Rope and Tooth.

Section C.

Fire.

I invoke Thee, the Terrible and Invisible God: Who dwellest in
the Void Place of the Spirit: ---

AR-O-GO-GO-RU-ABRAO "Thou spiritual Sun! Satan, Thou
Eye, Thou Lust! Cry aloud! Cry
aloud! Whirl the Wheel, O my
Father, O Satan, O Sun!"
SOTOU "Thou, the Saviour!"
MUDORIO "Silence! Give me Thy Secret!"
PhALARThAO "Give me suck, Thou Phallus, Thou
Sun!"
OOO "Satan, thou Eye, thou Lust!"
"Satan, thou Eye, thou Lust!"
"Satan, thou Eye, thou Lust!"
AEPE "Thou self-caused, self-determined,

exalted, Most High!"

The Bornless One. (Vide supra).

(The conception is of Fire, glowing, inhabited by a Solar-Phallic Lion of a Uranian nature.)

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

Section D.

Water.

Hear Me: ---

RU-ABRA-IAF1	"Thou the Wheel, thou the Womb, that containeth the Father IAF!"
MRIODOM	"Thou the Sea, the Abode!"
BABALON-BAL-BIN-ABAFT	"Babalon! Thou Woman of Whoredom"

1. See, for the formula of IAF, or rather FIAOF, Book 4 Part III, Chapter V. The form FIAOF will be found preferable in practice.

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	"Thou, Gate of the Great God ON! Thou Lady of the Understanding of the Ways!"
ASAL-ON-AI	"Hail Thou, the unstirred! Hail, sister and bride of ON, of the God that is all and is none, by the Power of Eleven!"
APHEN-IAF	"Thou Treasure of IAO!"
I	"Thou Virgin twin-sexed! Thou Secret Seed! Thou inviolate Wisdom!"
PhOTETH	"Abode of the Light
ABRASAX	".....of the Father, the Sun, of Hadith, of the spell of the Aeon of Horus!"
AEOOU	"Our Lady of the Western Gate of Heaven!"
ISCHURE	"Mighty art Thou!"

Mighty and Bornless One! (Vide Supra)

(The conception is of Water, glowing, inhabited by a Solar-Phallic Dragon-Serpent, of a Neptunian nature.)

Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section E.

Earth.

I invoke Thee: ---

MA "O Mother! O Truth!"
BARRAIO "Thou Mass!"
IOEL "Hail, Thou that art!"
KOTHA "Thou hollow one!"

1. "Mass", in the sense of the word which is used by physicists. The impossibility of defining it will not deter the intrepid initiate (in view of the fact that the fundamental conception is beyond the normal categories of reason.)

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ATHOR-e-BAL-O "Thou Goddess of Beauty and Love,
whom Satan, beholding, desireth!"
ABRAFT "The Fathers, male-female, desire
Thee!"

(The conception of of Earth, glowing, inhabited by a Solar-Phallic Hippopotamus¹ of a Venereal nature.)
Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament, and of the Ether: upon The Earth and under the Earth: on dry land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section F. Spirit.

Hear Me:

AFT "Male-Female Spirits!"
ABAFT "Male-Female Sires!"
BAS-AUMGN "Ye that are Gods, going forth, uttering
AUMGN. (The Word that goeth
from
(A) Free Breath.
(U) through Willed Breath.
(M) and stopped Breath.
(GN) to Continuous Breath.
thus symbolizing the whole course of
spiritual life. A is the formless Hero;
U is the six-fold solar sound of physical
life, the triangle of Soul being
entwined with that of Body; M is the
silence of "death"; GN is the nasal
sound of generation & knowledge.

ISAK "Identical Point!"
SA-BA-FT "Nuith! Hadith! Ra-Hoor-Khuit!"
"Hail, Great Wild Beast!"
"Hail, IAO!"

1. Sacred to AHATHOOR. The idea is that of the Female conceived

as invulnerable, reposeful, of enormous swallowing capacity etc.

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Section Ff.

1. This is the Lord of the Gods:
2. This is the Lord of the Universe:
3. This is He whom the Winds fear.
4. This is He, Who having made Voice by His commandment is Lord of all Things; King, Ruler and Helper. Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section G.

Spirit.

Hear Me:

IEOU	"Indwelling Sun of Myself"
PUR	"Thou Fire! Thou Sixfold Star initiator compassed about with Force and Fire!"
IOU	"Indwelling Soul of Myself"
PUR	(Vide Supra)
IAFTh	"Sun-lion Serpent, hail! All Hail, thou Great Wild Beast, thou I A O!"
IAEO	"Breaths of my soul, breaths of mine Angel."
IOOU	"Lust of my soul, lust of mine Angel!"
ABRASAX	(Vide Supra).
SABRIAM	"Ho for the Sangraal! Ho for the Cup of Babalon! Ho for mine Angel pouring Himself forth within my Soul!"
OO	"The Eye! Satan, my Lord! The Lust of the goat!"
FF	"Mine Angel! Mine initiator! Thou one with me --- the Sixfold Star!"
AD-ON-A-I1	"My Lord! My secret self beyond self, Hadith, All Father! Hail, ON, thou Sun, thou Life of Man, thou Fivefold Sword of Flame! Thou Goat exalted upon Earth in Lust, thou Snake extended upon Earth in Life! Spirit most holy! Seed most Wise! Innocent Babe. Inviolable Maid! Begetter of Being! Soul of all Souls! Word of all Words, Come forth, most hidden Light!"
EDE	"Devour thou me!"
EDU	"Thou dost devour Me!"
ANGELOS TON THEON	"Thou Angel of the Gods!"
ANLALA	"Arise thou in Me, free flowing, Thou who art Naught, who art Naught, and utter thy Word!"
LAI	"I also am Naught! I Will Thee! I

IAF: SABAF4

Such are the Words!

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1. A thorough comprehension of Psycho-analysis will contribute notably to the proper appreciation of this Ritual.
 2. It is said among men that the word Hell deriveth from the word "helan", to hele or conceal, in the tongue of the Anglo-Saxons. That is, it is the concealed place, which since all things are in thine own self, is the unconscious. Liber CXI (Aleph) cap Ds
 3. But compare the use of the same word in section C.
 4. See explanation in Point II.

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POINT

II

ARS CONGRESSUS CUM DAEMONE.

SECTION A. Let the Adeptus Minor be standing in this circle on the square of Tiphereth, armed with his Wand and Cup; but let him perform the Ritual throughout in his Body of Light. He may burn the Cakes of Light, or the Incense of Abramelin; he may be prepared by Liber CLXXV, the reading of Liber LXV, and by the practices of Yoga. He may invoke Hadit by "... wine and strange drugs" if he so will.¹ He prepares the circle by the usual formulae of Banishing and Consecration, etc.

He recites Section A as a rehearsal before His Holy Guardian Angel of the attributes of that Angel. Each phrase must be realized with full concentration of force, so as to make Samadhi as perfectly as possible upon the truth proclaimed.

Line 1 He identifies his Angel with the Ain Soph, and the Kether thereof; one formulation of Hadit in the boundless Body of Nuith.

Line 2,3,4 He asserts that His Angel has created (for the purpose of self-realization through projection in conditioned Form) three pairs of opposites: (a) The Fixed and the Volatile; (b) The Unmanifested and the Manifest; and (c) the Unmoved and the Moved. Otherwise, the Negative and the Positive in respect of Matter, Mind and Motion.

Line 5 He acclaims his Angel as "Himself Made Perfect"; adding that this Individuality is inscrutable in inviolable. In the Neophyte Ritual of

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1. Any such formula should be used only when the adept has full

knowledge based on experience of the management of such matters.

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G: D: (As it is printed in Equinox I, II, for the old aeon) the Hierophant is the perfected Osiris, who brings the candidate, the natural Osiris, to identity with himself. But in the new Aeon the Hierophant is Horus (Liber CCXX, I, 49) therefore the Candidate will be Horus too. What then is the formula of the initiation of Horus? It will no longer be that of the Man, through Death. It will be the natural growth of the Child. His experiences will no more be regarded as catastrophic. Their hieroglyph is the Fool: the innocent and impotent Harpocrates Babe becomes the Horus Adult by obtaining the Wand. "Der reine Thor" seizes the Sacred Lance. Bacchus becomes Pan. The Holy Guardian Angel is the Unconscious Creature Self --- the Spiritual Phallus. His knowledge and conversation contributes occult puberty. It is therefore advisable to replace the name Asar Un-nefer by that of Ra-Hoor-Khuit at the outset, and by that of one's own Holy Guardian Angel when it has been communicated.

Line 6 He hails Him as BESZ, the Matter that destroys and devours Godhead, for the purpose of the Incarnation of any God.

Line 7 He hails Him as AOPHRASZ, the Motion that destroys and devours Godhead, for the purpose of the Incarnation of any God. The combined action of these two DEVILS is to allow the God upon whom they prey to enter into enjoyment of existence through the Sacrament of dividual "Life" (Bread --- the flesh of BESZ) and "Love" (Wine --- the blood or venom of AOPHRASZ).

Line 8 He acclaims His Angel as having "eaten of the Fruit of the Tree of Knowledge of Good and Evil"; otherwise, having become wise (in the Dyad, Chokmah) to apprehend the formula of Equilibrium which is now His own, being able to apply Himself accurately to His self-appointed environment.

Line 9 He acclaims His Angel as having laid down the Law of Love as the Magical formula of the Universe, that He may resolve the phenomenal again into its noumenal phase by uniting any two opposites in ecstatic passion.

Line 10 He acclaims His Angel as having appointed that this formula of Love should effect not only the dissolution of the separateness of the Lovers into His own impersonal Godhead, but their co-ordination in a "Child" quintessentialized from its parents to constitute a higher order of Being than theirs, so that each generation is an alchemical progress towards perfection in the direction of successive complexities. As Line 9 asserts Involution, Line 10 asserts Evolution.

Line 11 He acclaims His Angel as having devised this method of self-realization; the object of Incarnation is to obtain its reactions to its relations with other incarnated Beings and to observe theirs with each other.

Section Aa.

Line 1 The Adept asserts his right to enter into conscious communication with His Angel, on the ground that that Angel has Himself taught him the Secret Magick by which he may make the proper link. "Mosheh" is M H, the formation in Jechidah, Chiah, Neshamah, Ruach, --- The Sephiroth from Kether to Yesod --- since 45 is S 1-9 while Sh, 300, is S 1-24, which superadds to these Nine an extra Fifteen numbers. (See in Liber D, the meanings and correspondences of 9, 15, 24, 45, 300, 345.)
45 is moreover A D M, MDA, man. "Mosheh" is thus the name of man as a God-concealing form. But in the Ritual let the Adept replace this "Mosheh" by his own motto as Adeptus Minor. For "Ishrael" let him prefer his own Magical Race, according to the obligations of his Oaths to Our Holy Order! (The Beast 666 Himself used "Ankh-f-n-Khonsu" and "Khem" in this section.)

Line 2 The Adept reminds his Angel that He has created That One Substance of which Hermes hath written in the Table of Emerald, whose virtue is to unite in itself all opposite modes of Being, thereby to serve as a Talisman charged with the Spiritual Energy of Existence, an Elixir or Stone composed of the physical basis of Life. This Commemoration is placed between the two personal appeals to the Angel, as if to claim privilege to partake of this Eucharist which createth, sustaineth and redeemeth all things.

Line 3 He now asserts that he is himself the "Angel" or messenger of his Angel; that is, that he is a mind and body whose office is to receive and transmit the Word of his Angel. He hails his Angel not only as "un-nefer" the Perfection of "Asar" himself as a man, but as Ptah-Apophrasz-Ra, the identity (Hadit) wrapped in the Dragon (Nuit) and thereby manifested as a Sun (Ra-Hoor-Khuit). The "Egg" (or Heart) "girt with a Serpent" is a cognate symbol; the idea is thus expressed later in the ritual. (See Liber LXV. which expands this to the uttermost.)

Section B The Adept passes from contemplation to action in the sections now following B to Gg. He is to travel astrally around the circle, making the appropriate pentagrams, sigils, and signs. His direction is widdershins. He thus makes three curves, each covering three- fourths of the circle. He should give the sign of the Enterer on passing the Kiblah, or Direction of Boleskine. This picks up the force naturally radiating from that point1 and projects it in the direction of the path of the Magician. The sigils are those given in the Equinox Vol. I, No. 7, Plate X outside the square;
the signs those shewn in Vol. I, No. 2, Plate "The Signs of the Grades". In these invocations he should expand his girth and his stature to the utmost2, assuming the form and the consciousness of the elemental god of the quarter. After this, he begins to vibrate the "Barbarous Names" of the Ritual.

Now let him not only fill his whole being to the uttermost with the force of the Names; but let him formulate his Will, understood thoroughly as the dynamic aspect of his Creative Self, in an appearance symbolically apt, I say not in the form of a Ray of Light, of a Fiery Sword, or of aught save that bodily Vehicle of the Holy Ghost which is sacred to BAPHOMET, by its virtue that

concealeth the Lion and the Serpent that His Image may appear adorably upon the Earth for ever.

Let then the Adept extend his Will beyond the Circle in this imagined Shape and let it radiate with the Light proper to the element invoked, and let each Word issue along the Shaft with passionate impulse, as if its voice gave command thereto that it should thrust itself leapingly forward. Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the First, and Four Times for

1. This is an assumption based on Liber Legis II, 78 and III, 34.
2. Having experience of success in the practices of Liber 536, BATRAXO-"RENOBOOKOSMOMAXIA.

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the Third as the Second, and thus to the end. Moreover, let the Adept fling forth his whole consciousness thither. Then at the final Word, let him bring rushing back his Will within himself, steadily streaming, and let him offer himself to its point, as Artemis to PAN, that this perfectly pure concentration of the Element purge him thoroughly, and possess him with its passion.

In this Sacrament being wholly at one with that Element, let the Adept utter the Charge "Hear me, and make", etc. with strong sense that this unity with that quarter of the Universe confers upon him the fullest freedom and privilege appurtenant thereto.

Let the Adept take note of the wording of the Charge. The "Firmament" is the Ruach, the "mental plane"; it is the realm of Shu, or Zeus, where revolves the Wheel of the Gunas, the Three forms¹ of Being. The Aethyr is the

1. They correspond to the Sulphur, Mercury, and Salt of Alchemy; to Sattvas, Rajas, and Tamas in the Hindu system; and are rather modes of action than actual qualities even when conceived as latent. They are the apparatus of communication between the planes; as such, they are conventions. There is no absolute validity in any means of mental apprehension; but unless we make these spirits of the Firmament subject unto us by establishing right relation (within the possible limits) with the Universe, we shall fall into error when we develop our new instrument of direct understanding. It is vital that the Adept should train his intellectual faculties to tell him the truth, in the measure of their capacity. To despise the mind on account of its limitations is the most disastrous blunder; it is the common cause of the calamities which strew so many shores with the wreckage of the Mystic Armada. Bigotry, Arrogance, Bewilderment, all forms of mental and moral disorder, so often observed in people of great spiritual attainment, have brought the Path itself into discredit; almost all such catastrophes are due to trying to build the Temple of the Spirit without proper attention to the mental laws of structure and the physical

necessities of foundation. The mind must be brought to its utmost pitch of perfection, but according to its own internal properties; one cannot feed a microscope on mutton chops. It must be regarded as a mechanical

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"akasha", the "Spirit", the Aethyr or physics, which is the framework on which all forms are founded; it receives, records and transmits all impulses without itself suffering mutation thereby. The "Earth" is the sphere wherein the operation of these "fundamental" and aethyric forces appears to perception. "Under the Earth" is the world of those phenomena which inform those perceived projections, and determine their particular character. "Dry land" is the place of dead "material things", dry (i.e. unknowable) because unable to act on our minds. "Water" is the vehicle whereby we feel such things; "air" their menstruum wherein these feelings are mentally apprehended. It is called "whirling" because of the instability of thought, and the fatuity of reason, on which we are yet dependent for what we call "life". "Rushing Fire" is the world in which wandering thought burns up to swift-darting Will. These four stages explain how the non-Ego is transmuted into the

(footnote continued from page 279)

instrument of knowledge, independent of the personality of its possessor. One must treat it exactly as one treats one's electroscope or one's eyes; one influence of one's wishes. A physician calls in a colleague to attend to his own family, knowing that personal anxiety may derange his judgment. A microscopist who trusts his eyes when his pet theory is at stake may falsify the facts, and find too late that he has made a fool of himself.

In the case of initiations itself, history is scarred with the wounds inflicted by this Dagger. It reminds us constantly of the danger of relying upon the intellectual faculties. A judge must know the law in every point, and be detached from personal prejudices, and incorruptible, or iniquity will triumph. Dogma, with persecution, delusion, paralysis of progress, and many another evil, as its satraps, has always established a tyranny when Genius has proclaimed it. Islam making a bonfire of written Wisdom, and Haeckel forging biological evidence; physicists ignorant of radioactivity disputing the conclusions of geology, and theologians impatient of truth struggling against the tide of thought; all such must perish at the hands of their own error in making their minds, internally defective or externally deflected, the measure of the Universe.

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Ego. A "Spell" of God is any form of consciousness, and a "Scourge" any form of action.

The Charge, as a whole, demands for the Adept the control of every detail of the Universe which His Angel has created as a means of manifesting Himself to Himself. It covers command of

the primary projection of the Possible in individuality, in the antithetical artifice which is the device of Mind, and in a balanced triplicity of modes or states of being whose combinations constitute the characteristics of Cosmos. It includes also a standard of structure, a rigidity to make reference possible. Upon these foundations of condition which are not things in themselves, but the canon to which things conform, is builded the Temple of Being, whose materials are themselves perfectly mysterious, inscrutable as the Soul, and like the Soul imagining themselves by symbols which we may feel, perceive, and adapt to our use without ever knowing the whole Truth about them. The Adept sums up all these items by claiming authority over every form of expression possible to Existence, whether it be a "spell" (idea) or a "scourge" (act) of "God", that is, of himself. The Adept must accept every "spirit", every "spell", every "scourge", as part of his environment, and make them all "subject to" himself; that is, consider them as contributory causes of himself. They have made him what he is. They correspond exactly to his own faculties. They are all --- ultimately --- of equal importance. The fact that he is what he is proves that each item is equilibrated. The impact of each new impression affects the entire system in due measure. He must therefore realize that every event is subject to him. It occurs because he had need of it. Iron rusts because the molecules demand oxygen for the satisfaction of their tendencies. They do not crave hydrogen; therefore combination with that gas is an event which does not happen. All experiences contribute to make us complete in ourselves. We feel ourselves subject to them so long as we fail to recognise this; when we do, we perceive that they are subject to us. And whenever we strive to evade an experience, whatever it may be, we thereby do wrong to ourselves. We thwart our own tendencies. To live is to change; and to oppose change is to revolt against the law which we have enacted to govern our lives. To resent destiny is thus to abdicate our sovereignty, and to invoke death. Indeed, we have decreed the doom of death for every breach of the law of Life. And every failure to incorporate any impression starves that particular faculty which stood in need of it.

This Section B invokes Air in the East, with a shaft of golden glory.

Section C. The adept now invokes Fire in the South; flame red are the rays that burst from his Verendum.

Section D. He invokes Water in the West, his Wand billowing forth blue radiance.

Section E. He goes to the North to invoke Earth; flowers of green flame flash from his weapon. As practice makes the Adept perfect in this Work, it becomes automatic to attach all these complicated ideas and intentions to their correlated words and acts. When this is attained he may go deeper into the formula by amplifying its correspondences. Thus, he may invoke water in the manner of water, extending his will with majestic and irresistible motion,

mindful of its impulse gravitation, yet with a suave and tranquil appearance of weakness. Again, he may apply the formula of water to its peculiar purpose as it surges back into his sphere, using it with conscious skill for the cleansing and calming of the receptive and emotional elements in his character, and for the solution or sweeping away of those tangled weeds of prejudice which hamper him from freedom to act as he will. Similar applications of the remaining invocations will occur to the Adept who is ready to use them.

Section F. The Adept now returns to the Tiphereth square of his Tau, and invokes spirit, facing toward Boleskine, by the active Pentagrams, the sigil called the Mark of the Beast, and the Signs of L.V.X. (See plate as before). He then vibrates the Names extending his will in the same way as before, but vertically upward. At the same time he expands the Source of that Will --- the secret symbol of Self --- both about him and below, as if to affirm that Self, duplex as is its form, reluctant to acquiesce in its failure to coincide with the Sphere of Nuith. Let him now imagine, at the last Word, that the Head of his will, where his consciousness is fixed, opens its fissure (the Brahma-randra-Cakra, at the junction of the cranial sutures) and exudes a drop of clear crystalline dew, and that this pearl is his Soul, a virgin offering to his Angel, pressed forth from his being by the intensity of this Aspiration.

Section Ff. With these words the Adept does not withdraw his will within him as in the previous Sections. He thinks of them as a reflection of Truth on the surface of the dew, where his Soul hides trembling. He takes them to be the first formulation in his consciousness of the nature of His Holy Guardian Angel.

Line 1. The "Gods" include all the conscious elements of his nature.

Line 2. The "Universe" includes all possible phenomena of which he can be aware.

Line 3. The "Winds" are his thoughts, which have prevented him from attaining to his Angel.

Line 4. His Angel has made "Voice", the magical weapon which produces "Words", and these words have been the wisdom by which He hath created all things. The "Voice" is necessary as the link between the Adept and his Angel. The Angel is "King", the One who "can", the "source of authority and the fount of honour"; also the King (or King's Son) who delivers the Enchanted Princess, and makes her his Queen. He is "Ruler", the "unconscious Will"; to be thwarted no more by the ignorant and capricious false will of the conscious man. And He is "Helper", the author of the infallible impulse that sends the Soul sweeping along the skies on its proper path with such impetus that the attraction of alien orbs is no longer sufficient to swerve it. The "Hear me" clause is now uttered by the normal human consciousness, withdrawn to the physical body; the Adept must deliberately abandon his attainment, because it is not yet his whole being which burns up before the Beloved.

Section G.

The Adept, though withdrawn, shall have maintained the Extension of his Symbol. He now repeats the signs as before, save that he makes the Passive Invoking Pentagram of Spirit. He concentrates his consciousness within his Twin-Symbol of Self, and endeavours to send it to sleep. But if the operation be performed properly, his Angel shall have accepted the offering of Dew, and seized with fervour upon the extended symbol of Will towards Himself. This then shall He shake vehemently with vibrations of love reverberating with the Words of the Section. Even in the physical ears of the adept there shall resound an echo thereof, yet he shall not be able to describe it. It shall seem both louder than thunder, and softer than the whisper of the night-wind. It shall at once be inarticulate, and mean more than he hath ever heard.

Now let him strive with all the strength of his Soul to withstand the Will of his Angel, concealing himself in the closest cell of the citadel of consciousness. Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self and profane the Oath; then that atom should be so inflamed by the approach of the Angel that it should overwhelm the rest of the mind, tyrannize over it, and become an insane despot to the total ruin of the realm.

But, all being dead to sense, who then is able to strive against the Angel? He shall intensify the stress of His Spirit so that His loyal legions of Lion-Serpents leap from the ambush, awakening the adept to witness their Will and sweep him with them in their enthusiasm, so that he consciously partakes this purpose, and sees in its simplicity the solution of all his perplexities. Thus then shall the Adept be aware that he is being swept away through the column of his Will Symbol. and that His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold uprush.

This rapture is accompanied by a tempest of brilliant light, almost always, and also in many cases by an outburst of sound, stupendous and sublime in all cases, though its character may vary within wide limits.¹

The spate of stars shoots from the head of the Will-Symbol, and is scattered over the sky in glittering galaxies. This dispersion destroys the concentration of the adept, whose mind cannot master such multiplicity of majesty; as a rule, he simply sinks stunned into normality, to recall nothing of his experience but a vague though vivid impression of complete release and ineffable rapture. Repetition fortifies him to realise the nature of his attainment; and his Angel, the link once made, frequents him, and trains him subtly to be sensitive to his Holy presence, and persuasion. But it may occur, especially after repeated success, that the Adept is not flung back into his mortality by the explosion of the Star-spate, but identified with one particular "Lion-Serpent", continuing conscious thereof until it finds its proper place in Space, when its secret self flowers forth as a truth, which the Adept may then take back to earth

with him.

This is but a side issue. The main purpose of the Ritual is to establish the relation of the subconscious self with the Angel in such a way that the Adept is aware that his Angel is the Unity which expresses the sum of the Elements of that Self, that his normal consciousness contains alien enemies

1. These phenomena are not wholly subjective; they may be perceived, though often under other forms, by even the ordinary man.

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introduced by the accidents of environment, and that his Knowledge and Conversation of His Holy Guardian Angel destroys all doubts and delusions, confers all blessings, teaches all truth, and contains all delights. But it is important that the Adept should not rest in mere inexpressible realization of his rapture, but rouse himself to make the relation submit to analysis, to render it in rational terms, and thereby enlighten his mind and heart in a sense as superior to fanatical enthusiasm as Beethoven's music is to West African war-drums.

Section Gg. The adept should have realised that his Act of Union with the angel implies (1) the death of his old mind save in so far as his unconscious elements preserve its memory when they absorb it, and (2) the death of his unconscious elements themselves. But their death is rather a going forth to renew their life through love. He then, by conscious comprehension of them separately and together, becomes the "Angel" of his Angel, as Hermes is the Word of Zeus, whose own voice is Thunder. Thus in this section the adept utters articulately so far as words may, what his Angel is to Himself. he says this, with his Scin-Laeca wholly withdrawn into his physical body, constraining His Angel to indwell his heart.

Line 1. "I am He" asserts the destruction of the sense of separateness between self and Self. It affirms existence, but of the third person only. "The Bornless Spirit" is free of all space, "having sight in the feet", that they may choose their own path. "Strong" is G B R, The Magician escorted by the Sun and the Moon (See Liber D and Liber 777). The "Immortal Fire" is the creative Self; impersonal energy cannot perish, no matter what forms it assumes. Combustion is Love.

Line 2. "Truth" is the necessary relation of any two things; therefore, although it implies duality, it enables us to conceive of two things as being one thing such that it demands to be defined by complementals. Thus, an hyperbola is a simple idea, but its construction exacts two curves.

Line 3. The Angel, as the adept knows him, is a being Tiphereth, which obscures Kether. The Adept is not officially aware of the higher Sephiroth. He cannot perceive, like the Ipsissimus, that all

things soever are equally illusion and equally Absolute. He is in Tiphereth, whose office is Redemption, and he deploras the events which have caused the apparent Sorrow from which he has just escaped. He is also aware, even in the height of his ecstasy, of the limits and defects of his Attainment.

Line 4. This refers to the phenomena which accompany his Attainment.

Line 5. This means the recognition of the Angel as the True Self of his subconscious self, the hidden Life of his physical life.

Line 6. The Adept realises every breath, every word of his Angel as charged with creative fire. Tiphereth is the Sun, and the Angel is the spiritual Sun of the Soul of the Adept.

Line 7. Here is summed the entire process of bringing the conditioned Universe to knowledge of itself through the formula of generation; a soul implants itself in sense-hoodwinked body and reason-fettered mind, makes them aware of their Inmate, and thus to partake of its own consciousness of the Light.

Line 8. "Grace" has here its proper sense of "Pleasantness".

1. That is, Yod H,, HY, realizing Themselves, Will and Understanding in the twins Vau H,, HV, Mind and body.

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The existence of the Angel is the justification of the device of creation.1

Line 9. This line must be studied in the light of Liber LXV (Equinox XI. p. 65).

Section H. This recapitulation demands the going forth together of the Adept and his Angel "to do their pleasure on the Earth among the living."

Section J. The Beast 666 having devised the present method of using this Ritual, having proved it by his own practice to be of infallible puissance when properly performed, and now having written it down for the world, it shall be an ornament for the Adept who adopts it to cry Hail to His name at the end of his work. This shall moreover encourage him in Magick, to recall that indeed there was One who attained by its use to the Knowledge and Conversation of His Holy Guardian Angel, the which forsook him no more, but made Him a Magus, the Word of the Aeon of Horus!

For know this, that the Name IAF in its most secret and mighty sense declareth the Formula of the Magick of the BEAST whereby he wrought many wonders. And because he doth will that the whole world shall attain to this Art, He now hideth it herein so that the worthy may win to His Wisdom.

Let I and F face all;2 yet ward their A from attack. The Hermit to himself, the fool to foes,

1. But see also the general solution of the Riddle of Existence in The Book of the Law and its Comment --- Part IV of Book 4.

2. If we adopt the new orthography VIAOV (Book 4 Part III Chap. V.) we must read "The Sun-6-the Son" etc. for "all"; and elaborate this interpretation here given in other ways, accordingly. Thus O (of F) will not be "The Fifteen by function" instead of "Five" etc., and "in act free, firm, aspiring, ecstatic", rather than "gentle" etc. as in the present text.

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The Hierophant to friends, Nine by nature, Naught by attainment,
Five by function. In speech swift, subtle and secret; in thought
creative, unbiassed, unbounded; in act gentle, patient and
persistent. Hermes to hear, Dionysus to touch, Pan to behold.

A Virgin, A Babe, and a Beast!

A Liar, an Idiot, and a Master of Men!

A kiss, a guffaw, and a bellow; he that hath ears to hear, let
him hear!

Take ten that be one, and one that is one in three, to conceal
them in six!

Thy wand to all Cups, and thy Disk to all Swords, but betray
not thine Egg!

Moreover also is IAF verily 666 by virtue of Number; and this
is a Mystery of Mysteries; Who knoweth it, he is adept of adepts,
and Mighty among Magicians!

Now this word SABAF, being by number Three score and Ten, is
a name of Ayin, the Eye, and the Devil our Lord, and the Goat of
Mendes. He is the Lord of the Sabbath of the Adepts, and is
Satan, therefore also the Sun, whose number of Magick is 666, the
seal of His servant the BEAST.

But again SA is 61, AIN, the Naught of Nuith; BA means go, for
Hadit; and F is their Son the Sun who is Ra-Hoor-Khuit.

So then let the Adept set his sigil upon all the words he hath
writ in the Book of the Works of his Will.

1. There is an alternative spelling TzBA-F Where the Root, (ABz) "an
Host", has the value of 93. The Practicus should revive this Ritual
throughout in the Light of his personal researches in the Qabalah, and thus
make it his own peculiar property. The spelling here suggested implies that
he who utters the Word affirms his allegiance to the symbols 93 and 61
that he is a warrior in the army of Will and of the Sun. 93 is also the
number of AIWAZ and 6 of The Beast.

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And let him then end all, saying, Such are the Words! For by
this he maketh proclamation before all them that be about his
Circle that these Words are true and puissant, binding what he
would bind, and loosing what he would loose.

Let the Adept perform this Ritual aright, perfect in every

part thereof, once daily for one moon, then twice, at dawn and dusk, for two moons, next, thrice, noon added, for three moons, afterwards, midnight making up his course, for four moons four times every day. Then let the Eleventh Moon be consecrated wholly to this Work; let him be instant in continual ardour, dismissing all but his sheer needs to eat and sleep.² For know that the true Formula³ whose virtue sufficed the Beast in this Attainment, was thus:

INVOKE OFTEN⁴

So may all men come at last to the Knowledge and Conversation of the Holy Guardian Angel: thus sayeth the Beast, and prayeth His own Angel that this book be as a burning Lamp, and as a living Spring, for Light and Life to them that read therein.

666

1. The consonants of LOGOS, "Word", add (Hebrew values: sGL) to 93. and EPH, "Words", (whence "Epic") has also that value: EIDE TA EPH might be the phrase here intended: its number is 418. This would then assert the accomplishment of the Great Work; this is the natural conclusion of theRitual. Cf. CCXX. III. 75.
2. These needs are modified during the process of Initiation both as to quantity and quality. One should not become anxious about one's physical or mental health on a priori grounds, but pay attention only to indubitable symptoms of distress should such arise.
3. See Note page following.
4. See Equinox I, VIII, 22.

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3. (Note to page 291)

The Oracles of Zoroaster utter this:

"And when, by often invoking, all the phantasms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through all the Depths of the Universe; hear thou the Voice of the Fire!

"A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts or light, and standing on the shoulders of the horse, then if thy meditation prolongeth itself, thou shalt unite all these symbols into the form of a Lion."

This passage --- combined with several others --- is paraphrased in poetry by Aleister Crowley in his "Tannhauser".

"And when, invoking often, thou shalt see
That formless Fire; when all the earth is shaken,
The Stars abide not, and the moon is gone,
All Time crushed back into Eternity,

The Universe by earthquake overtaken;
Light is not, and the thunders roll,
The World is done:
When in the darkness Chaos rolls again
In the excited brain:
Then, O then call not to thy view that visible
Image of Nature; fatal is her name!
It fitteth not thy Body to behold
That living light of Hell,
The unluminous, dead flame,
Until that body from the crucible
Hath passed, pure gold!
For, from the confines of material space,
The twilight-moving place,
The gates of matter, and the dark threshold,
Before the faces of the Things that dwell
In the Abodes of Night,
Spring into sight
Demons, dog-faced, that show no mortal sign
Of Truth, but desecrate the Light Divine,
Seducing from the sacred mysteries.
But, after all these Folk of Fear are driven
Before the avenging levin
That rives the opening skies,
Behold that formless and that Holy Flame
That hath no name;
The Fire that darts and flashes, writhes and creeps
Snake-wise in royal robe
Wound round that vanished glory of the globe,
Unto that sky beyond the starry deeps,
Beyond the Toils of Time, --- then formulate
In thine own mind, luminous, concentrate,
The Lion of the Light, a child that stands
On the vast shoulders of the Steed of God:
Or winged, or shooting flying shafts, or shod
With the flame-sandals.
Then, lift up thine hands!
Centre thee in thine heart one scarlet thought
Limpid with brilliance of the Light above!
Drawn into naught
All life, death, hatred, love:
All self centred in the sole desire ---
Hear thou the Voice of Fire!"

POINT

III

SCHOLION ON SECTIONS G & Gg.

The Adept who has mastered this Ritual, successfully realising the full import of this controlled rapture, ought not to allow his mind to loosen its grip on the astral imagery of the Star-spate, Will-Symbol, or Soul-symbol, or even to forget its duty to the body and the sensible surroundings. Nor should

he omit to keep his Body of Light in close touch with the phenomena of its own plane, so that its privy consciousness may fulfil its proper functions of protecting his scattered ideals from obsession.

But he should have acquired, by previous practice, the faculty of detaching these elements of his consciousness from their articulate centre, so that they become (temporarily) independent responsible units, capable of receiving communications from headquarters at will, but perfectly able (1) to take care of themselves without troubling their chief, and (2) to report to him at the proper time. In a figure, they must be like subordinate officers, expected to display self-reliance, initiative, and integrity in the execution of the Orders of the Day.

The Adept should therefore be able to rely on these individual minds of his to control their own conditions without interference from himself for the time required, and to recall them in due course, receiving an accurate report of their adventures.

This being so, the Adept will be free to concentrate his deepest self, that part of him which unconsciously orders his true Will, upon the realization of his Holy Guardian Angel. The absence of his bodily, mental and astral consciousness is indeed cardinal to success, for it is their usurpation of his attention which has made him deaf to his Soul, and his preoccupation with their affairs that has prevented him from perceiving that Soul.

The effect of the Ritual has been

(a) to keep them so busy with their own work that they cease to distract him;

(b) to separate them so completely that his soul is stripped of its sheaths;

(c) to arouse in him an enthusiasm so intense as to intoxicate and anaesthetize him, that he may not feel and resent the agony of this spiritual vivisection, just as bashful lovers get drunk on the wedding night, in order to brazen out the intensity of shame which so mysteriously coexists with their desire;

(d) to concentrate the necessary spiritual forces from every element, and fling them simultaneously into the aspiration towards the Holy Guardian Angel; and

(e) to attract the Angel by the vibration of the magical voice which invokes Him.

The method of the Ritual is thus manifold.

There is firstly an analysis of the Adept, which enables him to calculate his course of action. He can decide what must be banished, what purified, what concentrated. He can then concentrate his will upon its one essential element, over-coming its resistance --- which is automatic, like a physiological reflex --- by destroying inhibitions through his ego-overwhelming enthusiasm.¹ The other half of the work needs no such complex effort; for his Angel is simple and unperplexed, ready at all times to respond to rightly ordered approach.

1. A high degree of initiation is required. This means that the process of analysis must have been carried out very thoroughly. The Adept must

have become aware of his deepest impulses, and understood their true significance. The "resistance" here mentioned is automatic; it increases indefinitely against direct pressure. It is useless to try to force oneself in these matters; the uninitiated Aspirant, however eager he may be, is sure to fail. One must know how to deal with each internal idea as it arises.

It is impossible to overcome one's inhibitions by conscious effort; their existence justifies them. God is on their side, as on that of the victim in Browning's *Instans Tyrannus*. A man cannot compel himself to love, however much he may want to, on various rational grounds. But on the other hand, when the true impulse comes, it overwhelms all its critics; they are powerless either to make or break a genius; it can only testify to the fact that it has met its master.

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But the results of the Ritual are too various to permit of rigid description. One may say that, presuming the union to be perfect, the Adept need not retain any memory soever of what has occurred. He may be merely aware of a gap in his conscious life, and judge of its contents by observing that his nature has been subtly transfigured. Such an experience might indeed be the proof of perfection.

If the Adept is to be any wise conscious of his Angel it must be that some part of his mind is prepared to realise the rapture, and to express it to itself in one way or another. This involves the perfection of that part, its freedom from prejudice and the limitations of rationality so-called. For instance: one could not receive the illumination as to the nature of life which the doctrine of evolution should shed, if one is passionately persuaded that humanity is essentially not animal, or convinced that causality is repugnant to reason. The Adept must be ready for the utter destruction of his point of view on any subject, and even that of his innate conception of the forms and laws of thought.¹ Thus he may find that his Angel consider his "business" or his "love" to be absurd trifles; also that human ideas of "time" are invalid, and human "laws" of logic applicable only to the relations between illusions.

Now the Angel will make contact with the Adept at any point that is sensitive to His influence. Such a point will naturally be one that is salient in the Adept's character, and also one that is, in the proper sense of the word, pure².

Thus an artist, attuned to appreciate plastic beauty is likely to

1. Of course, even false tenets and modes of the mind are in one sense true. It is only their appearance which alters. Copernicus did not destroy the facts of nature, or change the instruments of observation. He merely effected a radical simplification of science. Error is really a "fool's knot". Moreover, the very tendency responsible for the entanglement is one of the necessary elements of the situation. Nothing is "wrong" in the end; and one cannot reach the "right" point of view without the aid of one's particular "wrong" point. If we reject or alter the negative of a photograph we shall not get a perfect positive.

2. This means, free from ideas, however excellent in themselves, which are foreign to it. For instance, literary interest has no proper place in a

picture.

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receive a visual impression of his Angel in a physical form which is sublimely quintessential of his ideal. A musician may be rapt away by majestic melodies such as he never hoped to hear. A philosopher may attain apprehension of tremendous truths, the solution of problems that had baffled him all his life.

Conformably with this doctrine, we read of illuminations experienced by simple-minded men, such as a workman who "saw God" and likened Him to "a quantity of little pears". Again, we know that ecstasy, impinging upon unbalanced minds, inflames the idolised idea, and produces fanatical faith fierce even to frenzy, with intolerance and insanely disordered energy which is yet so powerful as to effect the destinies of empires.

But the phenomena of the Knowledge and Conversation of the Holy Guardian Angel are a side issue; the essence of the Union is the intimacy. Their intimacy (or rather identity) is independent of all partial forms of expression; at its best it is therefore as inarticulate as Love.

The intensity of the consummation will more probably compel a sob or a cry, some natural physical gesture of animal sympathy with the spiritual spasm. This is to be criticised as incomplete self-control. Silence is nobler.

In any case the Adept must be in communion with his Angel, so that his Soul is suffused with sublimity, whether intelligible or not in terms of intellect. It is evident that the stress of such spiritual possession must tend to overwhelm the soul, especially at first. It actually suffers from the excess of its ecstasy, just as extreme love produces vertigo. The soul sinks and swoons. Such weakness is fatal alike to its enjoyment and its apprehension. "Be strong! then canst thou bear more rapture!" sayeth The Book of the Law.1

The Adept must therefore play the man, arousing himself to harden his soul.

To this end, I, the Beast, have made trial and proof of divers devices. Of these the most potent is to set the body to strive with

1. Liber Al vel Legis, II, 61-68, where the details of the proper technique are discussed.

[WEH Note extension: The passage in quotations in this sentence nowhere appears in The Book of the Law. Crowley is evidently recapitulating several passages in a paraphrase. AL II, 22 starts this, and the verses cited in this note conclude it.]

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the soul. Let the muscles take grip on themselves as if one were wrestling. Let the jaw and mouth, in particular, be tightened to the utmost. Breathe deeply, slowly, yet strongly. Keep mastery over the mind by muttering forcibly and audibly. But lest such muttering tend to disturb communion with

the Angel, speak only His Name. Until the Adept have heard that Name, therefore, he may not abide in the perfect possession of his Beloved. His most important task is thus to open his ears to the voice of his Angel, that he may know him, how he is called. For hearken! this Name, understood rightly and fully, declareth the nature of the Angel in every point, wherefore also that Name is the formula of the perfection to which the Adept must aspire, and also of the power of Magick by virtue whereof he must work.

He then that is as yet ignorant of that Name, let him repeat a word worthy of this particular Ritual. Such are Abrahadabra, the Word of the Aeon, which signifieth "The Great Work accomplished"; and Aumgn interpreted in Part III of Book 41; and the name of THE BEAST, for that His number showeth forth this Union with the Angel, and His Work is no other than to make all men partakers of this Mystery of the Mysteries of Magick.

So then saying this word or that, let the Adept wrestle with his Angel and withstand Him, that he may constrain Him to consent to continue in communion until the consciousness becomes capable of clear comprehension, and of accurate transmission² of the

1. The essence of this matter is that the word AUM, which expresses the course of Breath (spiritual life) from free utterance through controlled concentration to Silence, is transmuted by the creation of the compound letter MGN to replace M: that is, Silence is realized as passing into continuous ecstatic vibration, of the nature of "Love" under "Will" as shewn by MGN = 40 + 3 + 50 = 93 AGAPH, JELHMA etc., and the whole word has the value of 100, Perfection Perfected, the Unity in completion, and equivalent to KR the conjunction of the essential male and female principles.

2. The "normal" intellect is incapable of these functions; a superior faculty must have been developed. As Zoroaster says: "Extend the void mind of thy soul to that Intelligible that thou mayst learn the Intelligible, because it subsisteth beyond Mind. Thou wilt not understand It as when understanding some common thing."

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transcendent Truth of the Beloved to the heart that holds him.

The firm repetition of one of these Words ought to enable the Adept to maintain the state of Union for several minutes, even at first.

In any case he must rekindle his ardour, esteeming his success rather as an encouragement to more ardent aspiration than as a triumph. He should increase his efforts.

Let him beware of the "lust of result", of expecting too much, of losing courage if his first success is followed by a series of failures.

For success makes success seem so incredible that one is apt to create an inhibition fatal to subsequent attempts. One fears to fail; the fear intrudes upon the concentration and so fulfils its own prophecy. We know how too much pleasure in a love affair makes one afraid to disgrace oneself on the next few occasions; indeed, until familiarity has accustomed one to the idea that one's

lover has never supposed one to be more than human. Confidence returns gradually. Inarticulate ecstasy is replaced by a more sober enjoyment of the elements of the fascination.

Just so one's first dazzled delight in a new landscape turns, as one continues to gaze, to the appreciation of exquisite details of the view. At first they were blurred by the blinding rush of general beauty; they emerge one by one as the shock subsides, and passionate rapture yields to intelligent interest.

In the same way the Adept almost always begins by torrential lyrics painting out mystical extravagances about "ineffable love", "unimaginable bliss", "inexpressible infinities of illimitable utterness".¹ He usually loses his sense of proportion, of humour, of reality, and of sound judgment. His ego is often inflated to the bursting point, till he would be abjectly ridiculous if he were not so pitifully dangerous to himself and others. He also tends to take his new-found "truths of illumination" for the entire body of truth, and insists that they must be as valid an vital for all men as they happen to be for himself.

1. This corresponds to the emotional and metaphysical fog which is characteristic of the emergence of thought from homogeneity. The clear and concise differentiation of ideas marks the adult mind.

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It is wise to keep silence about those things "unlawful to utter" which one may have heard "in the seventh heaven". This may not apply to the sixth.

The Adept must keep himself in hand, however tempted to make a new heaven and a new earth in the next few days by trumpeting his triumphs. He must give time a chance to redress his balance, sore shaken by the impact of the Infinite.

As he becomes adjusted to intercourse with his Angel, he will find his passionate ecstasy develop a quality of peace and intelligibility which adds power, while it informs and fortifies his mental and moral qualities instead of obscuring and upsetting them. He will by now have become able to converse with his Angel, impossible as it once seemed; for he now knows that the storm of sound which he supposed to be the Voice was only the clamour of his own confusions. The "infinity" nonsense was born of his own inability to think clearly beyond his limits, just as a Bushman, confronted by numbers above five, can only call them "many".

The truth told by the Angel, immensely as it extends the horizon of the Adept, is perfectly definite and precise. It does not deal in ambiguities and abstractions. It possesses form, and confesses law, in exactly the same way and degree as any other body of truth. It is to the truth of the material and intellectual spheres of man very much what the Mathematics of Philosophy with its "infinite series" and "Cantorian continuity" is to schoolboy arithmetic. Each implies the other, though by that one may explore the essential nature of existence, and by this a pawnbroker's profits.

This then is the true aim of the Adept in this whole operation, to assimilate himself to his Angel by continual conscious communion. For his Angel is an intelligible image of his own true Will, to do which is the whole of the law of his Being.

Also the Angel appeareth in Tiphereth, which is the heart of the Ruach, and thus the Centre of Gravity of the Mind. It is also directly inspired from Kether, the ultimate Self, through the Path of the High Priestess, or initiated intuition. Hence the Angel is in truth the Logos or articulate expression of the whole Being of the Adept, so that as he increases in the perfect understanding of His name, he approaches the solution of the ultimate problem, Who he himself truly is.

Unto this final statement the Adept may trust his Angel to lead him; for the Tiphereth-consciousness alone is connected by paths with the various parts of his mind.¹ None therefore save He hath the knowledge requisite for calculating the combinations of conduct which will organise and equilibrate for forces of the Adept, against the moment when it becomes necessary to confront the Abyss. The Adept must control a compact and coherent mass if he is to make sure of hurling it from him with a clean-cut gesture.

I, The Beast 666, lift up my voice and swear that I myself have been brought hither by mine Angel. After that I had attained unto the Knowledge and Conversation of Him by virtue of mine ardour towards Him, and of this Ritual that I bestow upon men my fellows, and most of His great Love that He beareth to me, yea, verily, He led me to the Abyss; He bade me fling away all that I had and all that I was; and He forsook me in that Hour. But when I came beyond the Abyss, to be reborn within the womb of BABALON, then came he unto me abiding in my virgin heart, its Lord and Lover!

Also He made me a Magus, speaking through His Law, the Word of the new Aeon, the Aeon of the Crowned and Conquering Child.² Thus he fulfilled my will to bring full freedom to the race of Men.

Yea, he wrought also in me a Work of wonder beyond this, but in this matter I am sworn to hold my peace.

1. See the maps "Minutum Mundum" in the Equinox I, 1, 2, & 3 and the general relations detailed in Liber 777, of which the most important columns are reprinted in Appendix V.

2. For the account of these matters see The Equinox, Vol. I, "The Temple of Solomon the King", Liber 418, Liber Aleph, "John St. John", "The Urn", and Book 4, Part IV.

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Original key entry by Bill Heidrick, GTG O.T.O.
Extracted from EQ-I-9.AS1 by Fr. NChSh, Uraeus-Hadit Camp O.T.O.
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O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

ENERGIZED ENTHUSIASM

A NOTE ON THEURGY

I

I A O the supreme One of the Gnostics, the true God, is the Lord of this work. Let us therefore invoke Him by that name which the Companions of the royal Arch blaspheme to aid us in the essay to declare the means which He has bestowed upon us!

II

The divine consciousness which is reflected and refracted in the works of Genius feeds upon a certain secretion, as I believe. This secretion is analogous to semen, but not identical with it. There are but few men and fewer women, those women being invariably androgyne, who possess it at any time in any quantity.

So closely is this secretion connected with the sexual economy that it appears to me at times as if it might be a by-product of that process which generates semen. That some form of this doctrine has been generally accepted is shown in the prohibitions of all religions. Sanctity has been assumed to depend on chastity, and chastity has nearly always been interpreted as abstinence. But I doubt whether the relation is so simple as this would imply; for example, I find in myself that manifestations of mental creative force always concur with some abnormal condition of the physical powers of generation. But it is not the case that long periods of chastity, on the one hand, or excess of orgies, on the other, are favourable to its manifestation or even to its formation.

I know myself, and in me it is extremely strong; its results are astounding.

For example, I wrote "Tannhauser," complete from conception to execution, in sixty-seven consecutive hours. I was unconscious of the fall of nights and days, even after stopping; nor was there any reaction of fatigue. This work was written when I was twenty-four years old, immediately on the completion of an orgie which would normally have tired me out.

Often and often have I noticed that sexual satisfaction so-called has left me dissatisfied and unfatigued, and let loose the floods of verse which have disgraced my career.

Yet, on the contrary, a period of chastity has sometimes fortified me for a great outburst. This is far from being invariably the case. At the conclusion of the K 2 expedition, after five months of chastity, I did no work whatever, barring very few odd lyrics, for months afterwards.

I may mention the year 1911. At this time I was living, in excellent good

health, with the woman whom I loved. Her health was, however, variable, and we were both constantly worried.

The weather was continuously fine and hot. For a period of about three months I hardly missed a morning; always on waking I burst out with a new idea which had to be written down.

The total energy of my being was very high. My weight was 10 stone 8 lb., which had been my fighting weight when I was ten years younger. We walked some twenty miles daily through hilly forest.

The actual amount of MSS. written at this time is astounding; their variety is even more so; of their excellence I will not speak.

Here is a rough list from memory; it is far from exhaustive:

- (1) Some dozen books of A.'. A.'. instruction, including liber Astarte, and the Temple of Solomon the King for "Equinox VII."
- (2) Short Stories: The Woodcutter.
His Secret Sin.
- (3) Plays: His Majesty's Fiddler
Elder Eel
Adonis . written straight off, one
The Ghouls. after the other
Mortadello.
- (4) Poems: The Sevenfold Sacrament
A Birthday.
- (5) Fundamentals of the Greek Qabalah (involving the collection and analysis of several thousand words).

I think this phenomenon is unique in the history of literature.

I may further refer to my second journey to Algeria, where my sexual life, though fairly full, had been unsatisfactory.

On quitting Biskra, I was so full of ideas that I had to get off the train at El-Kantara, where I wrote "The Scorpion." Five or six poems were written on the way to Paris; "The Ordeal of Ida Pendragon" during my twenty-four hours' stay in Paris, and "Snowstorm" and "The Electric Silence" immediately on my return to England.

To sum up, I can always trace a connection between my sexual condition and the condition of artistic creation, which is so close as to approach identity, and yet so loose that I cannot predicate a single important proposition.

It is these considerations which give me pain when I am reproached by the ignorant with wishing to produce genius mechanically. I may fail, but my failure is a thousand times greater than their utmost success.

I shall therefore base my remarks not so much on the observations which I have myself made, and the experiments which I have tried, as on the accepted classical methods of producing that energized enthusiasm which is the lever that moves God.

III

The Greeks say that there are three methods of discharging the genial secretion of which I have spoken. They thought perhaps that their methods tended to secrete it, but this I do not believe altogether, or without a qualm. For the manifestation of force implies force, and this force must have come from somewhere. Easier I find it to say "subconsciousness" and "secretion" than to postulate an external reservoir, to extend my connotation of "man" than to invent "God."

However, parsimony apart, I find it in my experience that it is useless to flog a tired horse. There are times when I am absolutely bereft of even one drop of this elixir. Nothing will restore it, neither rest in bed, nor drugs, nor exercise. On the other hand, sometimes when after a severe spell of work I have been dropping with physical fatigue, perhaps sprawling on the floor, too tired to move hand or foot, the occurrence of an idea has restored me to perfect intensity of energy, and the working out of the idea has

actually got rid of the aforesaid physical fatigue, although it involved a great additional labour.

Exactly parallel (nowhere meeting) is the case of mania. A madman may struggle against six trained athletes for hours, and show no sign of fatigue. Then he will suddenly collapse, but at a second's notice from the irritable idea will resume the struggle as fresh as ever. Until we discovered "unconscious muscular action" and its effects, it was rational to suppose such a man "possessed of a devil"; and the difference between the madman and the genius is not in the quantity but in the quality of their work. Genius is organized, madness chaotic. Often the organization of genius is on original lines, and ill-balanced and ignorant medicine-men mistake it for disorder. Time has shown that Whistler and Gauguin "kept rules" as well as the masters whom they were supposed to be upsetting.

IV

The Greeks say that there are three methods of discharging the Lyden Jar of Genius. These three methods they assign to three Gods.

These three Gods are Dionysus, Apollo, Aphrodite. In English: wine, woman and song.

Now it would be a great mistake to imagine that the Greeks were recommending a visit to a brothel. As well condemn the High Mass at St. Peter's on the strength of having witnessed a Protestant revival meeting. Disorder is always a parody of order, because there is no archetypal disorder that it might resemble. Owen Seaman can parody a poet; nobody can parody Owen Seaman. A critic is a bundle of impressions; there is no ego behind it. All photographs are essentially alike; the works of all good painters essentially differ.

Some writers suppose that in the ancient rites of Eleusis the High Priest publicly copulated with the High Priestess. Were this so, it would be no more "indecent" than it is "blasphemous" for the priest to make bread and wine into the body and blood of God.

True, the Protestants say that it is blasphemous; but a Protestant is one to whom all things sacred are profane, whose mind being all filth can see nothing in the sexual act but a crime or a jest, whose only facial gestures are the sneer and the leer.

Protestantism is the excrement of human thought, and accordingly in Protestant countries art, if it exist at all, only exists to revolt. Let us return from this unsavoury allusion to our consideration of the methods of the Greeks.

V

Agree then that it does not follow from the fact that wine, woman and song make the sailor's tavern that these ingredients must necessarily concoct a hell-broth.

There are some people so simple as to think that, when they have proved the religious instinct to be a mere efflorescence of the sex-instinct, they have destroyed religion.

We should rather consider that the sailor's tavern gives him his only glimpse of heaven, just as the destructive criticism of the phallicists has only proved sex to be a sacrament. Consciousness, says the materialist, axe in hand, is a function of the brain. He has only re-formulated the old saying, "Your bodies are the temples of the Holy Ghost."!

Now sex is justly hallowed in this sense, that it is the eternal fire of the race. Huxley admitted that "some of the lower animalculae are in a sense immortal," because they go on reproducing eternally by fission, and however often you divide "x" by 2 there is always something left. But he never seems to have seen that mankind is immortal in exactly the same sense, and goes on reproducing itself with similar characteristics through the ages, changed by circumstance indeed, but always identical in itself. But the spiritual flower

of this process is that at the moment of discharge a physical ecstasy occurs, a spasm analogous to the mental spasm which meditation gives. And further, in the sacramental and ceremonial use of the sexual act, the divine consciousness may be attained.

VI

The sexual act being then a sacrament, it remains to consider in what respect this limits the employment of the organs.

First, it is obviously legitimate to employ them for their natural physical purpose. But if it be allowable to use them ceremonially for a religious purpose, we shall find the act hedged about with many restrictions.

For in this case the organs become holy. It matters little to mere propagation that men should be vicious; the most debauched rouse might and almost certainly would beget more healthy children than a semi-sexed prude. So the so-called "moral" restraints are not based on reason; thus they are neglected.

But admit its religious function, and one may at once lay down that the act must not be profaned. It must not be undertaken lightly and foolishly without excuse.

It may be undertaken for the direct object of continuing the race.

It may be undertaken in obedience to real passion; for passion, as the name implies, is rather inspired by a force of divine strength and beauty without the will of the individual, often even against it.

It is the casual or habitual --- what Christ called "idle" --- use or rather abuse of these forces which constitutes their profanation. It will further be obvious that, if the act in itself is to be the sacrament in a religious ceremony, this act must be accomplished solely for the love of God. All personal considerations must be banished utterly. Just as any priest can perform the miracle of transubstantiation, so can any man, possessing the necessary qualifications, perform this other miracle, whose nature must form the subject of a subsequent discussion.

Personal aims being destroyed, it is "a fortiori" necessary to neglect social and other similar considerations.

Physical strength and beauty are necessary and desirable for aesthetic reasons, the attention of the worshippers being liable to distraction if the celebrants are ugly, deformed, or incompetent. I need hardly emphasize the necessity for the strictest self-control and concentration on their part. As it would be blasphemy to enjoy the gross taste of the wine of the sacrament, so must the celebrant suppress even the minutest manifestation of animal pleasure.

Of the qualifying tests there is no necessity to speak; it is sufficient to say that the adepts have always known how to secure efficiency.

Needless also to insist on a similar quality in the assistants; the sexual excitement must be suppressed and transformed into its religious equivalent.

VII

With these preliminaries settle in order to guard against foreseen criticisms of those Protestants who, God having made them a little lower than the Angels, have made themselves a great deal lower than the beasts by their consistently bestial interpretation of all things human and divine, we may consider first the triune nature of these ancient methods of energizing enthusiasm.

Music has two parts; tone or pitch, and rhythm. The latter quality associates it with the dance, and that part of dancing which is not rhythm is sex. Now that part of sex which is not a form of the dance, animal movement, is intoxication of the soul, which connects it with wine. Further identities will suggest themselves to the student.

By the use of the three methods in one the whole being of man may thus be stimulated.

The music will create a general harmony of the brain, leading it in its own paths; the wine affords a general stimulus of the animal nature; and the sex-excitement elevates the moral nature of the man by its close analogy with the highest ecstasy. It remains, however, always for him to make the final transmutation. Unless he have the special secretion which I have postulated, the result will be commonplace.

So consonant is this system with the nature of man that it is exactly parodied and profaned not only in the sailor's tavern, but in the society ball. Here, for the lowest natures the result is drunkenness, disease and death; for the middle natures a gradual blunting of the finer feelings; for the higher, an exhilaration amounting at the best to the foundation of a life-long love.

If these Society "rites" are properly performed, there should be no exhaustion. After a ball, one should feel the need of a long walk in the young morning air. The weariness or boredom, the headache or somnolence, are Nature's warnings.

VIII

Now the purpose of such a ball, the moral attitude on entering, seems to me to be of supreme importance. If you go with the idea of killing time, you are rather killing yourself. Baudelaire speaks of the first period of love when the boy kisses the trees of the wood, rather than kiss nothing. At the age of thirty-six I found myself at Pompeii, passionately kissing that great grave statue of a woman that stands in the avenue of the tombs. Even now, as I wake in the morning, I sometimes fall to kissing my own arms.

It is with such a feeling that one should go to a ball, and with such a feeling intensified, purified and exalted, that one should leave it.

If this be so, how much more if one go with the direct religious purpose burning in one's whole being! Beethoven roaring at the sunrise is no strange spectacle to me, who shout with joy and wonder, when I understand (without which one cannot really be said ever to see) a blade of grass. I fall upon my knees in speechless adoration at the moon; I hide my eyes in holy awe from a good Van Gogh.

Imagine then a ball in which the music is the choir celestial, the wine the wine of the Graal, or that of the Sabbath of the Adepts, and one's partner the Infinite and Eternal One, the True and Living God Most High!

Go even to a common ball --- the Moulin de la Galette will serve even the least of my magicians --- with your whole soul aflame within you, and your whole will concentrated on these transubstantiations, and tell me what miracle takes place!

It is the hate of, the distaste for, life that sends one to the ball when one is old; when one is young one is on springs until the hour falls; but the love of God, which is the only true love, diminishes not with age; it grows deeper and intenser with every satisfaction. It seems as if in the noblest men this secretion constantly increases --- which certainly suggests an external reservoir --- so that age loses all its bitterness. We find "Brother Lawrence," Nicholas Herman of Lorraine, at the age of eighty in continuous enjoyment of union with God. Buddha at an equal age would run up and down the Eight High Trances like an acrobat on a ladder; stories not too dissimilar are told of Bishop Berkeley. Many persons have not attained union at all until middle age, and then have rarely lost it.

It is true that genius in the ordinary sense of the word has nearly always showed itself in the young. Perhaps we should regard such cases as Nicholas Herman as cases of acquired genius.

Now I am certainly of opinion that genius can be acquired, or, in the alternative, that it is an almost universal possession. Its rarity may be attributed to the crushing influence of a corrupted society. It is rare to meet a youth without high ideals, generous thoughts, a sense of holiness, of his own importance, which, being interpreted, is, of his own identity with God. Three years in the world, and he is a bank clerk or even a government

official. Only those who intuitively understand from early boyhood that they must stand out, and who have the incredible courage and endurance to do so in the face of all that tyranny, callousness, and the scorn of inferiors can do; only these arrive at manhood uncontaminated.

Every serious or spiritual thought is made a jest; poets are thought "soft" and "cowardly," apparently because they are the only boys with a will of their own and courage to hold out against the whole school, boys and masters in league as once were Pilate and Herod; honour is replaced by expediency, holiness by hypocrisy.

Even where we find thoroughly good seed sprouting in favourable ground, too often is there a frittering away of the forces. Facile encouragement of a poet or painter is far worse for him than any amount of opposition. Here again the sex question (S.Q. so-called by Tolstoyans, chastity-mongers, nut-fooders, and such who talk and think of nothing else) intrudes its horrid head. I believe that every boy is originally conscious of sex as sacred. But he does not know what it is. With infinite diffidence he asks. The master replies with holy horror; the boy with a low leer, a furtive laugh, perhaps worse.

I am inclined to agree with the Head Master of Eton that paederastic passions among schoolboys "do no harm"; further, I think them the only redeeming feature of sexual life at public schools.

The Hindoos are wiser. At the well-watched hour of puberty the boy is prepared as for a sacrament; he is led to a duly consecrated temple, and there by a wise and holy woman, skilled in the art, and devoted to this end, he is initiated with all solemnity into the mystery of life.

The act is thus declared religious, sacred, impersonal, utterly apart from amorism and eroticism and animalism and sentimentalism and all the other vilenesses that Protestantism has made of it.

The Catholic Church did, I believe, to some extent preserve the Pagan tradition. Marriage is a sacrament.<<Of course there has been a school of devilish ananders that has held the act in itself to be "Wicked." Of such blasphemers of Nature let no further word be said.>> But in the attempt to deprive the act of all accretions which would profane it, the Fathers of the Church added in spite of themselves other accretions which profaned it more. They tied it to property and inheritance. They wished it to serve both God and Mammon.

Rightly restraining the priest, who should employ his whole energy in the miracle of the Mass, they found their counsel a counsel of perfection. The magical tradition was in part lost; the priest could not do what was expected of him, and the unexpended portion of his energy turned sour.

Hence the thoughts of priests, like the thoughts of modern faddists, revolved eternally around the S.Q.

A special and Secret Mass, a Mass of the Holy Ghost, a Mass of the Mystery of the Incarnation, to be performed at stated intervals, might have saved both monks and nuns, and given the Church eternal dominion of the world.

IX

To return. The rarity of genius is in great part due to the destruction of its young. Even as in physical life that is a favoured plant one of whose thousand seeds ever shoots forth a blade, so do conditions kill all but the strongest sons of genius.

But just as rabbits increased apace in Australia, where even a missionary has been known to beget ninety children in two years, so shall we be able to breed genius if we can find the conditions which hamper it, and remove them.

The obvious practical step to take is to restore the rites of Bacchus, Aphrodite and Apollo to their proper place. They should not be open to every one, and manhood should be the reward of ordeal and initiation.

The physical tests should be severe, and weaklings should be killed out rather than artificially preserved. The same remark applies to intellectual tests. But such tests should be as wide as possible. I was an absolute

differ at school in all forms of athletics and games, because I despised them. I held, and still hold, numerous mountaineering world's records. Similarly, examinations fail to test intelligence. Cecil Rhodes refused to employ any man with a University degree. That such degrees lead to honour in England is a sign of England's decay, though even in England they are usually the stepping-stones to clerical idleness or pedagogic slavery.

Such is a dotted outline of the picture that I wish to draw. If the power to possess property depended on a man's competence, and his perception of real values, a new aristocracy would at once be created, and the deadly fact that social consideration varies with the power of purchasing champagne would cease to be a fact. Our pluto-hetairo-politicocracy would fall in a day.

But I am only too well aware that such a picture is not likely to be painted. We can then only work patiently and in secret. We must select suitable material and train it in utmost reverence to these three master-methods, or aiding the soul in its genial orgasm.

X

This reverent attitude is of an importance which I cannot over-rate. Normal people find normal relief from any general or special excitement in the sexual act.

Commander Marston, R.N., whose experiments in the effect of the tom-tom on the married Englishwoman are classical and conclusive, has admirably described how the vague unrest which she at first shows gradually assumes the sexual form, and culminates, if allowed to do so, in shameless masturbation or indecent advances. But this is a natural corollary of the proposition that married Englishwomen are usually unacquainted with sexual satisfaction. Their desires are constantly stimulated by brutal and ignorant husbands, and never gratified. This fact again accounts for the amazing prevalence of Sapphism in London Society.

The Hindus warn their pupils against the dangers of breathing exercises. Indeed the slightest laxness in moral or physical tissues may cause the energy accumulated by the practice to discharge itself by involuntary emission. I have known this happen in my own experience.

It is then of the utmost importance to realize that the relief of the tension is to be found in what the Hebrews and the Greeks called prophesying, and which is better when organized into art. The disorderly discharge is mere waste, a wilderness of howlings; the orderly discharge is a "Prometheus unbound," or a *L'age d'airain*," according to the special aptitudes of the enthused person. But it must be remembered that special aptitudes are very easy to acquire if the driving force of enthusiasm be great. If you cannot keep the rules of others, you make rules of your own. One set turns out in the long run to be just as good as another.

Henry Rousseau, the duanier, was laughed at all his life. I laughed as heartily as the rest; though, almost despite myself, I kept on saying (as the phrase goes) "that I felt something; couldn't say what."

The moment it occurred to somebody to put up all his paintings in one room by themselves, it was instantly apparent that his "naivete" was the simplicity of a Master.

Let no one then imagine that I fail to perceive or underestimate the dangers of employing these methods. The occurrence even of so simple a matter as fatigue might change a *LasMeninas* into a stupid sexual crisis.

It will be necessary for most Englishmen to emulate the self-control of the Arabs and Hindus, whose ideal is to deflower the greatest possible number of virgins --- eighty is considered a fairly good performance --- without completing the act.

It is, indeed, of the first importance for the celebrant in any phallic rite to be able to complete the act without even once allowing a sexual or sensual thought to invade his mind. The mind must be as absolutely detached from one's own body as it is from another person's.

XI

Of musical instruments few are suitable. The human voice is the best, and the only one which can be usefully employed in chorus. Anything like an orchestra implies infinite rehearsal, and introduces an atmosphere of artificiality. The organ is a worthy solo instrument, and is an orchestra in itself, while its tone and associations favour the religious idea.

The violin is the most useful of all, for its every mood expresses the hunger for the infinite, and yet it is so mobile that it has a greater emotional range than any of its competitors. Accompaniment must be dispensed with, unless a harpist be available.

The harmonium is a horrible instrument, if only because of its associations; and the piano is like unto it, although, if unseen and played by a Paderewski, it would serve.

The trumpet and the bell are excellent, to startle, at the crisis of a ceremony.

Hot, drubbing, passionate, in a different class of ceremony, a class more intense and direct, but on the whole less exalted, the tom-tom stands alone. It combines well with the practice of mantra, and is the best accompaniment for any sacred dance.

XII

Of sacred dances the most practical for a gathering is the seated dance. One sits cross-legged on the floor, and sways to and fro from the hips in time with the mantra. A solo or duet of dancers as a spectacle rather distracts from this exercise. I would suggest a very small and very brilliant light on the floor in the middle of the room. Such a room is best floored with mosaic marble; an ordinary Freemason's Lodge carpet is not a bad thing.

The eyes, if they see anything at all, see then only the rhythmical or mechanical squares leading in perspective to the simple unwinking light.

The swinging of the body with the mantra (which has a habit of rising and falling as if of its own accord in a very weird way) becomes more accentuated; ultimately a curiously spasmodic stage occurs, and then the consciousness flickers and goes out; perhaps breaks through into the divine consciousness, perhaps is merely recalled to itself by some variable in external impression.

The above is a very simple description of a very simple and earnest form of ceremony, based entirely upon rhythm.

It is very easy to prepare, and its results are usually very encouraging for the beginner.

XIII

Wine being a mocker and strong drink raging, its use is more likely to lead to trouble than mere music.

One essential difficulty is dosage. One needs exactly enough; and, as Blake points out, one can only tell what is enough by taking too much. For each man the dose varies enormously; so does it for the same man at different times.

The ceremonial escape from this is to have a noiseless attendant to bear the bowl of libation, and present it to each in turn, at frequent intervals. Small doses should be drunk, and the bowl passed on, taken as the worshipper deems advisable. Yet the cup-bearer should be an initiate, and use his own discretion before presenting the bowl. The slightest sign that intoxication is mastering the man should be a sign to him to pass that man. This practice can be easily fitted to the ceremony previously described.

If desired, instead of wine, the elixir introduced by me to Europe may be employed. But its results, if used in this way, have not as yet been thoroughly studied. It is my immediate purpose to repair this neglect.

XIV

The sexual excitement, which must complete the harmony of method, offers a more difficult problem.

It is exceptionally desirable that the actual bodily movements involved should be decorous in the highest sense, and many people are so ill-trained that they will be unable to regard such a ceremony with any but critical or lascivious eyes; either would be fatal to all the good already done. It is presumably better to wait until all present are greatly exalted before risking a profanation.

It is not desirable, in my opinion, that the ordinary worshippers should celebrate in public.

The sacrifice should be single.

Whether or no ...

XV

Thus far had I written when the distinguished poet, whose conversation with me upon the Mysteries had incited me to jot down these few rough notes, knocked at my door. I told him that I was at work on the ideas suggested by him, and that --- well, I was rather stuck. He asked permission to glance at the MS. (for he reads English fluently, though speaking but a few words), and having done so, kindled and said: "If you come with me now, we will finish your essay." Glad enough of any excuse to stop working, the more plausible the better, I hastened to take down my coat and hat.

"By the way," he remarked in the automobile, "I take it that you do not mind giving me the Word of Rose Croix." Surprised, I exchanged the secrets of I.N.R.I. with him. "And now, very excellent and perfect Prince," he said, "what follows is under this seal." And he gave me the most solemn of all Masonic tokens. "You are about," said he, "to compare your ideal with our real."

He touched a bell. The automobile stopped, and we got out. He dismissed the chauffeur. "Come," he said, "we have a brisk half-mile." We walked through thick woods to an old house, where we were greeted in silence by a gentleman who, though in court dress, wore a very "practicable" sword. On satisfying him, we were passed through a corridor to an anteroom, where another armed guardian awaited us. He, after a further examination, proceeded to offer me a court dress, the insignia of a Sovereign Prince of Rose Croix, and a garter and mantle, the former of green silk, the latter of green velvet, and lined with cerise silk. "It is a low mass," whispered the guardian. In this anteroom were three or four others, both ladies and gentlemen, busily robing.

In a third room we found a procession formed, and joined it. There were twenty-six of us in all. Passing a final guardian we reached the chapel itself, at whose entrance stood a young man and a young woman, both dressed in simple robes of white silk embroidered with gold, red and blue. The former bore a torch of resinous wood, the latter sprayed us as we passed with attar of roses from a cup.

The room in which we now were had at one time been a chapel; so much its shape declared. But the high altar was covered with a cloth that displayed the Rose and Cross, while above it were ranged seven candelabra, each of seven branches.

The stalls had been retained; and at each knight's hand burned a taper of rose-coloured wax, and a bouquet of roses was before him.

In the centre of the nave was a great cross --- a "calvary cross of ten squares," measuring, say, six feet by five --- painted in red upon a white board, at whose edge were rings through which passed gilt staves. At each corner was a banner, bearing lion, bull, eagle and man, and from the top of their staves sprang a canopy of blue, wherein were figured in gold the twelve emblems of the Zodiac.

Knights and Dames being installed, suddenly a bell tinkled in the architrave. Instantly all rose. The doors opened at a trumpet peal from

without, and a herald advanced, followed by the High Priest and Priestess.

The High Priest was a man of nearly sixty years, if I may judge by the white beard; but he walked with the springy yet assured step of the thirties. The High Priestess, a proud, tall sombre woman of perhaps thirty summers, walked by his side, their hands raised and touching as in the minuet. Their trains were borne by the two youths who had admitted us.

All this while an unseen organ played an Introit.

This ceased as they took their places at the altar. They faced West, waiting.

On the closing of the doors the armed guard, who was clothed in a scarlet robe instead of green, drew his sword, and went up and down the aisle, chanting exorcisms and swinging the great sword. All present drew their swords and faced outward, holding the points in front of them. This part of the ceremony appeared interminable. When it was over the girl and boy reappeared; bearing, the one a bowl, the other a censer. Singing some litany or other, apparently in Greek, though I could not catch the words, they purified and consecrated the chapel.

Now the High Priest and High Priestess began a litany in rhythmic lines of equal length. At each third response they touched hands in a peculiar manner; at each seventh they kissed. The twenty-first was a complete embrace. The bell tinkled in the architrave; and they parted. The High Priest then took from the altar a flask curiously shaped to imitate a phallus. The High Priestess knelt and presented a boat-shaped cup of gold. He knelt opposite her, and did not pour from the flask.

Now the Knights and Dames began a long litany; first a Dame in treble, then a Knight in bass, then a response in chorus of all present with the organ. This Chorus was:

EVOE HO, IACCHE! EPELTHON, EPELTHON, EVOE, IAO! Again and again it rose and fell. Towards its close, whether by "stage effect" or no I could not swear, the light over the altar grew rosy, then purple. The High Priest sharply and suddenly threw up his hand; instant silence.

He now poured out the wine from the flask. The High Priestess gave it to the girl attendant, who bore it to all present.

This was no ordinary wine. It has been said of vodki that it looks like water and tastes like fire. With this wine the reverse is the case. It was of a rich fiery gold in which flames of light danced and shook, but its taste was limpid and pure like fresh spring water. No sooner had I drunk of it, however, that I began to tremble. It was a most astonishing sensation; I can imagine a man feel thus as he awaits his executioner, when he has passed through fear, and is all excitement.

I looked down my stall, and saw that each was similarly affected. During the libation the High Priestess sang a hymn, again in Greek. This time I recognized the words; they were those of an ancient Ode to Aphrodite.

The boy attendant now descended to the red cross, stooped and kissed it; then he danced upon it in such a way that he seemed to be tracing the patterns of a marvellous rose of gold, for the percussion caused a shower of bright dust to fall from the canopy. Meanwhile the litany (different words, but the same chorus) began again. This time it was a duet between the High Priest and Priestess. At each chorus Knights and Dames bowed low. The girl moved round continuously, and the bowl passed.

This ended in the exhaustion of the boy, who fell fainting on the cross. The girl immediately took the bowl and put it to his lips. Then she raised him, and, with the assistance of the Guardian of the Sanctuary, led him out of the chapel.

The bell again tinkled in the architrave.

The herald blew a fanfare.

The High Priest and High Priestess moved stately to each other and embraced, in the act unloosing the heavy golden robes which they wore. These fell, twin lakes of gold. I now saw her dressed in a garment of white watered silk, lined throughout (as it appeared later) with ermine.

The High Priest's vestment was an elaborate embroidery of every colour,

harmonized by exquisite yet robust art. He wore also a breastplate corresponding to the canopy; a sculptured "beast" at each corner in gold, while the twelve signs of the Zodiac were symbolized by the stones of the breastplate.

The bell tinkled yet again, and the herald again sounded his trumpet. The celebrants moved hand in hand down the nave while the organ thundered forth its solemn harmonies.

All the knights and Dames rose and gave the secret sign of the Rose Croix.

It was at this part of the ceremony that things began to happen to me.

I became suddenly aware that my body had lost both weight and tactile sensibility. My consciousness seemed to be situated no longer in my body. I "mistook myself," if I may use the phrase, for one of the stars in the canopy.

In this way I missed seeing the celebrants actually approach the cross. The bell tinkled again; I came back to myself, and then I saw that the High Priestess, standing at the foot of the cross, had thrown her robe over it, so that the cross was no longer visible. There was only a board covered with ermine. She was now naked but for her coloured and jewelled head-dress and the heavy torque of gold about her neck, and the armllets and anklets that matched it. She began to sing in a soft strange tongue, so low and smoothly that in my partial bewilderment I could not hear all; but I caught a few words, Io Paian! Io Pan! and a phrase in which the words Iao Sabao ended emphatically a sentence in which I caught the words Eros, Thelema and Sebazo.

While she did this she unloosed the breastplate and gave it to the girl attendant. The robe followed; I saw that they were naked and unashamed. For the first time there was absolute silence.

Now, from an hundred jets surrounding the board poured forth a perfumed purple smoke. The world was wrapt in a fond gauze of mist, sacred as the clouds upon the mountains.

Then at a signal given by the High Priest, the bell tinkled once more. The celebrants stretched out their arms in the form of a cross, interlacing their fingers. Slowly they revolved through three circles and a half. She then laid him down upon the cross, and took her own appointed place.

The organ now again rolled forth its solemn music.

I was lost to everything. Only this I saw, that the celebrants made no expected motion. The movements were extremely small and yet extremely strong.

This must have continued for a great length of time. To me it seemed as if eternity itself could not contain the variety and depth of my experiences. Tongue nor pen could record them; and yet I am fain to attempt the impossible.

1. I was, certainly and undoubtedly, the star in the canopy. This star was an incomprehensibly enormous world of pure flame.

2. I suddenly realized that the star was of no size whatever. It was not that the star shrank, but that it (= I) became suddenly conscious of infinite space.

3. An explosion took place. I was in consequence a point of light, infinitely small, yet infinitely bright, and this point was "without position."

4. Consequently this point was ubiquitous, and there was a feeling of infinite bewilderment, blinded after a very long time by a gush of infinite rapture (I use the word "blinded" as if under constraint; I should have preferred to use the words "blotted out" or "overwhelmed" or "illuminated").

5. This infinite fullness --- I have not described it as such, but it was that --- was suddenly changed into a feeling of infinite emptiness, which became conscious as a yearning.

6. These two feelings began to alternate, always with suddenness, and without in any way overlapping, with great rapidity.

7. This alternation must have occurred fifty times --- I had rather have said an hundred.

8. The two feelings suddenly became one. Again the word explosion is the only one that gives any idea of it.

9. I now seemed to be conscious of everything at once, that it was at the same time "one" and "many." I say "at once," that is, I was not successively

all things, but instantaneously.

10. This being, if I may call it being, seemed to drop into an infinite abyss of Nothing.

11. While this "falling" lasted, the bell suddenly tinkled three times. I instantly became my normal self, yet with a constant awareness, which has never left me to this hour, that the truth of the matter is not this normal "I" but "That" which is still dropping into Nothing. I am assured by those who know that I may be able to take up the thread if I attend another ceremony.

The tinkle died away. The girl attendant ran quickly forward and folded the ermine over the celebrants. The herald blew a fanfare, and the Knights and Dames left their stalls. Advancing to the board, we took hold of the gilded carrying poles, and followed the herald in procession out of the chapel, bearing the litter to a small side-chapel leading out of the middle anteroom, where we left it, the guard closing the doors.

In silence we disrobed, and left the house. About a mile through the woods we found my friend's automobile waiting.

I asked him, if that was a low mass, might I not be permitted to witness a High Mass?

"Perhaps," he answered with a curious smile, "if all they tell of you is true."

In the meanwhile he permitted me to describe the ceremony and its results as faithfully as I was able, charging me only to give no indication of the city near which it took place.

I am willing to indicate to initiates of the Rose Croix degree of Masonry under proper charter from the genuine authorities (for there are spurious Masons working under a forged charter) the address of a person willing to consider their fitness to affiliate to a Chapter practising similar rites.

XVI

I consider it supererogatory to continue my essay on the Mysteries and my analysis of "Energized Enthusiasm."

I

0. O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!
1. Let me extol Thy perfections before men.
2. In the Image of a Sixfold Star that flameth across the Vault inane, let me re-veil Thy perfections.
3. Thou hast appeared unto me as an agšd God, a venerable God, the Lord of Time, bearing a sharp sickle.
4. Thou hast appeared unto me as a jocund and ruddy God, full of Majesty, a King, a Father in his prime. Thou didst bear the sceptre of the Universe, crowned with the Wheel of the Spirit.
5. Thou hast appeared unto me with sword and spear, a warrior God in flaming armour among Thine horsemen.
6. Thou hast appeared unto me as a young and brilliant God, a god of music and beauty, even as a young god in his strength, playing upon the lyre.
7. Thou hast appeared unto me as the white foam of Ocean gathered into limbs whiter than the foam, the limbs of a miracle of women, as a goddess of extreme love, bearing the girdle of gold.
8. Thou hast appeared to me as a young boy mischievous and lovely, with Thy winged globe and its serpents set upon a staff.
9. Thou hast appeared to me as an huntress among Thy dogs, as a goddess virginal chaste, as a moon among the faded oaks of the wood of years.
10. But I was deceived by none of these. All these I cast aside, crying: Begone! So that all these faded from my vision.
11. Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and behold! a new star 418 that is above all these.
12. Yet even so was I not deceived; for the crown hath twelve rays.
13. And these twelve rays are one.

II

0. Now then I saw these things averse and evil; and they were not, even as Thou art Not.
1. I saw the twin heads that ever battle against one another, so that all their thought is a confusion. I saw Thee in these.
2. I saw the darkeners of wisdom, like black apes chattering vile nonsense. I saw Thee in these.
3. I saw the devouring mothers of Hell, that eat up their children--O ye that are without understanding! I saw Thee in these.
4. I saw the merciless and the unmajestic like harpies tearing their foul food. I saw Thee in these.

5. I saw the burning ones, giants like volcanoes belching out the black vomit of fire and smoke in their fury. I saw Thee in these.
6. I saw the petty, the quarrelsome, the selfish, they were like men, O Lord, they were even like unto men. I saw Thee in these.
7. I saw the ravens of death, that flew with hoarse cries upon the carrion earth. I saw Thee in these.
8. I saw the lying spirits like frogs upon the earth, and upon the water, and upon the treacherous metal that corrodeth all things and abideth not. I saw Thee in these.
9. I saw the obscene ones, bull-men linked in the abyss of putrefaction, that gnawed each other's tongues for pain. I saw Thee in these.
10. I saw the Woman. O my God, I beheld the image thereof, even as a lovely shape that concealeth a black monkey, even as a figure that draweth with her hands small images of men down into hell. I saw her from the head to the navel a woman, from the navel to the feet of her a man. I saw Thee even in her.
11. For mine was the keyword to the Closed Palace 418 and mine the reins of the Chariot of the Sphinxes, black and white.

But I was not deceived by anything of all these things.
12. For I expanded it by my subtlety into Twelve Rays of the Crown.
13. And these twelve rays were One.

III

0. Say thou that He God is one; God is the Everlasting One; nor hath He any Equal, or any Son, or any Companion. Nothing shall stand before His face.
1. Even for five hundred and eleven times nightly for one and forty days did I cry aloud unto the Lord the affirmation of His Unity.
2. Also did I glorify His wisdom, whereby He made the worlds.
3. Yea, I praised Him for His intelligible essence, whereby the universe became light.
4. I did thank Him for His manifold mercy; I did worship His magnificence and majesty.
5. I trembled before His might.
6. I delighted in the Harmony and Beauty of His Essence.
7. In His Victory I pursued His enemies; yea I drave them down the steep; I thundered after them into the utmost abyss; yea, therein I partook of the glory of my Lord.
8. His Splendour shone upon me; I adored His adorable splendour.

9. I rested myself, admiring the Stability of Him, how the shaking of His Universe, the dissolution of all things, should move Him not.
10. Yea, verily, I the Lord Viceregent of His Kingdom, I, Adonai, who speak unto my servant V.V.V.V.V. did rule and govern in His place.
11. Yet also did I formulate the word of double power in the Voice of the Master, even the word 418.
12. And all these things deceived me not, for I expanded them by my subtlety into the Twelve Rays of the Crown.
13. And these twelve rays were One.

IV

0. Also the little child, the lover of Adonai, even V.V.V.V.V., reflecting the glory of Adonai, lifted up his voice and said:
 1. Glory to God, and Thanksgiving to God! There is One God alone, and God is exceeding great. He is about us, and there is no strength save in Him the exalted, the great.
 2. Thus did V.V.V.V.V. become mad, and wend about naked.
 3. And all these things fled away, for he understood them all, that they were but as old rags upon the Divine Perfection.
 4. Also he pitied them all, that they were but reflections distorted.
 5. Also he smote them, lest they should bear rule over the just.
 6. Also he harmonized them into one picture, beautiful to behold.
 7. And having thus conquered them, there was a certain glamour of holiness even in the hollow sphere of outward brilliance.
 8. So that all became splendid.
 9. And having firmly stablished them in order and disposition,
 10. He proclaimed the perfection, the bride, the delight of God in His creation.
 11. But though thus he worked, he tried ever his work by the Star 418.
 12. And it deceived him not; for by his subtlety he expanded it all into the Twelve Rays of the Crown.
 13. And these twelve rays were One.

V

0. In the place of the cross the indivisible point which hath no points nor parts nor magnitude. Nor indeed hath it position, being beyond space. Nor hath it existence in time, for it is beyond Time. Nor hath it cause or effect, seeing that its Universe is infinite every way, and partaketh not of these our conceptions.

1. So wrote the Exempt Adept, and the laughter of the Masters of the Temple abashed him not.
2. Nor was he ashamed, hearing the laughter of the little dogs of hell.
3. For he abode in his place, and his falsehood was truth in his place.
4. The little dogs cannot correct him, for they can do naught but bark.
5. The masters cannot correct him, for they say: Come and see.
6. And I came and saw, even I, Perdurabo, the Philosophus of the Outer College.
7. Yea, even I the man beheld this wonder.
8. And I could not deliver it unto myself.
9. That which established me is invisible and unknowable in its essence.
10. Only they who know IT may be known.
11. For they have the genius of the mighty sword 418.
12. And they are not deceived by any of these things; for by their subtlety do they expand them all into the Twelve Rays of the Crown.
13. And these twelve rays are One.

VI

0. Deeper and deeper into the mire of things!
Farther and farther into the never-ending Expansion of the Abyss.
1. The great goddess that bendeth over the Universe is my mistress; I am the winged globe at her heart.
2. I contract ever as she ever expandeth;
3. At the end it is all one.
4. Our loves have brought to birth the Father and Creator of all things.
5. He hath established the elements; the aether, the air, the water, the earth, and the fire.
6. He hath established the wandering stars in their courses.
7. He hath ploughed with the seven stars of his Plough, that the Seven might move indeed, yet ever point to the unchanging One.
8. He hath established the Eight Belts, wherewith he hath girdled the globes.
9. He hath established the Trinity of Triads in all things, forcing fire into fire, and ordering all things in the Stable Abode of the Kings of 'gypt.

10. He hath established His rule in His kingdom.
11. Yet the Father also boweth unto the Power of the Star 418 and thereby
12. In his subtlety He expandeth it all into twelve rays of the Crown.
13. And these twelve rays are One.

VII

0. Then in the might of the Lion did I formulate unto myself that holy and formless fire, , which darteth and flasheth through the depths of the Universe.
1. At the touch of the Fire Qadosh the earth melted into a liquor clear as water.
2. At the touch of the Fire Qadosh the water smoked into a lucid air.
3. At the touch of the Fire Qadosh the air ignited, and became Fire.
4. At the touch of the Fire Qadosh, O Lord, the Fire dissipated into Space.
5. At the touch of the Fire Qadosh, O Lord, the Space resolved itself into a Profundity of Mind.
6. At the touch of the Fire Qadosh the Mind of the Father was broken up into the brilliance of our Lord the Sun.
7. At the touch of the Fire Qadosh the Brilliance of our Lord was absorbed in the Naught of our Lady of the Body of the Milk of the Stars.
8. Then only was the Fire Qadosh extinguished, when the Enterer was driven back from the threshold,
9. And the Lord of Silence was established upon the Lotus flower.
10. Then was accomplished all that which was to be accomplished.
11. And All and One and Naught were slain in the slaying of the Warrior 418,
12. In the slaying of the subtlety that expanded all these things into the Twelve Rays of the Crown,
13. That returned unto One, and beyond One, even unto the vision of the Fool in his folly that chanted the word Ararita, and beyond the Word and the Fool; yea, beyond the Word and the Fool.

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LIBER YOD
SUB FIGURA DCCCXXI

(This book was formerly called Vesta. It is referred to the path of Virgo and the letter Yod.)

I.

1. This is the book of drawing all to a point.
2. Herein are described three methods whereby the consciousness of the Many may be melted to that of the One.

II.

FIRST METHOD

0. Let a magical circle be constructed, and within it an upright Tau drawn upon the ground. Let this Tau be devised into 10 squares (See Liber CMLXIII., Illustration 1.)

1. Let the magician be armed with the Sword of Art.1
2. Let him wear the black robe of a Neophyte.
3. Let a single flame of camphor burn at the top of the Tau, and let there be no other light or ornament.{Note 1}
4. Let him "open" the Temple as in DCLXXI or in any other convenient manner.
5. Standing at the appropriate quarters, at the edge of the circle, let him banish the 5 elements by the appropriate rituals.
6. Standing at the edge of the circle, let him banish the 7 planets by the appropriate rituals. Let him face the actual position of each planet in the heavens at the time of his working.
7. Let him further banish the twelve signs of the Zodiac by the appropriate rituals, facing each sign in turn.
8. Let him at each of these 24 banishings make three circumambulations widdershins, with the signs of Horus and Harpocrates in the East as he passes it.

1. In circumstances where this is inappropriate let him be armed with wand and lamp instead of as in text. --- N.

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9. Let him advance to the square of Malkuth in the Tau, and perform a ritual of banishing Malkuth. But here let him not leave the square to circumambulate the circle, but use the formula and God-form of Harpocrates.
 10. Let him advance in turn to the squares Jesod, Hod, Netzach, Tiphereth, Geburah, Chesed and banish each by appropriate rituals.
 11. And let him know that such rituals include the pronounciation of the appropriate names of God backwards, and also a curse against the Sephira in respect of all that which it is, for that which distinguishes and separates it from Kether.
 12. Advancing to the squares of Binah and Chokmah in turn, let him banish these also. And for that by now an awe and trembling shall have taken hold upon him, let him banish these by a supreme ritual of inestimable puissance; and let him beware exceedingly lest his will falter or his courage fail.

13. Finally, let him, advancing to the square of Kether, banish that also by what means he may. At the end whereof let him set his foot upon the light, extinguishing it; and, as he falleth, let him fall within the circle.

SECOND METHOD

1. Let the Hermit be seated in his Asana, robed, and let him meditate in turn upon every several part of his body until that part is so unreal to him that he no longer includes it in his comprehension of himself. For example if it be his right foot, let him touch that foot, and be alarmed, thinking, "A foot! ... foot! What is this foot? Surely I am not alone in the Hermitage!"

And this practice should be carried out not only at the time of meditation, but during the day's work.

2. This meditation is to be assisted by reasoning; as "This foot is not I. If I should lose my foot, I should still be I. This foot is a mass of changing and decaying flesh, bone, skin, blood,

1. If armed with wand and lamp let him extinguish the light with his hand. --- N.

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lymph, etc. while I am the Unchanging and Immortal Spirit, uniform, not made, unbegotten, formless, self-luminous," etc.

3. This practice being perfect for each part of the body, let him combine his workings until the whole body is thus understood as the non-Ego and as illusion.

4. Let then the Hermit, seated in his Asana, meditate upon the Muladhara Cakra and its correspondence as a power of the mind, and destroy it in the same manner as aforesaid. Also by reasoning: "This emotion (memory, imagination, intellect, will, as it may be) is not I. This emotion is transient: I am immovable. This emotion is passion. I am peace", and so on.

Let the other Cakras in their turn be thus destroyed, each one with its mental or moral attribute.

5. In this let him be aided by his own psychological analysis, so that no part of his conscious being be thus left undestroyed. And on his thoroughness in this matter may turn his success.

6. Lastly, having drawn all his being into the highest Sahasrara Cakra, let him remain eternally fixed in meditation thereupon.

7. AUM.

THIRD METHOD.

1. Let the Hermit stimulate each of the senses in turn, concentrating upon each until it ceases to stimulate.

(The senses of sight and touch are extremely difficult to conquer. In the end the Hermit must be utterly unable by any effort to see or feel the object of those senses, O.M.)

2. This being perfected, let him combine them two at a time.

For example, let him chew ginger (taste and touch), and watch a waterfall (sight and hearing) and watch incense (sight and smell) and crush sugar in his teeth (taste and hearing) and so on.

3. These twenty-five practices being accomplished, let him combine them

three at a time, then four at a time.

4. Lastly, let him combine all the senses in a single object.

And herein may a sixth sense be included. He is then to withdraw himself entirely from all the stimulations, perinde ac cadaver, in spite of his own efforts to attach himself to them.

5. By this method it is said that the demons of the Ruach, that is, thoughts and memories, are inhibited, and We deny it not. But if so be that they arise, let him build a wall between himself and them according to the method.

6. Thus having stilled the voices of the Six, may he obtain in sense the subtlety of the Seventh.

7. AUMGN.

(We add the following, contributed by a friend at that time without the A: A: and its dependent orders. He worked out the method himself, and we think it may prove useful to many. O.M.)

(1) The beginner must first practise breathing regularly through the nose, at the same time trying hard to believe that the breath goes to the Ajna and not to the lungs.

The Pranayama exercises described in the Equinox Vol. I, No. 4, p. 101 must next be practised, always with the idea that Ajna is breathing.

Try to realise that power, not air, is being drawn into the Ajna, is being concentrated there during Kumbhakam, and is vivifying the Ajna during expiration. Try rather to increase the force of concentration in Ajna than to increase so excessively the length of Kumbhakam as this is dangerous if rashly undertaken.

(2) Walk slowly in a quiet place; realise that the legs are moving, and study their movements. Understand thoroughly that these movements are due to nerve messages sent down from the brain, and that the controlling power lies in the Ajna. The legs are automatic, like those of a wooden monkey: the power in Ajna is that which does the work, is that which walks. This is not hard to realise, and should be grasped firmly, ignoring all other walking sensations.

Apply this method to every other muscular movement.

(3) Lie flat on the back with the feet under a heavy piece of furniture. Keeping the spine straight and the arms in a line with the body, rise slowly to a sitting posture, by means of the force residing in the Ajna (i.e. try to prevent the mind dwelling on any other exertion or sensation.)

Then let the body slowly down to its original position. Repeat this two or three times, every night and morning, and slowly increase the number of repetitions.

(4) Try to transfer all bodily sensations to the Ajna, e.g., "I am cold" should mean "I feel cold", or better still, "I am aware of a sensation of cold" --- transfer this to the Ajna, "the Ajna is aware", etc.

(5) Pain if very slight may easily be transferred to the Ajna after a little practice. The best method for beginner is to imagine he has a pain in the body and then imagine that it passes directly into the Ajna. It does not pass through the intervening structures, but goes direct. After continual practice even severe pain may be transferred to the Ajna.

(6) Fix the mind on the base of the spine and then gradually move the thoughts upwards to the Ajna.

(In this meditation Ajna is a Holy of Holies, but it is dark and empty.)

Finally, strive hard to drive anger and other obsessing thoughts into the Ajna. Try to develop a tendency to think hard of Ajna when these thoughts attack the mind, and let Ajna conquer them.

Beware of thinking of "My Ajna". In these meditations and practices, Ajna does not belong to you; Ajna is the master and worker, you are the wooden monkey.

Liber DCCCXXXVII

{Book 837}

The Law

of Liberty

A Tract of TO MEGA VHRION 666

That is a Magus 90=2 A...A...

This Epistle first appeared in The Equinox III(1) (Detroit: Universal, 1919), and is an expository commentary on Liber Legis--The Book of the Law, from which the quotations are taken.--H.B.

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

I

I AM OFTEN ASKED why I begin my letters in this way. No matter whether I am writing to my lady or to my butcher, always I begin with these eleven words. Why, how else should I begin? What other greeting could be so glad? Look, brother, we are free! Rejoice with me, sister, there is no law beyond Do what thou wilt!

II

I WRITE this for those who have not read our Sacred book, The Book of the Law, or for those who, reading it, have somehow failed to understand its perfection. For there are many matters in this Book, and the Glad Tidings are now here, now there, scattered throughout the Book as the Stars are scattered through the field of Night. Rejoice with me, all ye people! At the very head of the Book stands the great charter of our godhead: ``Every man and every woman is a star.' ' We are all free, all independent, all shining gloriously, each one a radiant world. Is not that good tidings?

Then comes the first call of the Great Goddess Nuit, Lady of the Starry Heaven, who is also Matter in its deepest metaphysical sense, who is the infinite in whom all we live and move and have our being. Hear Her first summons to us men and women: ``Come forth, o children, under the stars, & take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy.' ' Later She explains the mystery of sorrow: ``For I am divided for love's sake, for the chance of union.' '

``This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.' '

It is shown later how this can be, how death itself is an ecstasy like love, but more intense, the reunion of the soul with its true self.

And what are the conditions of this joy, and peace, and glory? Is ours the gloomy asceticism of the Christian, and the Buddhist, and the Hindu? Are we walking in eternal fear lest some ``sin' ' should cut us off from ``grace' '? By no means.

``Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where, and with whom ye will! But always unto me.''

This is the only point to bear in mind, that every act must be a ritual, an act of worship, a sacrament. Live as the kings and princes, crowned and uncrowned, of this world, have always lived, as masters always live; but let it not be self-indulgence; make your self-indulgence your religion.

When you drink and dance and take delight, you are not being ``immoral,' ' you are not ``risking your immortal soul''; you are fulfilling the precepts of our holy religion--provided only that you remember to regard your actions in this light. Do not lower yourself and destroy and cheapen your pleasure by leaving out the supreme joy, the consciousness of the Peace that passeth understanding. Do not embrace mere Marian or Melusine; she is Nuit Herself, specially concentrated and incarnated in a human form to give you infinite love, to bid you taste even on earth the Elixir of Immortality. ``But ecstasy be thine and joy of earth: ever To me! To me!''

Again She speaks: ``Love is the law, love under will.' ' Keep pure your highest ideal; strive ever toward it without allowing aught to stop you or turn you aside, even as a star sweeps upon its incalculable and infinite course of glory, and all is Love. The Law of your being becomes Light, Life, Love and Liberty. All is peace, all is harmony and beauty, all is joy.

For hear, how gracious is the Goddess; ``I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.''

Is this not better than the death-in-life of the slaves of the Slave-Gods, as they go oppressed by consciousness of ``sin,' ' wearily seeking or simulating wearisome and tedious ``virtues''?

With such, we who have accepted the Law of Thelema have nothing to do. We have heard the Voice of the Star-Goddess: ``I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!'' And thus She ends:

``Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!'' And with these words ``The Manifestation of Nuit is at an end.''

III

IN THE NEXT CHAPTER of our book is given the word of Hadit, who is the complement of Nuit. He is eternal energy, the Infinite Motion of Things, the central core of all being. The manifested Universe comes from the marriage of Nuit and Hadit; without this could no thing be. This eternal, this perpetual marriage-feast is then the nature of

things themselves; and therefore everything that is, is a
crystallization of divine ecstasy.

Hadit tells us of Himiself: ``I am the flame that burns in every heart
of man, and in the core of every star.'' He is then your own inmost
divine self; it is you, and not another, who are lost in the constant
rapture of the embraces of Infinite Beauty. A little further on He
speaks of us:

``We are not for the poor and the sad: the lords of the earth are our
kinsfolk.''

``Is a God to live in a dog? No! but the highest are of us. They shall
rejoice, our chosen: who sorroweth is not of us.''

``Beauty and strength, leaping laughter and delicious languor, force
and fire, are of us.'' Later, concerning death, He says: ``Think not,
o king, upon that lie: That Thou Must Die: verily thou shalt not die,
but live. Now let it be understood: If the body of the King dissolve,
he shall remain in pure ecstasy for ever.'' When you know that, what
is left but delight? And how are we to live meanwhile?

``It is a lie, this folly against self.'' {...} ``Be strong, o man!
lust, enjoy all things of sense and rapture: fear not that any God
shall deny thee

for this.''

Again and again, in words like these, He sees the expansion and the
development of the soul through joy.

Here is the Calendar of our Church: ``But ye, o my people, rise up &
awake! Let the rituals be rightly performed with joy & beauty!''
Remember that all acts of love and pleasure are rituals, must be
rituals. ``There are rituals of the elements and feasts of the times.
A feast for the first night of the Prophet and his Bride! A feast for
the three days of the writing of the Book of the Law. A feast for
Tahuti and the child of the Prophet--secret, o Prophet! A feast for
the Supreme Ritual, and a feast for the Equinox of the Gods. A feast
for fire and a feast for water; a feast for life and a greater feast
for death! A feast every day in your hearts in the joy of my rapture!
A feast every night unto Nu, and the pleasure of uttermost delight!

Aye! feast! rejoice! there is no dread hereafter. There is the
dissolution, and eternal ecstasy in the kisses of Nu.'' It all depends
on your own acceptance of this new law, and you are not asked to
believe anything, to accept a string of foolish fables beneath the
intellectual level of a Bushman and the moral level of a drug-fiend.
All you have to do is to be yourself, to do your will, and to rejoice.

``Dost thou fail? Art thou sorry? Is fear in thine heart?'' He says
again: ``Where I am, these are not.'' There is much more of the same
kind; enough has been quoted already to make all clear. But there is a
further injunction. ``Wisdom says: be strong! Then canst thou bear
more joy. Be not animal; refine thy rapture! If thou drink, drink by
the eight and ninety rules of art: if thou love, exceed by delicacy;
and if thou do aught joyous, let there be subtlety therein! But
exceed! exceed! Strive ever to more! and if thou art truly mine--and
doubt it not, an if thou art ever joyous!--death is the crown of
all.''

Lift yourselves up, my brothers and sisters of the earth! Put beneath

your feet all fears, all qualms, all hesitancies! Lift yourselves up!
Come forth, free and joyous, by night and day, to do your will; for
``There is no law beyond Do what thou wilt.'' Lift yourselves up! Walk
forth with us in Light and Life and Love and Liberty, taking our
pleasure as Kings and Queens in Heaven and on Earth.

The sun is arisen; the spectre of the ages has been put to flight.
``The word of Sin is Restriction,'' or as it has been otherwise said
on this text: That is Sin, to hold thine holy spirit in!

Go on, go on in thy might; and let no man make thee afraid.

Love is the law, love under will.

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JOHN ST. JOHN

THE RECORD OF THE MAGICAL RETIREMENT OF
G. H. FRATER, O.' M.'

PREFACE

NOBODY is better aware than myself that this account of my Retirement labours under most serious disadvantages.

The scene should have been laid in an inaccessible lamaserai in Tibet, perched on stupendous crags; and my familiarity with Central Asia would have enabled me to do it quite nicely.

One should really have had an attendant Sylph; and one's Guru, a man of incredible age and ferocity, should have frequently appeared at the dramatic moment.

A gigantic magician on a coal-black steed would have added to the effect: strange voices, uttering formidable things, should have issued from unfathomable caverns. A mountain shaped like a Svastika with a Pillar of Flame would have been rather taking; herds of impossible yaks, ghost-dogs, gryphons. . . .

But my good, friends, this is not the way things happen. Paris is as wonderful as Lhasa, and there are just as many miracles in London as in Luang Prabang.

I did not even think it necessary to go into the Bois de Boulogne and meet those Three Adepts who cause bleeding at the nose, familiar to us from the writings of Macgregor Mathers.

The Universe of Magic is in the mind of a man: the setting is but Illusion even to the thinker.

Humanity is progressing; formerly men dwelt habitually in the exterior world; nothing less than giants and Paynim and men-at-arms and distressed ladies, vampires and succubi, could amuse them. Their magicians brought demons from the smoke of blood, and made gold from baser metals.

In this they succeeded; the intelligent perceived that the gold and the lead were but shadows of thought. It became probable that the elements were but isomers of one element; matter was seen to be but a modification of mind, or (at least) that the two things matter and mind must be joined before either could be perceived. All knowledge comes through the senses, on the one hand; on the other, it is only through the senses that knowledge comes.

We then continue our conquest of matter; and we are getting pretty expert. It took much longer to perfect the telescope than the motor-car. And though, of course, there are limitations, we know enough to be able to predict them.

We know in what progression the Power to Speed coefficient of a steamboat rises --- and so on.

But in our conquest of Nature, which we are making principally by the use of the rational intelligence of the mind, we have become aware of that world itself, so much so that educated men spend nine-tenths of their waking lives in that world, only descending to feed and dress and so on at the imperative summons of their physical constitution.

Now to us who thus live the world of mind seems almost as savage and unexplored as the world of Nature seemed to the Greeks.

There are countless worlds of wonder unpath'd and uncomprehended --- and even unguessed, we doubt not.

Therefore we set out diligently to explore and map these

untrodden regions of the mind.

Surely our adventures may be as exciting as those of Cortes or Cook!

It is for this reason that I invite with confidence the attention of humanity to this record of my journey.

But another set of people will find another disappointment. I am hardly an heroic figure. I am not The Good Young Man That Died. I do not remain in holy meditation, balanced on my left eyelash, for forty years, restoring exhausted nature by a single grain of rice at intervals of several months.

You will perceive in these pages a man with all his imperfections thick upon him trying blindly, yet with all his force, to control the thoughts of his mind, so that he shall be able to say "I will think this thought and not that thought" at any moment, as easily as (having conquered Nature) we are all able to say "I will drink this wine, and not that wine."

For, as we have now learnt, our happiness does not at all depend upon our possessions or our power. We would all rather be dead than be a millionaire who lives in daily dread of murder or blackmail.

Our happiness depends upon our state of mind. It is the mastery of these things that the Magicians of to-day have set out to obtain for humanity; they will not turn back, or turn aside.

It is with the object of giving the reins into the hands of others that I have written this record, not without pain.

Others, reading it, will see the sort of way one sets to work; they will imitate and improve upon it; they will attain to the Magistry; they will prepare the Red Tincture and the Elixir of Life -- for they will discover what Life means.

PROLOGUE

IT hath appeared unto me fitting to make a careful and even an elaborate record of this Great Magical Retirement, for that in the first place I am now certain of obtaining some Result therefrom, as I was never previously certain.

Previous records of mine have therefore seemed vague and obscure, even unto the wisest of the scribes; and I am myself afraid that even here all my skill of speech and study may avail me little, so that the most important part of the record will be blank.

Now I cannot tell whether it is a part of my personal Kamma, or whether the Influence of the Equinox of Autumn should be the exciting cause; but it has usually been at this part of the year that my best Results have occurred. It may be that the physical health induced by the summer in me, who dislike damp and chill, may being forth as it were a flower the particular kind of Energy --- Samnav yamo --- which gives alike the desire to perform more definitely and exclusively the Great Work, and the capacity to achieve success.

It is in any case remarkable that I was born in October (18-); suffered the terrible mystic trance which turned me toward the Path in October (18-); applied for admission to G.'. D.'. in October (18-); opened my temple at B---e in October (18-); received the mysteries of L.I.L. in October (19-); and obtained the grade of 6ø = 5ø; obtained the first true mystic results in October (19-); first landed in Egypt in October (19-); landed again in Egypt in October (19-); first parted from ... in October (19-); wrote the B.-i-M. in October (19-), and obtained the

grade of 7ø = 4ø; received the great Initiation in October 19-; and, continuing, received in October 19-.

So then in the last days of September 19- do I begin to collect and direct my thoughts; gently, subtly, persistently turning them one and all to the question of retreat and communion with that which I have agreed to call the Holy Guardian Angel, whose Knowledge and Conversation I have willed, and in greater or less measure enjoyed, since Ten Years.

Terrible have been the ordeals of the Path; I have lost all that I possessed, and all that I love, even as at the Beginning I offered All for Nothing, unwitting as I was of the meaning of those words. I have suffered many and grievous things at the hands of the elements, and of the planets; hunger, thirst, fatigue, disease, anxiety, bereavement, all those woes and others have laid heavy hand upon me, and behold! as I look back upon these years, I declare that all hath been very well. For so great is the Reward which I (unworthy) have attained that the Ordeals seem but incidents hardly worthy to mention, save in so far as they are the Levers by which I moved the World. Even those dreadful periods of "dryness" and of despair seem but the necessary lying fallow of the Earth. All those "false paths" of Magic and Meditation and of Reason were not false paths, but steps upon the true Path; even a tree must shoot downwards its roots into the Earth in order that it may flower, and bring forth fruit in its season.

So also now I know that even in my months of absorption in worldly pleasure and business, I am not really there, but stand behind, preparing the Event.

Imagine me, therefore, if you will, in Paris on the last day of September. How surprised was I --- though, had I thought, I should have remembered that it was so --- to find all my necessary magical apparatus to my hand! Months before, for quite other reasons, I had moved most of my portable property to Paris; now I go to Paris, not thinking of a Retirement, for I now know enough to trust my destiny to bring all things to pass without anxious forethought on my part --- and suddenly, therefore, here do I find myself --- and nothing is lacking.

I determined therefore to begin steadily and quietly, allowing the Magical Will to come slowly forth, daily stronger, in contrast to my old plan, desperation kindling a store of fuel dried by long neglect, despair inflaming a mad energy that would blaze with violence for a few hours and then go out --- and nothing done. "Not hurling, according to the oracle, a transcendent foot towards Piety."

Quite slowly and simply therefore did I wash myself and robe myself as laid down in the Goetia, taking the Violet Robe of an Exempt Adept (being a single Garment), wearing the Ring of an Exempt Adept, and that Secret Ring which hath been entrusted to my keeping by the Masters. Also I took the Almond Wand of Abramelin and the Secret Tibetan Bell, made of Electrum Magicum with its striker of human bone. I took also the magical knife, and the holy Anointing Oil of Abramelin the Mage.

I began then quite casually by performing the Lesser Banishing Ritual of the Pentagram, finding to my great joy and some surprise that the Pentagrams instantly formulated themselves, visible to the material eye as it were bars of shining blackness deeper than the night.

I then consecrated myself to the Operation; cutting the Tonsure upon my head, a circle, as it were to admit the light of infinity: and cutting the cross of blood upon my breast, thus symbolising the equilibration of and the slaying of the body, while loosing the blood, the first projection in matter of the universal Fluid.

The whole formulating the Ankh --- the Key of Life!

I gave moreover the signs of the grades from 0ø = 0ø to 7ø

4ø.

Then did I take upon myself the Great Obligation as follows:

- I. I, O.M. &c., a member of the Body of God,
hereby bind myself on behalf of the whole
Universe, even as we are now physically bound

- unto the cross of suffering:
- II. that I will lead a pure life, as a devoted servant of the Order:
 - III. that I will understand all things:
 - IV. that I will love all things:
 - V. that I will perform all things and endure all things:
 - VI. that I will continue in the Knowledge and Conversation of My Holy Guardian Angel:
 - VII. that I will work without attachment:
 - VIII. that I will work in truth:
 - IX. that I will rely only upon myself:
 - X. that I will interpret every phenomenon as a particular dealing of God with my soul.

And if I fail herein, may my pyramid be profaned, and the Eye be closed upon me!

All this did I swear and seal with a stroke upon the Bell.

Then I steadily sat down in my Asana (or sacred Posture), having my left heel beneath my body pressing into the anus, my right sole closely covering the phallus, the right leg vertical; my head, neck, and spine in one straight vertical line; my arms stretched out resting on their respective knees; my thumbs joined each to the fourth finger of the proper hand. All my muscles were tightly held; my breath came steady, slow and even through both nostrils; my eyes were turned back, in, up to the Third Eye; my tongue was rolled back in my mouth; and my thoughts, radiating from that Third Eye, I strove to shut in unto an ever narrowing sphere by concentrating my will upon the Knowledge and Conversation of the Holy Guardian Angel.

Then I struck Twelve times upon the Bell; with the new month the Operation was duly begun.

Oct. I. "The First Day"

At Eight o'clock I rose from sleep and putting on my Robe, began a little to meditate. For several reasons --- the journey and business of the day before, etc., etc., I did not feel fresh. But forcing myself a little I rose and went out to the Caf, du D"me where I took coffee and a biroche, after buying an exercise book in which to write this record. This was about 8.45; and now (10.10) I have written thus far. [Including the Prologue, but not the Preface. --- ED.]

10.45. I have driven over to the Hammam through the beautiful sunshine, meditating upon the discipline of the Operation. It seems only necessary to cut off definitely dispersive things, aimless chatter and such; for the Operation itself will guide one, leading to disgust for too much food and so on. It there by upon my limbs any chain that requires a definite effort to break it, perhaps sleep is that chain. But we shall see --- "solvitur" "ambulando." If any asceticism be desirable later on, true wariness will soon detect any danger, and devise a means to meet it and overcome it.

12.0. Have finished bath and massage, during which I continued steadily but quite gently, "not by a strain laborious and hurtful but with stability void of movement," willing the Presence of Adonai.

12.5. I ordered a dozen oysters and a beefsteak, and now (12.10) find myself wishing for an apple chewed and swallowed by deglutition, as the Hatha Yogis do. The distaste for food has already begun.

- 12.12. Impressions already "failing to connect."
I was getting into Asana and thinking "I record this fact," when I saw a jockey being weighed.
- 12.12. I thought of recording "my own" weight which I had not taken.
Good!
- 12.13. Pranayama [10 seconds to breath in, 20 seconds to
12.24. breathe out, 30 seconds to hold in the breath.] Fairly good;
made me sweat again thoroughly. Stopped not from fatigue but
from lunch.
[Odd memoranda during lunch.
Insist on pupils writing down their whole day; the play as well
as the work. "By this means they will become ashamed, and prate
no longer of 'beasts.']
I am now well away on the ascetic current, devising all sorts of
privations and thoroughly enjoying the idea.
- 12.55. Having finished a most enjoyable lunch, will drink coffee and
smoke, and try and get a little sleep. Thus to break up sleep
into two shifts.
- 2.18. A nice sleep. Woke refreshed.
- 3.15. Am arrived home, having performed a little business and driven
back.
Will sit down and do Asana, etc.
- 3.20. Have started.
- 3.28. 7 Pranayama cycles enough. Doubtless the big lunch is a
nuisance.
I continue meditating simply.
- 3.36. Asana hurts badly, and I can no longer concentrate at all. Must
take 5 minutes' rest and then persevere.
- 3.41. Began again. I shall take "Hua allalu alazi lailaha illa hua"
for mantra [any sacred sentence, whose constant repetition
produces many strange effects upon the mind. --- ED.] if I want
one, or: may Adonai reveal unto me a special mantra to invoke
Him!
- 3.51. Broke down again, mantra and all.
- 3.52-
4.14. Went on meditating in "Hanged Man posture" [Legs
crossed, arms below head, like the figure of the Hanged Man in
the Tarot Cards. --- ED.] to formulate sacrifice and pain self-
inflicted; for I feel such a worm, able only to remain a few
minutes at a time in a position long since "conquered." For this
reason too I cut again the Cross of Blood; and now a third time
will I do it. And I will take out the Magical Knife and sharpen
it yet more, so that this body may fear me; for that I am Horus
the terrible, the Avenger, the Lord of the Gate of the West.
- 4.15-
4.30. Read Ritual DCLXXI. [The nature of this Ritual is
explained later. --- ED.]
- 5.10. I have returned from my shopping. Strange how solemn and
dignified so trivial a thing becomes, once one has begun to
concentrate!

I bought two pears, half a pound of Garibaldi biscuits, and a packet of Gaufrettes. I had a citron press,, too, at the D"me. At the risk of violating the precepts of Zoroaster 170 and 144 I propose to do a Tarot divination for this Operation.

- 5.10. I should explain first that I write this record for other eyes than mine, since I am now sufficiently sure of myself to attain something or other; but I cannot foretell exactly what form the attainment may take. Just so, if one goes to call upon a friend, he may be walking or riding or sleeping. Thus, then, is Adonai hidden from me. I know where He lives; I know I shall be welcome if I call; but I do not know whether He will invite me to a banquet or ask me to go out with him for a long journey. It may be that the Rota will give me some hint. [We have omitted the details of this divination. --- ED.] I am never content with such divinations; trustworthy enough in material concerns, in the things of the Spirit one rarely obtains good results. The first operation was rather meaningless; but one must allow ("a") that it was a new way of dealing those cards for the opening of an operation; ("b") that I had had two false starts. The final operation is certainly most favourable; we shall see if it comes true. I can hardly believe it possible.
- 6.10. Will now go for a stroll, get some milk, and settle down for the evening.
- 10.50. I regret to have to announce that on going across to the D"me with this laudable intention, Nina brought up that red-headed bundle of mischief, Maryt Waska. This being in a way a "bandobast" (and so inviolable), I took her to dinner, eating an omelette, and some bread and Camembert, and a little milk. Afterwards a cup of coffee, and then two hours of the Vajroli Mudra badly performed. All this I did with reluctance, I did with reluctance, as an act of self-denial or asceticism, lest my desire to concentrate on the mystic path should run away with me. Therefore I think it may fairly be counted unto me for righteousness. I now drink a final coffee and retire, to do I hope a more straightforward type of meditation. So mote it be. Naked, Maryt looks like Corregio's Antiope. Her eyes are a strange grey, and her hair a very wonderful reddish gold --- a colour I have never seen before and cannot properly describe. She has Jewish blood in her, I fancy; this, and her method of illustrating the axiom "Post coitum animal triste" made me think of Baudelaire's "Une nuit que j'etais prŠs d'une affreuse Juive": and the last line
Obscurcir la splendeur des tres froides prunelles.
and Barbey d'Aurevilly's "Rideau Cramoisi" suggested to me the following poem. [We omit this poem. --- ED.]
- 11.30. Done! i' th' rough! i' th' rought! Now let me go back to my room, and Work!
- (11.47.) Home --- undressed --- robed --- attended to toilet -- cut cross of Blood once more to affirm mastery of Body --- sat down at 11.49 and ended the day with 10 Pranayamas, which caused me to perspire freely, but were not altogether easy or satisfactory.

"The Second Day"

The Stroke of Twelve found me duly in my Asana, practising Pranayama.

Let me continue this work; for it is written that unto the persevering mortal the Blessed Immortals are swift ...

What they should happen to a persevering Immortal like myself?

- 12.7. Trying meditation and mantra.
- 12.18. I find thoughts impossible to concentrate; and my Asana, despite various cowardly attempts to "fudge" it, is frightfully painful.
- 12.20. In the Hanged Man posture, meditating and willing the Presence of Adonai by the Ritual "Thee I invoke, the Bornless One" and mental formulae.
- 12.28. I'm hopelessly sleepy! Invocation as bad as bad could be --- attention all over the place. Irrational hallucinations, such as a vision of either Eliphaz Levi or my father (I can't swear which!) at the most solemn moment! But the irrational character of said visions is not bad. They come from nowhere; it is much worse when your own controlled brain breaks loose.
- 12.33. I will therefore compose myself to sleep: is it not written that He giveth unto His beloved even in sleep? "Others, even in sleep, He makes fruitful from His own strength."
- 7.29. Woke and forced myself to rise. I had a number of rather pleasing dreams, as I seem to remember. But their content is gone from me; and, in the absence of the prophet Daniel, I shall let the matter slide.
- 7.44. Pranayama. 13 cycles. Very tiring; I began to sweat. A mediocre performance.
- 8.0-
8.20 Breakfast. Hatha Yogi --- a pear and two gaufrettes.
- 8.53. Have been meditating in Hanged Man position. Thought dull and wandering; yet once "the conception of the Glowing Fire" seen as a planet (perhaps Mars). Just enough to destroy the concentration; then it went out, dammit!
- 10.40. Have attended to correspondence and other business and drunk a citron press,.
The Voice of the Nadi began to resound.
- 10.50. Have done "Bornless One" in Asana. Good; yet I am filled with utter despair at the hopelessness of the Task. Especially do I get the Buddhist feeling, not only that Asana is intensely painful, but that all conceivable positions of the body are so.
- 11.0. Still sitting; quite sceptical; sticking to it just because I am a man, and have decided to go through with it.
- 11.13. Have done 10 P.Y. cycles. A bit better, and a slight hint of the Bhuchari Siddhi foreshadowed. Have been saying mantra; the question arises in my mind:
- 11.13. Am I mixing my drinks unduly? I think not; if one didn't change

to another mystic process, one would have to read the newspaper.

- 11.20. This completes my half-hour of Asana. Legs very painful; yet again I find myself wishing for Kandy (not sugar candy, but the place where I did my first Hindu practices and got my first Results) and a life devoted entirely to meditation. But not for me! I'm no Pratyeka-Buddha; a Dhamma-Buddha every inch of me! [A Pratyeka-Buddha attains the Supreme Reward for himself alone; a Dhamma-Buddha renounces it and returns to hell (earth) to teach others the Way. --- ED.]
I now take a few minutes "off" to make "considerations."
I firmly believe that the minutest dose of the Elixir would operate as a "detonator." I seem to be perfectly ready for illumination, if only because I am so perfectly dark. Yet my power to create magical images is still with me.
- 11.40- Hanged Man posture. Will invoke Adonai once more
12.0. by pure thought. Got into a very curious state indeed; part of me being quite perfectly asleep, and part quite perfectly awake.
- 2.10. Have slept, and that soundly, though with many dreams. Awaking with the utmost horror and loathing of the Path of the Wise --- it seemed somehow like a vast dragon-demon with bronze green wings iridescent that rose up startled and angry. And I saw that the littlest courage is enough to rise and throw off sleep, like a small soldier in complete armour of silver advancing with sword and shield --- at whose sight that dragon, not daring to abide the shock, flees utterly away.
- 2.15. Lunch, 3 Garibaldis and 3 Gaufrettes. Wrote two letters.
- 2.50. Going out walk with mantra.
- 8.3. This walk was in a way rather a success. I got the good mantra effects, "e.g.," the brain taking it up of its own accord; also the distaste for everything but Adonai became stronger and stronger. But when I returned from a visit to B---e on an errand of comradeship --- 1 1/2 hours' talk to cut out of this mantra-yoga --- I found all sorts of people at the D"me, where I drank a citron press,: they detained me in talk, and at 6.30 Maryt turned up and I had to chew a sandwich and drink coffee while she dined. I feel a little headache; it will pass.
She is up here now with me, but I shall try to meditate.
Charming as she is, I don't want to make love to her.
- 8.40. Mixed mantra and caresses rather a success. (At her request I gave M. a minimum dose of X.)
- 9.15. Asana and Meditation with mantra since 8.40. The blackness seems breaking. For a moment I got a vague glimpse of one's spine (or rather one's Sushumna) as a galaxy of stars, thus suggesting the stars as the ganglia of the Universe.
- 9.18 To continue.
- 10.18. Not very satisfactory. Asana got painful; like a worm I gave up, and tried playing the fool; got amused by the New Monster, but did not perform the "Vajroli Mudra." [For this see the Shiva Sanhita, and other of the Holy Sanskrit Tantras. --- ED.]
However, having got rid of her for the moment, one may continue.
- 10.24- P.Y. [Prana Yama. --- ED.] 14 cycles. Some effort required;
10.39. sweating appears to have stopped and Bhuchari hardly begun.
My head really aches a good deal.
I must add one or two remarks. In my walk I discovered that my mantra Hua allahu, etc., really belongs to the Visuddhi Cakkrfm; so I allowed the thought to concentrate itself there. [The Visuddhi-Cakkrfm: the "nerve centre," in Hindu mystic physiology, opposite the larynx. --- ED.]

Also, since others are to read this, one must mention that almost from the beginning of this Working of Magick Art the changed aspect of the world whose culmination is the keeping of the oath "I will interpret every phenomenon as a particular dealing of God with my soul" was present with me. This aspect is difficult to describe; one is indifferent to everything and yet interested in it. The meaning of things is lost, pending the inception of their Spiritual Meaning; just as, on putting one's eye to the microscope, the drop of water on the slide is gone, and a world of life discovered, though the real import of that world is not apprehended, until one's knowledge becomes far greater than a single glance can make it.

- 10.55. Having written the above, I shall rest for a few moments to try and get rid of my headache.
A good simile (by the way) for the Yogi is to say that he watches his thought like a cat watching a mouse. The paw ready to strike the instant Mr. Mouse stir.
I have chewed a Gaufrette and drunk a little water, in case the headache is from hunger. (P.S. --- It was so; the food cured it at once.)
- 11.2. I now lie down as Hanged Man and say mantra in Visuddhi.
- 11.10. I must really note the curious confusion in my mind between the Visuddhi Cakkrfm and that part of the Boulevard Edgar Quinet which opens on to the cemetery. It seems an identity.
In trying to look "at" the Cakkrfm, I saw that.
Query: What is the connection, which appeared absolute and essential? I had been specially impressed by that gate two days ago, with its knot of mourners. Could the scene have been recorded in a brain-cell adjoining that which records the Visuddhi-idea? Or did I at that time unconsciously think of my throat for some other reason? Bother! These things are all dog-faced demons! To work!
- 11.17. Work: Meditation an Mantra.
- 11.35. No good. Went off into a reverie about a castle and men-at-arms. This had all the qualities of a true dream, yet I was not in any other sense asleep. I soon will be, though. It seems foolish to persist.
- 11.35. And indeed, though I tried to continue the mantra with its high aspiration to know Adonai, I must have slept almost at once.

"The Third Day"

- 6.55. Now the day being gloriously broken, I awoke with some weariness, not feeling clean and happy, not burning with love unto my Lord Adonai, though ashamed indeed for that thrice of four times in the night I had been awakened by this loyal body, urging me to rise and meditate --- and my weak will bade it be at ease and take its rest --- oh, wretched man! slave of the hour and of the worm!
- 7.0-
7.16. Fifteen cycles of Prana Yama put me right mentally and physically: otherwise they had little apparent success.
- 7.30. Have breakfasted --- a pear and two Garibaldis. (These by the way are the small size, half the big squares.)

- 7.50. Have smoked a pipe to show that I'm not in a hurry.
- 8.5. Hanged Man with mantra in Visuddhi. Thought I had been much longer. At one point the Spirit began to move --- how the devil else can I express it? The consciousness seemed to flow, instead of pattering. Is "that" clear?
One should here note that there may perhaps be some essential difference in the operation of the Moslem and Hindu mantrams. The latter boom; the former ripple. I have never tried the former at all seriously until now.
- 8.10-
8.32. "M[^]me jeu" --- no good at all. Think I'll get up and have a Turker.
- 9.0. Am up, having read my letters. Continuing mantra all the time in a more or less conscious way.
- 9.25. Wrote my letters and started out.
- 10.38. Have reached the Caf, de la Paix, walking slowly with my mantra. I am beginning to forget it occasionally, mispronouncing some of the words. A good sign! Now and then I tried sending it up and down my spine, with good effect.
- 10.40. I will drink a cup of coffee and then proceed to the Hammam. This may ease my limbs, and afford an opportunity for a real go-for-the-gloves effort to concentrate.
It cannot be too clearly understood that nearly all the work hitherto has been preliminary; the intention is to get the Chittam (thought-stuff) flowing evenly in one direction. Also one practises detaching it from the Virttis (impressions). One looks at everything without seeing it.
O coffee! By the mighty Name of Power do I invoke thee, consecrating thee to the Service of the Magic of Light. Let the pulsations of my heart be strong and regular and slow! Let my brain be wakeful and active in its supreme task of self-control! That my desired end may be effected through Thy strength, Adonai, unto Whom be the Glory for ever! Amen without lie, and Amen, and Amen of Amen.
- 11.0. I now proceed to the Hammam.
- 12.0. The Bath is over. I continued the mantra throughout, which much alleviated the torture of massage. But I could not get steady and easy in my Asana or even in the Hanged Man or Shavasana, the "corpse-position." I think the heat is exciting, and makes me restless. I continue in the cooling-room lying down.
- 12.10. I have ordered 12 oysters and coffee and bread and butter. O oysters! be ye unto me strength that I formulate the 12 rays of the Crown of HVA! I conjure ye, and very potently command. Even by Him who ruleth Life from the Throne of Tahuti unto the Abyss of Amennti, even by Ptah the swathed one, that unwrappeth the mortal from the immortal, even by Amoun the giver of Life, and by Khem the mighty, whose Phallus is like the Pillar in Karnak! Even by myself and my male power do I conjure ye. Amen.
- 12.20 I was getting sleepy when the oysters came.
I now eat them in a Yogin and ceremonial manner.

- 12.45. I have eaten my oysters, chewing them every one; also some bread and butter in the same manner, giving praise to Priapus the Lord of the oyster, to Demeter the Lady of corn, and to Isis the Queen of the Cow. Further, I pray symbolically in this meal for Virtue, and Strength, and Gladness; as is appropriate to these symbols. But I find it very difficult to keep the mantra going, even in tune with the jaws; perhaps it is that this peculiar method of eating (25 minutes for what could be done normally in 3) demands the whole attention.
- 1.30. Drifted into a nap. Well! we shall try what Brother Body really wants.
- 1.35. My attempt to go to sleep has made me supernaturally wakeful. I am --- as often before --- in the state described by Paul (not my masseur; the other Paul!) in his Epistle to the Romans, cap. vii. v. 19.
I shall rise and go forth.
- 1.55. I have a good mind to try violent excitement of the Muladhara Cakrfrm; for the whole Sushumna seems dead. This at the risk of being labelled a Black Magician --- by clergymen, Christian Scientists, and the "self-reliant" classes in general.
- 2.15. Arrived (partly by cab) at the Place. Certain curious phenomena which I have noticed at odd times --- "e.g.", on Thursday night --- but did not think proper to record must be investigated. It seems quite certain that meditation-practices profoundly affect the sexual process: how and why I do not yet certainly know.
- 2.45. Rubbish! everything perfectly normal.
Difficult, though, to keep mantram going.
- 3.0. Am sitting on the brink of the big fountain in the Luxembourg. This deadness of the whole system continues.
To explain. Normally, if the thought be energetically directed to almost any point in the body, that point is felt to pulse and even to ache. Especially this is the case if one vibrates a mantra or Magical name in a nerve-centre. At present I cannot do this at all. The Prana seems equilibrated in the whole organism: I am very peaceful --- just as a corpse is. It is terribly annoying, in a sense, because this condition is just the opposite of Dharana; yet one knows that it is a stage on the way to Samadhi.
So I rise and give confidently the Sign of Apophis and Typhon, and will then regard the reflection of the sweet October Sun in the kissing waters of the fountain. (P.S. --- I now remember that I forgot to rise and give the Sign.)
- 3.15. In vain do I regard the Sun, broken up by the lips of the water into countless glittering stars --- abounding, revolving, whirling forth, crying aloud --- for He whom my soul seeketh is not in these. Nor is He in the fountain, eternally as it jets and falls in brilliance of dew; for I desire the Dew Supernal. Nor is He in the still depths of the water; their lips do not meet His. Nor --- O my soul! --- is He anywhere to be found in thy secret caverns, unluminous, formless, and void, where I wander seeking Him --- or seeking rest from that Search! O my soul! --- lift thyself up; play the man, be strong; harden thyself against thy bitter Fate; for at the End thou shalt find Him; and ye shall enter in together into the Secret Palace of the

King; even unto the Garden of Lilies; and ye shall be One for evermore. So mote it be!

Yet now --- ah now! --- I am but a dead man. Within me and without still stirs that life of sense that is not life, but is as the worms that feast upon my corpse. ... Adonai! Adonai! my Lord Adonai! indeed, Thou hast forsaken me. Nay! thou liest, O weak soul! Abide in the meditation; unite all thy symbols into the form of a Lion, and be lord of thy jungle, travelling through the servile Universe even as Mau the Lion very lordly, the Sun in His strength that travelleth over the heaven of Nu in His bark in the mid-career of Day.

For all these thoughts are vain; there is but One thought, though that thought be not yet born --- He only is God, and there is none other God than He!

- 3.30. Walking home with mantra; suddenly a spasm of weeping took me as I cried through the mantra --- "My God, my God, why hast Thou forsaken me?" --- and I have to stop and put it down!
A good thing; for it calms me.
- 3.45. At the D"me, master of myself. The Mantra goes just 30 times a minute, 1800 times an hour, 43,200 times a day. To say it a million times would take longer than Mrs. Glyn's heroine did to conceive. Yet I will get the result if I have to say it a hundred and eleven million times. But oh! fertilise my Akasic egg today!
This remark, one should notice, is truly characteristic of the man John St. John. I see how funny it is; but I'm quite serious withal. Ye dull dogs!
[The "Akasic Egg" is the sphere of the personality of man. A theosophic term. --- ED.]
- 3.55. N.B. --- Mantras might with advantage be palindromes.
- 3.56. I try to construct a magic square from the mantra. No good. But the mantra is going much better, quite mechanically and "without attachment" ("i.e.", without conscious ulterior design. "Art for Art's sake" as it were).
- 4.10. I drink a "citron press,."
- 4.25. Alas! here comes Maryt (with a sad tale of X. It appears that she fainted and spent some hours at the hospital. I should have insisted on her stying with me; the symptoms began immediately on her drinking some coffee. I have noticed with myself, that eating has started the action).
- 5.30. An hour of mingled nap and mantra.
I now feel alive again. It was very strange how calm and balanced I was: yet now I am again energised; may it be to the point of Enthusiasm!
People will most assuredly smile at this exalted mystic; his life seems made up of sleep and love-making. Indeed, to-day I have been shockingly under the power of Tamas, the dark sphere. But that is clearly a fatigue-effect from having worked so hard.
Oh Lord, how long?
- 5.50. The Mantra still ripples on. I am so far from the Path that I have a real good mind to get Maryt to let me perform the Black Mass on her at midnight. I would
just love to bring up Typhon, and curse Osiris and burn his bones

and his blood!

At least, I now solemnly express a pious wish that the Crocodile of the West may eat up the Sun once and for all, that Set may defile the Holy Place, that the supreme Blasphemy may be spoken by Python in the ears of Isis.

I want trouble. I want to say Indra's mantram till his throne gets red-hot and burns his lotus-buttocks; I want to pinch little Harpocrates till he fairly yells ... and I will too! Somehow!

- 6.15. I have now got into a sort of smug content, grinning all over like some sleepy Chinese god. No reason for it, Lord knows! I can't make up my mind whether to starve or sandwich or gorge the beast St. John. He's not the least bit hungry, though he's had nothing to call a Meal since Thursday lunch. The Hatha-Yoga feeding game is certainly marvellous. I should like to work marching and breathing with this mantra as I did of old with Aum Tat Sat Aum. Perhaps two steps to a mantra, and 4-8-16 steps to a breath-cycle? This would mean 28 seconds for a breath-cycle; quite enough for a marching man. We might try 4-8-8 to start; or even 8-8-8 (for the Chariot, wherein the Geburah of me rises to Binah --- Strength winning the Wings of Understanding). [These symbols, allusions, and references will all be found in 777, just published by "The Equinox" --- see advt. --- ED.]
- 6.55. I shall now ceremonially defile the Beyt Allah with Pig, to express in some small measure my utter disgust and indignation with Allah for not doing His job properly. I say in vain "Labbaik!" [I am here. --- ED.] He answers, "But I'm "not" here, old boy --- another leg-pull!" He little knows His man, though, if He thinks He can insult me with impunity. Andr,, un sandwich! [Beyt Allah, the Mosque at Mecca, means "House of God" --- ED.]
- 7.5. I shall stop mantra while I eat, so as to concentrate ("a") on the chewing, ("b") on defiling the House of God. Not so easy! the damned thing runs on like a prairie fire. Important then to stop it absolutely at will: even the Work itself may become an obsession. 11 hours with no real break --- no bad. The bad part of to-day seems the Asana, and the deadness. Or, perhaps worse, I fail to apprehend the true magical purport of my work: hence all sort of aimless formulae, leading --- naturally enough --- to no result. It just strikes me --- it may be this Isis Apophis Osiris IAO formula that I have preached so often. Certainly the first two days were Isis --- natural, pleasant, easy events. Most certainly too to-day has been Apophis! Think of the wild cursing and black magic, etc. ... we must hope for the Osiris section to-morrow or next day. Birth, death, resurrection! IAO!
- 7.35. The Sandwich duly chewed, and two Coffees drunk, I resume the mystic Mantra. Why? Because I dam well choose to.
- 7.50. 'Tis a rash thing to say, and I burn incense to the Infernal Gods that the Omen may be averted; but I seem to have conquered the real Dweller of the Threshold once and for all. For nowadays my blackest despair is tempered by the certainty of coming through it sooner or later, and that with flying colours.
- 9.30. The last 3/4 hour I wasted talking to Dr. R---, that most interesting man. I don't mean talking; I mean listening. You

are a bad, idle good-for-nothing fellow, O.M.! Why not stick to that mantra?

- 10.40. Have drunk two citrons press,s and gone to my room to work a mighty spell of magick Art.
- 11.0. Having got rid of Maryt (who, by the way, is Quite mad), and thereby (one might hope) of Apophis and Typhon, I perform the Great Ritual DCLXXI with good results magically; "i.e.", I formulated things very easily and forcibly; even at one time I got a hint of the Glory of Adonai. But I made the absurd mistake of going through the Ritual as if I was rehearsing it, instead of staying at the Reception of the Candidate and insisting upon being "really" received.
I will therefore now (11.50) sit down again and invoke really hard on these same lines, while the Perfume and the Vision are yet formulated, though insensibly, about me. And thus shall end the Third day of my retirement.

"The Fourth Day"

- 12.15. So therefore begins the fourth day of this my great magical retirement; I bleed from the slashes of the magick knife; I smart from the heat of the Holy Oil; I am bruised by the scourge of Osiris that hath so cruelly smitten me; the perfume yet fills the chamber of Art; --- and I?
Oh Adonai my Lord, surely I did invoke Thee with fervour; yet Thou camest not utterly to the tryst. And yet I know that Thou wast there; and it may be that the morning may being remembrance of Thee which this consciousness does not now contain.
But I swear by Thine own glory that I will not be satisfied with this, that I will go on even unto madness and death if it be Thy will --- but I will know Thee as Thou art.
It is strange how my cries died down; how I found myself quite involuntarily swinging back to the old mantra that I worked all yesterday.
However, I shall try a little longer in the Position of the Hanged Man, although sleep is again attacking me. I am weary, yet content, as if some great thing had indeed happened. But if I lost consciousness --- a thing no man can be positive about from the nature of things --- it must have happened so quietly that I never knew. Certainly I should not have thought that I had gone on for 25 minutes, as I did.
But I do indeed ask for a Knowledge and Conversation of the Holy Guardian Angel which is not left so much to be inferred from the good results in my life and work; I want the Perfume and the the Vision. ...
Why am I so materially wallowing in grossness? It matters little; the fact remains that I do wallow.
I want that definite experience in the very same sense as Abramelin had it; and what's more, I mean to go on till I get it.
- 12.34. I begin, therefore, in Hanged Man posture, to invoke the Angel, within the Pyramid already duly prepared by DCLXXI.
- 12.57. Alas! in vain have I tried even the supreme ritual of Awaiting the Beloved, although once I thought --- Ah! give unto Thy beloved in sleep!
How ashamed I should be, though! For an earthly lover one would be on tiptoe of excitement, trembling at every sound, eager,

afraid ...

I will, however, rise and open (as for a symbol) the door and the window. Oh that the door of my heart were ever open! For He is always there, and always eager to come in.

- 1.0. I rise and open unto my Beloved.
... May it be granted unto me in the daylight of this day to construct from DCLXXI a perfect ritual of self-initiation, so as to avoid the constant difficulty of assuming various God-forms. Then let that ritual be a constant and perfect link between Us ... so that at all times I may be perfect in Thy Knowledge and Conversation, O mine Holy Guardian Angel! to whom I have aspired these ten years past.
- 1.5. And though as it may seem I now compose myself to sleep, I await Thee ... I await Thee!
- 7.35. I arise from sleep, mine eyes a little weary, my soul fresh, my heart restored.
- 8.0. Accordingly, I continue in gentle and easy meditation on my Lord Adonai, without fear or violence, quite directly and naturally. One of the matters that came up last night with Dr. R---d was that of writing rubbish for magazines. He thought that one could do it in the intervals of serious work; but I do not think that one should take the risk. I have spent these many years training my mind to think cleanly and express beautifully. Am I to prostitute myself for a handful of bread?
I swear by Thyself, O Thou who art myself, that I will not write save to glorify Thee, that I will write only in beauty and melody, that I will give unto the world as Thou givest unto me, whether it be a consuming fire, or a cup of the wine of Iacchus, or a glittering dagger, or a disk brighter than the sun. I will starve in the street before I pander to the vileness of the men among whom I live --- oh my Lord Adonai, be with me, give me the purest poesy, keep me to this vow! And if I turn aside, even for a moment, I pray Thee, warn me by some signal chastisement, that Thou art a jealous god, and that Thou wilt keep me veiled, cherished, guarded in Thine harem a pure and perfect spouse, like a slender fountain playing in Thy courts of marble and of malachite, of jasper, of topaz, and of lapis lazuli.
And by my magick power I summon all the inhabitants of the ten thousand worlds to witness this mine oath.
- 8.15. I will rise, and break my fast. I think it as well to go on with the mantra, as it started of its own accord.
- 9.0. Arrived at Panth,on, to breakfast on coffee and biroche and a peach.
I shall try and describe Ritual DCLXXI; since its nature is important to this great ceremony of initiation. Those who understand a little about the Path of the Wise may receive some hint of the method of operation of the L.V.X.
And I think that a description will help me to collect myself for the proper adaptation of this Ritual to the purpose of Self-initiation.
Oh, how soft is the air, and how serene the sky, to one who has passed through the black rule of Apophis! How infinitely musical are the voices of Nature, those that are heard and those that are not heard! What Understanding of the Universe, what Love is the prize of him that hath performed all things and endured all things!

The first operation of Ritual DCLXXI is the preparation of the Place.

There are two forces; that of Death and that of Natural Life. Death begins the Operation by a knock, to which Life answers. Then Death, banishing all forces external to the operation, declares the Speech in the Silence.

Both officers go from their thrones and form the base of a triangle whose apex is the East. They invoke the Divine Word, and then Death slays with the knife, and embalms with the oil, his sister Life.

Life, thus prepared, invokes, at the summons of Death, the forces necessary to the Operation. The Word takes its station in the East and the officers salute it both by speech and silence in their signs; and they pronounce the secret Word of power that riseth from the Silence and returneth thereunto.

All this they affirm; and in affirming the triangular base of the Pyramid, find that they have mysteriously affirmed the Apex thereof whose name is Ecstasy.

This also is sealed by that secret word; for that Word containeth All.

Into this prepared Pyramid of divine Light there cometh a certain darkling wight, who knoweth not either his own nature, or his origin or destiny, or even the name of that which he desireth. Before he can enter the Pyramid, therefore, four ordeals are required of him.

So, bound and blinded, he stumbles forward, and passes through the wrath of the Four Great Princes of the Evil of the World, whose Terror is about him on every side. Yet since he has followed the voice of the Officer who has prepared him, in this part of the Ritual no longer merely Nature, the great Mother, but Neschamah (his aspiration) and the representative of Adonai, he may pass through all. Yea, in spite of the menace of the Hieres, whose function is now that of his fear and of his courage, he goes on and enters the Pyramid. But there he is seized and thrown down by both officers as one unworthy to enter. His aspiration purifies him with steel and fire; and there as he lies shattered by the force of the ritual, he hears --- even as a corpse that hears the voice of Israfil --- the Hegemon that chants a solemn hymn of praise to that glory which is at the Apex, and who invisibly rules and governs the whole Pyramid.

Now then that darkling wight is lifted by the officers and brought to the altar in the centre; and there the Hieres accuses him of the two and twenty Basenesses, while the Hegemon lifting up his chained arms cries again and again against his enemy that he is under the Shadow of the Eternal Wings of the Holy One. Yet at the end, at the supreme accusation, the Hieres smites him into death. The same answer avails him, and in its strength he is uplifted by his aspiration --- and now he stands upright.

Now then he makes a journey in his new house, and perceives at stated times, each time preceded by a new ordeal and equilibration, the forces that surround him. Death he sees, and the Life of Nature whose name is Sorrow, and the Word that quickeneth these, and his own self --- and when he hath recognised these four in their true nature he passes to the altar once more and as the apex of a descending triangle is admitted to the lordship of the Double Kingdom. Thus is he a member of the visible triad that is crossed with the invisible --- behold the hexagram of Solomon the King! All this the Hieres seals with a knock and at the Hegemon's new summons he --- to his surprise --- finds himself as the Hanged Man of the Tarot.

Each point of the figure thus formed they crown with light, until

he glitters with the Flame of the Spirit.
Thus and not otherwise is he made a partaker of the Mysteries,
and the Lightning Flash strikes him. The Lord hath descended
from heaven with a shout and with the Voice of the Archangel, and
the trump of God.
He is installed in the Throne of the Double Kingdom, and he
wields the Wand of Double Power by the sings of the grade.
He is recognized an initiate, and the word of Secret Power, and
the silent administration of the Sacrament of Sword and Flame,
acknowledge him.
Then, the words being duly spoken and the deeds duly done, all is
symbolically sealed by the Thirty Voices, and the Word that
vibrateth from the Silence to the Speech, and from the Speech
again unto the Silence. Then the Pyramid is sealed up, even as
it was opened; yet in the sealing thereof the three men partake
in a certain mystical manner of the Eucharist of the Four
Elements that are consumed for the Perfection of the Oil.
Knox Om Pax. [With these mystic words the Mysteries Eleusinian
were sealed. --- ED.]

10.0. Having written out this explanation, I will read it through and
meditate solemnly thereupon. All this I wrote in the Might of
the Secret Ring committed unto me by the Masters; so that all
might be absolutely correct.
One thing strikes me as worthy of mention. Last night when I
went into the restaurant to speak to
R--d, my distaste for food was so intense that the smell of it
caused real nausea. To-day, I am perfectly balanced, neither
hungry nor nauseated. This is indeed more important than it
seems; it is a sure sign when one sees a person take up fads that
he is under the black rule of Apophis. In the Kingdom of Osiris
there is freedom and light. To-day I shall eat neither with the
frank gluttony of Isis nor with the severe asceticism of Apophis.
I shall eat as much and as little as I fancy; these violent means
are no longer necessary. Like Count Fosco, I shall "go on my way
sustained by my sublime confidence, self-balanced by my
impenetrable calm."

10.50. I have spent half an hour wandering in the Mus,e du Luxembourg.
I now sit down to meditate on this new ritual.
The following, so it appears, should be the outlines --- damn it,
I've a good mind to write it straight off --- no! I'll be
patient and tease the Spirit a little. I will be coquettish as a
Spanish catamite.

1. Death summons Life and clears away all other
forces.
2. The Invocation of the Word. Death consecrates
Life, who in her whirling dance invokes that
Word.
3. They salute the Word. The Signs and
M--M1 must be a Chorus, if anything.
4. The Miraculous appearance of Iacchus,
uninvoked.

10.50

1. The 3 Questions.
2. The 4 ordeals. Warning and comfort as an
appeal to the Officers.
3. The Threshold.

1 WEH Note: "M--M" refers to the secret Neophyte word of the
A.'. A.'..

The Chorus of Purification.

The Hymn "My heart, my mother!" as already written, years ago.

4. At the altar. The accusation and defence as antiphonies.
5. The journey. Bar and pass, and the 4 visions even as a mighty music.
6. The Hanged Man --- the descent of Adonai.
7. The installation --- signs, etc.

Sealing as for opening; but insert Sacrament.

- 1.15. During a lunch of 12 oysters, C[^]pes Bordelaise, Tarte aux C, rises, Caf, Noir, dispatched without Yoga or ceremonial, I wrote the Ritual in verse, in the Egyptian Language. I don't think very well. Time must show: also experience. I'd recite Tennyson if I thought it would give Samadhi! Now more mantra, though by the Lord I'm getting sick of it.
- 1.40. It occurs to me, now that I am seeing my way in the Operation a little more clearly, that one might consider the First Day as Osiris Slain +, the Second as that of the Mourning of Isis, the third as that of the Triumph of Apophis V, and to-day that of Osiris Risen X; these four days being perfect in themselves as a 5ø = 6ø operation (or possibly with one or two more to recapitulate L.V.X. Lux, the Light of the Cross). Thence one might proceed to some symbolic passage through the 6ø = 5ø grade --- though of course that grade is really symbolic of this soul-journey, not "vice versf" --- and through 7ø = 4ø; so perhaps --- if one could only dare to hope it! --- to the 8ø = 3ø attainment. Certainly what little I have done so far pertains no higher than Minor adeptship though I have used higher formulae in the course of my working.
- 1.55. My Prana is acting in a feverish manner; a mixture of fatigue and energy. This is not good: it probably comes from bolting that big lunch, and may mean that I must sleep to recover equilibrium. I will, however, use the Pentagram ritual on my Anahata Cakkrfm [the heart; a nerve-centre in Hindu mystical physiology. --- ED.] and see if that steadies me. (P.S. --- Yes: instantly). Notice, please, how in this condition of intense magical strain the most trifling things have a great influence. Normally, I can eat anything in any quantity without the slightest effect of any sort; witness my expeditions and debauches; nothing upsets me. P.S. --- But notice, please! Normally half a bottle of Burgundy excites me notably; while doing this magic is like so much water. A "transvaluation of all values!"
- 3.55. Over a citron press, I have revised the new Ritual. Also I have bought suitable materials for copying it fair; and this I did without solemnity or ceremonial, but quite simply, just as anybody else might buy them. In short, I bought them in a truly Rosicrucian manner, according to the custom of the country. I add a few considerations on the grade of Adeptus Major 6ø = 5ø. (P.S. --- Distinction is to be made between attainment of this grade in the natural and in the spiritual world. The former I long since possessed.)

1. It may perhaps mean severe asceticism. In case I should be going out on that path I will try and get a real good

dinner to fortify myself.

2. The paths leading to Geburah are from Hod, that of the Hanged Man, and from Tiphereth, that of Justice, both equilibrated aspects of Severity, the one implying Self-Sacrifice, the other involuntary suffering. One is Freewill, the other Karma; and that in a wider sense than that of Suffering.

The Ritual DCLXXI will still be applicable: indeed, it may be considered sufficient; but of course it must be lived as well as performed.

(I must here complain of serious trouble with fountain pens, and the waste of priceless time fixing them up. They have been wrong throughout the whole operation, a thing that has not happened to me for near eight years. I hope I've got a good one at last --- yes, thank God! this one writes decently.)

- 4.15. Somehow or other I have got off the track; have been fooling about with too many odd things, necessary as they may have been. I had better take a solid hour willing the Tryst with Adonai.
- 5.40. Have done all this, and a Work of Kindness. I will again revise the new ritual, dine, return and copy it fair for use. Let Adonai the Lord oversee the Work, that it be perfect, a sure link with Him, a certain and infallible Conjunction, and Spell, and Working of true Magick Art, that I may invoke Him with success whenever seemeth good unto Him. Unto Him; not unto Me! Is it not written that Except Adonai build the House, they labour in vain that build it?
- 6.15. Chez Lavenue. Not feeling like revision, will read through this record. My dinner is to be Bisque d'Ecrevisses, Tournedos Rossini, a Coupe Jack, half a bottle of Meursault, and Coffee. All should now acquit adepts of the charge of not knowing how to do themselves well.
- 7.20. Dinner over, I return the Mantra-Yoga. One may note that I expected the wine to have an excessive effect on me; on the contrary, it has much less effect than usual. This is rather important. I have purposely abstained from anything that might be called a drug, until now, for fear of confusing the effects. With my knowledge of hashish-effects, I could very likely have broken up the Apophis-kingdom of yesterday in a moment, and the truth of it would have been 5 per cent. drug and 95 per cent. magic; but nobody would have believed me. Remember that this record is for the British Public, "who may like me yet." God forbid! for I cannot echo Browning's hope. Their greasiness, hypocrisy, and meanness are such that their appreciation could only mean my vileness, not their redemption. Sorry if I seem pessimistic about them! A nasty one for me, by the way, if they suddenly started buying me! I should have, in mere consistency, to cut my throat! Calm yourself, my friend! There is no danger.
- 7.40. At home again and robed. Am both tired and oppressed, even in my peace; for the day has been, and the evening is, close and hot, with a little fog, and, one may suspect, the air is overcharged with electricity. I will rest quietly with my mantra as Hanged Man, and perhaps sleep for a little.

- 8.10. No sleep --- no rest for the wicked! 'Tis curious how totally independent is mantra-yoga of reverie. I can say my mantra vigorously while my thought wanders all over the world; yet I cannot write the simplest sentence without stopping it, unless with a very great effort, and then it is not satisfactory to either party!
Meditation --- of the "rational" sort --- on this leads me to suggest that active "radiant" thought may be incompatible with the mantra, itself being (?) active. One can read and understand quite easily with the mantra going; one can remember things.
For example, I see my watch chain; I think. "Gold. Au, 196 atomic weight. AuCl₃, æ3 10s. 0"d". an ounce" and so on "ad" "infinitum;" but the act of writing down these things stops the mantra. This may be (partly) because I always say under my breath each word as I write it. [P.S. --- But I do so, though less possibly, as I read.]
- 8.22. As I am really awake, I may as well do a little Pranayama.
- 8.40. How little I know of magic and the conditions of success! My 17 cycles of breath were not absolutely easy; yet I did them. After a big dinner!!! The sweating was quite suppressed, in spite of the heat of the night and the exercise; and the first symptoms of the Bhuchari-Siddhi --- the "jumping about like a frog" --- were well marked. I am encouraged to spend a few minutes (still in Asana) reading the Shiva Sanhita.
- 9.0. Asana very painful again. True, I was doing it very strictly. I notice they give a second stage --- trembling of the body --- as preliminary to the jumping about like a frog --- I had omitted this, as one is so obviously the germ of the other.
The Hindus seem to lack a sense of proportion. When the Yogi, by turning his tongue back for one half-minute, has conquered old age, disease and death; then instead of having good time he patiently (and rather pathetically, I think!) devotes his youthful immortality to trying to "drink the air through the crow-bill" in the hope of curing a consumption of the lungs which he probably never had and which was in any case cured by his former effort!
- 9.40. Have been practising a number of these mudras and asanas. Concerning the Visuddi Cakkrfm which is "of brilliant gold or smoke colour and has sixteen petals corresponding to the sixteen vowel sounds," one might make a good mantra of the English vowel sounds, or the Hebrew.
"Curiouser and curiouser!" The Yogis identify the Varana (Ganges) with the Ida-Nadi, the Asi (?) with the Pingala-Nadi, and Benares with the space between them. Like my identification of my throat with the Gate of the cimetiŠre du Montparnasse. Well, it requires very considerable discrimination and a good sound foundation of knowledge, if one means to get any sense at all out of these Hindu books.
- 10.20. A little Pranayama, I think.
- 10.22. Can't get steady and easy at all! Will try Hanged Man again.
- 10.42. Not much good. The mantra goes on, but without getting hold of the Chakkrfm.
'Tis difficult to explain; the best simile I can get is that of a motor running with the clutch out; or of a man cycling on a suspended machine.

There's no grip to it.

The fact of the matter is, I am quite unconcentrated. Evidently the Osiris Risen stage is over; and I think it is a case for violent measures.

If one were to slack off now and hope for the morning, like a shipwrecked Paul, one would probably wake up a mere man of the world.

The Question then arises: What shall I do to be saved?

The only answer --- and one which is quite unconnected with the question -- is that a Ritual of Adeptus Major should display the Birth of Horus and Slaying of Typhon. Here again Horus and Harpocrates --- the twins of the twin signs of $0\emptyset = 0\emptyset$ ritual --- are the slayers of Typhon. So all the rituals get mixed: the symbols recur, though in a different aspect. Anyway, one wants something a deal better than the path of P, in $4\emptyset = 7\emptyset$ ritual.

I think the postulant should be actually scourged, tortured, branded by fire for his equilibrations at the various "Stations of the Cross" or points upon his mystic journey. He must assuredly drink blood for the sacrament --- ah! now I see it all so well! The Initiator must kill him, Osiris; he must rise again as Horus and kill the Initiator, taking his place in the ceremony thence to the end. A bit awkward technically, but 'twill yield to science. They did it of old by a certain lake in Italy! Well, all this is dog-faced demon, ever seducing me from the Sacred Mysteries. I can't go out and kill anybody at this time o'night! We might make a start, though, with a little scourging, torturing, and branding by fire. ... Anything for a quiet life!

11.0. But scourging oneself is not easy with a robe on; and though one could take it off, there is this point to be considered: that one can never (except by a regrettable accident) hurt oneself more than one wants to. In other words, it is impossible thus to inflict pain, and so flagellants have been rightly condemned as mere voluptuaries. The only way to do so would be to inflict some torture whose severity one could not gauge at the time: "e.g.", one might dip oneself in petroleum and set light to it, as the young lady mystic did --- I suppose in Brittany! --- the other day. It's not the act that hurts, but the consequences; so, although one knows only roughly what will happen, one can force oneself to the act. This, then, is a possible form of self-martyrdom. Similarly, mutilations; though it is perhaps just to observe that all these people are mad when they do these things, and their standard of pleasure and pain consequently so different from the sane man's as to be incomprehensible. Look at my Uncle Tom! who goes about the world bragging of his chastity. The maniac is probably happy --- a peacock who is all tail! And squawk. Look at the Vegetarians and Wallaceites and all that crew of lunatics. They are paid in the coin of self-conceit. I shall waste no pity on them!

11.3. Rather pity myself, who cannot even make sensible "considerations" for a Ritual of Adeptus Major. The only thing to do in short is to go steadily on, with a little extra courage and energy --- no harm in that! --- on the same old lines. The Winding of the Way must necessarily lead me just where it may happen to go. Why deliberately go off to Geburah? Why not aspire direct by the Path of the Moon-Ray unto the Ineffable Crown? Modesty is misplaced here! Very good. Then how aspire? Who is it that standeth in the

Moon-Ray? The Holy Guardian Angel. Aye! O my Lord Adonai, Thou art the Beginning and the End of the Path. For as Thou
HB:Heh HB:Taw HB:Aleph thou art also 406 = HB:Vau HB:Taw Tau the material world, the Omega. And as He HB:Aleph HB:Vau HB:Heh Thou art 12, the rays of the Ineffable Crown.

(A disaster has occurred; viz., a sudden and violent attack of that which demands a tabloid of Pepsin, Bismuth, and Charcoal --- and gets it. On my return, 11.34, I continue.)

And as HB:Yod HB:Nun HB:Aleph Ani "I" thou art also HB:Nun HB:Yod HB:Aleph 2

the
Negative, that is beyond these on either side!

But this illness is a nuisance. I must have got a little chill somehow. Its imminence would account for my lack of concentration. And I could doubtless go on gloriously, but that another disaster has occurred!

Enter Maryt, sitting and clothed and in her right mind --- or comparatively so!

11.38. I suppose, then, I must quit the game for a minute or two.

11.56. Got rid of her, thank God. I may say in self-defence that I would never have let her in but for the accident of my being outside the room and the door left open, so that she was inside on my return.

Let me get into Asana.

"The Fifth Day"

12.26. So beginneth the Fifth Day of this great Magical Retirement. With two and twenty breath-cycles did I begin. This practice was a little easier; but not much better. It ought to become quite simple and natural before one devotes the half-minute of Kambhakam (breath held-in), when one is rigid to a strong projection of Will toward Adonai, as has been my custom. I hope to-day will be more hard definite magical Work, less discourse, less beatific state of mind --- which is the very devil! the real Calypso, none the less temptress because her name happens to be Penelope. Ah Lord Adonai, my Lord! Grant unto me the Perfume and the Vision; let me attain the desirable harbour; for my little ship is tossed by divers tempests, even by Euroclydon, in the Place where Four Winds meet.

12.35. Therefore I shall go to rest, letting my mind rest ever in the Will toward Adonai. Let my sleep be toward Him, or annihilation; let my waking be to the music of His name; let the day be full to the uttermost of Him only.

2.18. My good friend the body woke me at this hour by means of disturbed dreams about a quite imaginary relative of whom nobody for years had ever seen anything but his head, which he would poke out of a waterproof sheet. He was supposed to be an invalid. I am glad to say that I woke properly and got quite automatically on to the mantra.

My Prana, however, seems feverish and unbalanced. So I eat a biscuit or two and drink some water and will put it right with the Pentagram Ritual.

2 WEH Note: This is a correction from HB:Vau HB:Yod HB:Aleph , an evident typo in the original printing.

Done, but oh! how hard. Sleep fights me as Apollyon fought Christian! but I will up and take him by the throat.

(See; 'tis 2.30. Twelve minutes to do that little in!)

And look at the handwriting!

3.6. How excellent is Prana Yama, a comfort to the soul! I did thirty-two cycles, easy and pleasant; could have gone on indefinitely. The muscles went rigid, practically of their own accord; so light did I feel that I almost thought myself to be "that wise one" who "can balance himself on his thumb." Sleep is conquered right away from the word "jump." Indeed, if

Satan trembles when he sees
The weakest saint upon his knees;

then surely:

Satan flees, exclaiming "Damn!"
When any saint starts Pranayam!

So happy, indeed, was I in the practice that I devoted myself by the Waiting formula to Adonai; and that I got to "neighbourhood-concentration" is shewn by the fact that I several times forgot altogether about Adonai, and found myself saying the silly old Mantram.

I despair of asking my readers to distinguish between the common phenomenon of wandering thought and this phenomenon which is at the very portal of true and perfect concentration; yet it is most important that the distinction should be seized. The further difficulty will occur --- I hope! --- of distinguishing between the vacancy of the idiot, and that destruction of thought which we call Shivadarshana, or Nirvikalpa-samadhi. [We must again refer the reader to the Hindu classics. --- ED.]

The only diagnostic I can think of is this; that there is (I can't be sure about it) no rational connection between the thought one left behind one and the new thought. In a simple wandering during the practice of concentration one can very nearly always (especially with a little experience) trace the chain. With neighbourhood-concentration this is not so. Perhaps there is a chain, but so great already is the power of preventing the impressions from rising into consciousness that one has no knowledge of the links, each one having been automatically slaughtered on the threshold of the consciousness.

Of course, the honest and wary practitioner will have no difficulty in recognising the right kind of wandering; with this explanation there is no excuse for him if he does.

I have another theory, though. Perhaps this is not a wandering at all, but a complete annihilation of all thought. Affirming Adonai, I lop off the heads of all others; and Adonai's own head falls. But in the momentary pause which this causes, some old habitual thought (to-night my mantra) rises up. A case of the Closure followed by the Moving of the Previous Question.

Oh Lord! when wilt Thou carry a Motion to Adjourn, nay, to Prorogue, nay! to Dissolve this Parliament?

3.32. I am not sleepy; yet will I again compose myself, devoting myself to Adonai.

7.7. Again woke and continued mantra.

8.10. I ought to have made more of it at 7.7; I went off again to sleep; the result is that I am rather difficult to wake again. However, let me be vigilant now.

- 8.45. I have dressed and from 8.35-8.45 performed the Ritual of the Bornless One. Though I performed it none too well (failing, "e.g.", to make use of the Geometric Progression on the Mahalingam formula in the Ieou section [We cannot understand this passage. It presumably refers to the "Preliminary Invocation" in the "Goetia" of King Solomon, published S.P.R.T., Boleskine Foyers, N.B., 1904. --- ED], and not troubling even to formulate carefully the Elemental Hosts, or to marshal them about the circle) I yet, by the favour of IAO, obtained a really good effect, losing all sense of personality and being exalted in the Pillar. Peace and ecstasy enfolded me. It is well.
- 8.50 But as I was ill last night, and as the morning has broken chill and damp, I will go to the Caf, du D"me and break my fast humbly with Coffee and Sandwich. May it strengthen me in my search for the Quintessece, the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness!
- 9.0. I hope (by the way) that I have made it quite clear that all this time even a momentary cessation of active thought has been accompanied by the rising-up of the mantra. The rhythm, in short, perpetually dominates the brain; and becomes active on every opportunity. The liquid Moslem mantra is much easier to get on to than is the usual Hindu type with its "m" and "n" sounds predominating: but it does not shake the brain up so forcibly. Perhaps 'tis none the worse for that. I think the unconscious training of the brain to an even rhythm better than startling it into the same by a series of shocks. I should like, to to remark that the suggestions in the "Herb Dangerous" [We hope to publish this essay in No. 2 of "The Equinox" --- ED.] for a ritual seem the wrong way round. It seems to me that the Eastern methods are very arid, and chiefly valuable as a training of the Will, while the Ceremonies of the Magic of Light tune up the soul to that harmony when it is but one step to the Crown. The real plan is, then, to train the Will into as formidable an engine as possible, and then, at the moment in the Ritual when the real work should be done, to fling forth flying that concentrated Will "whirling forth with re-echoing Roar, so that it may comprehend with invincible Will ideas omniform, which flying forth from that one Fountain issued: whose Foundation is One, One and Alone." As therefore Discipline of whatever kind is only one way of going into a wood at midnight on Easter Eve and cutting the magic wand with a single blow of the magic knife, etc. etc. etc., we can regard the Western system as the essential one. Yet of course Pranayama, for one thing, has its own definite magical effect, apart from teaching the practitioner that he must last out those three seconds --- those deadly long last three seconds --- even if he burst in the process. All this I am writing during breakfast. My devotees may note, by the way, how the desire to sleep is breaking up.
- Night I. 7 1/2 hours, unbroken from 12.30.
" II. 7 hours nearly, with dreams.
" III. 8 hours nearly; but woke three or four times, and if I had not been a worm would have scattered it like chaff!
" IV. 6 1/2 hours; and I wake fresh.
" V. 1 3/4 + 4 1/2 + 1 hour; and real good work done

- in the intervals.
- [P.S. " VI. Probably 4 hours.
" VII. 2 + 2 + 1/2 hours.
" VIII. 6 hours much broken.
" IX. 1 1/2 + 2 + 2 hours.
" X. 4 + 1 1/4 hours.
" XI. 1 3/4 + 4 1/2 hours.
" XII. Back to the normal --- 7 hours perfect sleep.]
- 11.30. Have been walks with the mantra arranging for and modelling a "saddle" whereby to get Asana really steady and easy; also for some photographs illustrating some of the more absurd positions, for the instruction of my devotees.
I must now copy out the new Ritual.
This, you will readily perceive, is all wrong. Theoretically, everything should be ready by the beginning of the Operation; and one should simply do it and be done with it.
But this is a very shallow view. One never knows what may be required; "i.e.", a beginner like myself doesn't. Further, one cannot write an effective Ritual till one is already in a fairly exalted state ... and so on.
We must just do the best we can, now as always.
- 2.0. I have been concentrating solely on the Revision and copying of the Ritual. Therefore I now live just as I always live in order to get a definite piece of work done: concentrating as it were "off" the Work. As Levi also adjures us by the Holy Names.
Coming back from lunch (a dozen Marennes Vertes and an Andouillette aux Pommes) I met Zelina Visconti, more lovely-ugly than ever in her wild way. She says that she is favourably disposed towards me, on the recommendation of her concierge!!!
"The tongue of good report hath already been heard in his favour. Advance, free and of good report!"
- 4.45. And only two pages done! but the decorations "marvelious"!
- 5.15. Another half-hour gone! in mere titivating the Opus! and now I'm too tired to as much as start Prana Yama. I will go to the Dome and see what a citron press, and a sandwich does for me, at the same time taking over the MS. of Liber DCCCCLXIII., which has been given me to correct, and doing it.
Please the pigs, the Visconti will cheer me up in the evening; and I shall get a good day in to-morrow.
- 6.35. Still at Liber DCCCCLXIII. [To be published shortly by "The Equinox." --- ED.] I should like to write mantrams for each chapter.
- 7.20. Still at Liber DCCCCLXIII. I need hardly say that I am perfectly aware that in one sense all this working and ritual making and copying and illuminating is but a crowd of dog-faced demons, since the One Thought of Unity with Adonai is absent.
But I do it on purpose, making each thing I do into that Magic Will.
So if you ask me "Are you correcting Liber DCCCCLXIII.?" I reply, "No! I am Adonai!"
- 7.50. Arrival of the Visconti.
- 8.50. Departure of the Visconti. Really a necessary rest: for my head had begun to ache, and her kiss, half given and half taken, much refreshed me.

- 9.50. Have done Liber DCCCCLXIII. 'Tis hardly thinkable that one could have read it (merely) in the time. Say three and a half hours! Well, if it doesn't count as Tapas, and Jap, and Yama, and Niyama, and all the rest of it, all I can say is that I think They don't play fair. I will now go and get something to eat, and (God willing) on my return settle down to real work, for I need daylight to copy my Ritual.
- 11.30. A sandwich and two coffees at the Versailles and a citron press, at the Dome, some little chatter with M---e, B---e, H---s, and others. In fact, I'm a lazy unconcentrated hound. I started Mantra again, though; of course it goes quite easily.
- 11.50. Undressed, and the mantra going, and the Will toward Adonai less unapparent.
To-day I began ill, full of spiritual pride --- look at the records of my early hours! One might have thought me a great master of magic loftily condescending to explain a few elementary truths suited to the capacity of his disciples.
The fact is that I am a toad, ugly and venomous, and if I do wear a precious jewel in my hand, that jewel is Adonai, and --- well, come to think of it, I am Adonai. But St. John is not Adonai; and St. John had better do a little humiliation to-morrow. Nothing being more humiliating than Prana Yama, I will begin with that.

"The Sixth Day"

- 12.5. Thus then --- oh ye great gods of Heaven! --- begins the Sixth Day of the Great Magical Retirement of that Holy Illuminated Man of God our Greatly Honoured Frater, O.M., Adeptus Exemptus 7ø = 4ø Brother-Elect of the Most Secret and Sublime Order A.'. A.'.
He does with great difficulty (and no interior performance) just four breath-cycles.
Somebody once remarked that it had taken a hundred million years to produce me; I may add that I hope it will be another hundred million before God makes such another cur.
- 12.15. Have performed the Equilibrating Ritual of the Scourge, the Dagger, and the Chain; with the Holy Anointing Oil that bringeth the informing Fire into their Lustral Water.
- 12.35. I am so sleepy that I cannot concentrate at all. (I was trying the "Bornless One.") The magic goes well; good images and powerful, but I slack right off into sleep. It's the hour for heroic measures or else to say: A good night's rest, and start fresh in the morning! I suppose, as usual, I shall say the first and do the second.
- 12.45. Have risen, washed, performed the ritual "Thee I invoke, the Bornless One" physically.
The result fair. One gets better magical sight and feeling when one is performing a ritual in one's Astral Body, so called. For one is on the same plane as the things one's dealing with. If, however, serious work is wanted, one must be all there. To get "materialized" "spirits" --- pardon the absurd language! --- one should (nay, must!) work inside one's body. So, too, I think, for the highest spiritual work; for that Work extends from

Malkuth to Kether.

Here is the great value of the rationalistic Eastern systems. [P.S. Of course scientifically worked with pencil, note-book, and stop-watch. The Yogi is usually in practice just as vague a dreamer as the mystic.] They keep one always balanced by common sense. One might go off on lines of pleasing illusion for years, until one was lost on the "Astral Plane."

All this, observe, is very meaningless, very vague at the best. What is the Astral Plane? Is there such a thing? How do its phantoms differ from those of absinthe, reverie, and love, and so on?

We may admit their unsubstantiality without denying their power; the phantoms of absinthe and love are potent enough to drive a man to death or marriage; while reverie may end in anti-vivisectionism or nut-food-madness.

On the whole, I prefer to explain the many terrible catastrophes I have seen caused by magic misunderstood by supposing that in magic one is working with some very subtle and essential function of the brain, whose disease may mean for one man paralysis, for another mania, for a third melancholia, for a fourth death. It is not "... priori" absurd to suggest that there may be some one particular thought that would cause death. In the man with heart disease, for instance, the thought "I will run quickly upstairs" might cause death quite as directly as "I will shoot myself." Yet of course this thought acts through the will and the apparatus of nerves and muscles. But might not a sudden fear cause the heart to stop? I think cases are on record.

But all this is unknown ground, or, as Frank Harris would say, Unpath'd Waters. We are getting dangerously near "mental arsenic" and "all --- god --- good --- bones --- truth --- lights --- liver --- mind --- blessing --- heart --- one and not of a series --- ante and pass the buck."

The common sense of the practical man of the world is good enough for me!

1.10. Will G. R. S. Mead or somebody wise like that tell me why it is that if I get out of my body and face (say) East, I can turn (in the "astral body") as far as West-Sou'-West or thereabouts, but no further except with very great difficulty and after long practice? In making the circle, just as I got to West, I would swing right back to West-Nor'-West: turn easily enough, in short, to any point but due West, within perhaps 50, but never pass that point. I have taught myself to do it, but always with an effort. Is this a common experience?

I connect it with my faculty of knowing direction, which all mountaineers and travellers who have been with me admit to be quite exceptional.

If I leave my tent or hut by a door facing, say, South-West, throughout that whole day, over all kinds of ground, through any imaginable jungle, in all kinds of weather, fog, blizzard, blight, by night or day, I know within 50 (usually within 20) the direction in which I faced when I left that tent or hut. And if I happen to have observed its compass bearing, of course I can deduce North by mere judgment of angle, at which I am very accurate.

Further, I keep a mental record, quite unconsciously, of the time occupied on a march; so that I can always tell the time within five minutes or so without consulting my watch.

Further, I have another automatic recorder which maps out distance plus direction. Suppose I were to start from Scott's and walk (or drive; it's all the same to me) to Haggerston Town Hall (wherever Haggerston may be; but say it's N.E.), thence to

Maida Vale. From Maida Vale I could take a true line for Piccadilly again and not go five minutes walk out of my way, bar blind alleys, etc., and I should know when I got close to Scott's again before I recognised any of the surroundings. It always seems to me that I get an intuition of the direction and length of line A (Scott's to Haggerston bee-line; in spite of any winding, it would make little odds if I went vif Poplar), another intuition of line B (Haggerston to Maida Vale), and obtained my line C (back to Scott's) by "Subliminal trigonometry."

In this example I am assuming that I had never been in London before. I have done precisely similar work in dozens of strange cities, even a twisted warren like Tangier or Cairo. I am worse in Paris than anywhere else; I think because the main thoroughfares radiate from stars, and so the angles puzzle one. The power, too, suits ill with civilized life; it fades as I live in towns, revives as I get back to God's good earth. A seven-foot tent and the starlight --- who wants more?

1.35. Well, I've woke myself writing this. The point that really struck me was this: what would happen if by severe training I forced my "astral body" --- damn it! isn't there a term for it free from L. ... -prostitution? (One speaks of "les deux prostitutions"; so it's all right.) My Scin-Laeca, then --- what would happen if I forced my Scin-Laeca to become a Whirling Dervish? I couldn't get giddy, because my Semicircular canals would be at rest. I must really try the experiment. [Scin-Laeca. See Lord Lytton's "Strange Story." --- ED.]

1.58. I will now devote myself to sleep, willing Adonai. Lord Adonai, give me deep rest like death, so that in very few hours I may be awake and active, full of lion-strength of purpose toward Thee!

7.35. My heroic conduct was nearly worth a "Nuit Blanche." For, being so thoroughly awake, I had all my Prana irritated, a feeling like the onset of a malarial attack, twelve hours before the temperature rises. I dare say it was after 3 o'clock when I slept; I woke too, several times, and ought to have risen and done Prana Yama: but I did not. O worm! the sleepest bird can easily catch "thee!" ... I am not nicely awake, though it is to my credit that I woke saying my mantra with vigour. 'Tis a bitter chill and damp the morn; yet must I rise and toil at my fair Ritual.

7.55. Settling down to copy.

10.12. Have completed my two prescribed pages of illumination. Will go and break my fast and do my business.

10.30. After writing letters went out and had coffee and two brioches.

11.50. At Louvre looking up some odd points in the lore of Khemi [Egypt. --- ED.] for my Ritual.

12.20. I cannot understand it; but I feel faint for lack of food; I must get back to strict Hatha-Yoga feeding.

1.00. Half-dozen oysters and an entrecote aux pommes.

2.05. Back to work. I am in a very low physical condition; quite

equilibrated, but exhausted. I can hardly walk upright!
Lord Adonai, how far I wander from the gardens of thy beauty,
where play the fountains of the Elixir!

- 2.55. Wrote two pages; the previous were not really dry; so I must wait a little before illuminating.
I will rest --- if I can! In the Hanged Man posture.
- 4.30. I soon went to sleep and stayed there.
It is useless to persist. ... Yet I persist.
- 5.40. I was so shockingly cold that I went to the D^me and had milk, coffee, and sandwich, eaten in Yogin manner. But it has done no good as far as energy is concerned. I'm just as bad or worse than I was on the day which I have called the day of Apophis (third day). The only thing to my credit is the way I've kept the mantra going.
- 5.57. One thing at least is good; if anything does come of this great magical retirement --- which I am beginning to doubt --- it will not be mixed up with any other enthusiasm, poetic, venereal, or bacchanalian. It will be purely mystic. But as it has not happened yet --- and just at present it seems incredible that it should happen --- I think we may change the subject.
.... What a fool I am, by the way! I say that "He is God, and that there is no other God than He" 1800 times an hour; but I don't "think" it even once a day.
- 6.30. All my energy has suddenly come back.
Was it that Hatha-Yoga sandwich?
I go on copying the Ritual.
- 7.10. Copying finished. I will go and dine, and learn it by heart, humbly and thoughtfully. The illumination of it can be finished, with a little luck, in two more days.
I am disinclined to use the Ritual until it is beautifully coloured. As Zoroaster saith: "God is never so much turned away from man, and never so much sendeth him new paths, as when he maketh ascent to divine speculations or works, in a confused or disordered manner, and (as the oracle adds) with unhallowed lips, or unwashed feet. For of those who are thus negligent the progress in imperfect, the impulses are vain, and the paths are dark."
- 7.40. Chez Lavenue. Bisque d'Ecrevisses, demi-perdreau ... la Gel,e, C[^]pes Bordelaise, Coupe Jack. Demi Clos du Roi. I am sure I made a serious mistake in the beginning of this Operation of Magick Art. I ought to have performed a true Equilibration by an hour's Prana Yama in Asana (even if I had to do it without Kambhakham) at midnight, dawn, noon, and sunset, and I should have allowed nothing in heaven above, or in earth beneath, or in the waters under the earth, to have interfered with its due performance.
Instead I thought myself such a fine fellow that to get into Asana for a few minutes every midnight and the rest go-as-you-please would be enough. I am well punished.
- 8.30. This food, eaten in a Yogin and ceremonial manner, is doing me good. I shall end, God willing, with coffee, cognac, and cigar. It is a fatal error to knock the body to pieces and leave the consciousness intact, as has been the case with me all day. It

is true that some people find that if they hurt the body, they make the mind unstable. True; they predispose it to hallucination.

One should use strictly corporeal methods to tame the body; strictly mental methods to control the mind. This latter restriction is not so vitally important. Any weapon is legitimate against a public enemy like the mind. No truce nor quarter! On the contrary, to use the spiritual forces to secure health, as certain persons attempt to do to-day, is the vilest black magic. This is one of the numerous reasons for supposing that Jesus Christ was a Brother of the Left-Hand Path. Now my body has been treating me well, waking nicely at convenient hours, sleeping at suitable times, keeping itself to itself ... an admirable body. Then why shouldn't I take it out and give it the best dinner Lavenue can serve? ... Provided that it doesn't stop saying that mantra!

It would be so easy to trick myself into the belief that I had attained! It would be so easy to starve myself until there was "visions about"! It would be so easy to write a sun-splendid tale of Adonai my Lord and my lover, so as to convince the world and myself that I had found Him! With my poetic genius, could I not outwrite St. John (my namesake) and Mrs. Dr. Anna Bonus Kingsford? Yea, I could deceive myself if I did not train and fortify my scepticism at every point. That is the great usefulness of this record; one will be able to see afterwards whether there is any trace of poetic or other influence. But this is my sheet-anchor: I cannot wrote a lie, either in poetry or about magic. These are serious things that constitute my personality; and I could more easily blow out my brains that write a poem which I did not feel. The apparent exception is in case of irony.

[P.S. I wonder whether it would be possible to draw up a mathematical table, showing curves of food (and digestion), drink, other physical impulses, weather, and so on, and comparing them with the curve of mystic enthusiasm and attainment. Through it is perhaps true that perfect health and "bien-[^]tre" are the bases of any true trance or rapture, it seems unlikely that mere exuberance of the former can excite the latter. In other words there is probably some first matter of the work which is not anything we know of as bodily. On my return to London, I must certainly put the matter before more experienced mathematicians, and if possible, get a graphic analysis of the kind indicated.]

9.20. How difficult and expensive it is to get drunk, when one is doing magic! Nothing exhilarates or otherwise affects one. Oh, the pathos and tragedy of those lines:

Come where the booze is cheaper!
Come where the pots hold more!

How I wish I had written them!

10.08. Having drunk a citron press, and watched the poker game at the D^me for a little, I now return home. I thought to myself, "Let me chuck the whole thing overboard and be sensible, and get a good night's rest" --- and perceived that it would be impossible. I am so far into this Operation that

pausing to cast one last glance back
O'er the safe road --- 'twas gone!

I must come out of it either an Adept or a maniac. Thank the Lord for that! It saves trouble.

10.20. Undressed and robed. Will do an Aspiration in the Hanged Man position, hoping to feel rested and fit by midnight. The Incense has arrived from London; and I feel its magical effects most favourable. O creature of Incense! I conjure thee by Him that sitteth upon the Holy Throne and liveth and reigneth for ever as the Balance of Righteousness and Truth, that thou comfort and exalt my soul with Thy sweet perfume, that I may be utterly devoted to this Work of the Invocation of my Lord Adonai, that I may fully attain thereto, beholding Him face to face --- as it is written "Before there was Equilibrium, Countenance beheld not Countenance" --- yea, being utterly absorbed in His ineffable Glory --- yea, being That of which there is no Image either in speech or thought.

10.55. What a weary world we live in! No sooner am I betrayed into making a few flattering remarks about my body that I find everything wrong with it, and two grains of Cascara Sagrada necessary to its welfare! I wish I knew where I was! I don't at all recognise what Path I am on; it doesn't seem like a Path at all. As far as I can see, I am drifting rudderless and sailless on a sea of no shore --- the False Sea of the Qliphoth. For in my stupidity I began to try a certain ritual of the Evil Magic, so called. . . . Not evil in truth, because only that is evil (in one sense) which does not lead to Adonai. (In another sense, all is evil which is not Adonai.) And of course I had the insane idea that this ritual would serve to stimulate my devotion. For the information of the Z.A.M., I may explain that this ritual pertained to Saturn in Libra; and, though right enough in its own plane, is a dog-faced demon in this operation. Is it, though? I am so blind that I can no longer decide the simplest problems. Else, I see so well, and am so balanced, that I see both sides of every question. In chess-blindness one used to abjure the game. I never tried to stick it through; I wish I had. Anyhow, I have to stick this through! O Lord of the Eye, let thine Eye be ever open upon me! For He that watcheth Israel doth not slumber nor sleep! Lord Shiva, open Thou the Eye upon me, and consume me altogether in its brilliance! Destroy this Universe! Eat up thine hermit in thy terrible jaws! Dance Thou upon this prostrate saint of Thine! . . . I suffer from thirst . . . it is a thirst of the body . . . yet the thirst of the soul is deeper, and impossible to quench. Lord Adonai! Let the Powers of Geburah plunge me again and again into the Fires of Pain, so that my steel may be tempered to that Sword of Magic that invoketh Thy Knowledge and Thy Conversation. Hoor! Elohim Gibor! Kamael! Seraphim! Graphiel! Bartzabel! Madim! I conjure ye in the Number Five. By the Flaming Star of my Will! By the Senses of my Body! By the Five Elements of my Being! Rise! Move! Appear! Come ye forth unto me and torture me with your fierce pangs . . . for why? because I am the Servant of the Same your God, the True Worshipper of the Highest.

Ol sonuf vaoresaji, gono ladapiel, elonusaha caelazod.

I rule above ye, said the Lord of Lords, exalted in power.
[From Dr. Dee's MSS. --- ED.]

- 11.17. Will now try the Hanged Man again.
- 11.30. Very vigorous and good, my willing of Adonai. ... I should like to explain the difficulty. It would be easy enough to form a magical Image of Adonai: and He would doubtless inform it. But it would only be an Image. This may be the meaning of the commandment "Thou shalt not make any graven image," etc., just as "Thou shalt not have any other Gods but me" implies single-minded devotion (Ekfgrata) to Adonai. So any mental or magical Image must necessarily fall short of the Truth. Consequently one has to will that which is formless; and this is very difficult. To concentrate the mind upon a definite thing is hard enough; yet at least there is something to grasp, and some means of checking one's result. But in this case, the moment one's will takes a magical shape -- and the will simply revels in creating shapes -- at the moment one knows that one has gone off the track. This is of course (nearly enough) another way of expressing the Hindu Meditation whose method is to kill all thoughts as they arise in the mind. The difference is that I am aiming at a target, while they are preventing arrows from striking one. In my aspiration to know Adonai, I resemble their Yogis who concentrate on their "personal Lord"; but at the same time it must be remembered that I am not going to be content with what would content them. In other words, I am going to "define" "the Knowledge and Conversation of my Holy Guardian Angel" as equal to Neroda-Samapatti, the trance of Nibbana. I hope I shall be able to live up to this!
- 11.55. Have been practising Asana, etc. I forgot one thing in the last entry: I had been reproaching Adonai that for six days I had evoked Him in vain. ... I got the reply, "The Seventh Day shall be the Sabbath of the Lord thy God."
So mote it be!

"The Seventh Day."

- 12.17. I began this great day with Eight breath-cycles; was stopped by the indigestion trouble in its other form. (P.S. --- Evidently the introduction of the Cascara into my sensitive aura made its action instantaneous.) My breathing passages were none too clear, either; I have evidently taken a chill. Now, O, my Lord Adonai, thou Self-Glittering One, wilt Thou not manifest unto Thy chosen one? For see me! I am as a little white dove trembling upon thine altar, its throat stretched out to the knife. I am as a young child bought in the slave market ... and night is fallen! I await Thee, O my Lord, with a great longing, stronger than Life; yet am I as patient as Death. There was a certain Darwesh whose turban a thief stole. But when they said to him, "See! he hath taken the road to Damascus!" that holy man answered, as he went quietly to the cemetery, "I will await him here!"
So, therefore, there is one place, O thou thief of my heart's love, Adonai, to which thou must come at last; and that place is the tomb in which lie buried all my thoughts and emotions, all that which is "I, and Me, and Mine." There will I lay myself and await thee, even as our Father Christian Rosenkreutz that laid himself in the Pastos in the Vault of the Mountain of the

Caverns, Abiegnus, on whose portal did he cause to be written the words, "Post Lux Crucis Annos Patebo." So Thou wilt enter in (as did Frater N. N. and his companions) and open the Pastos; and with thy Winged Globe thou wilt touch the Rosy Cross upon my breast, and I shall wake into life --- the true life that is Union with Thee.

So therefore --- perinde ac cadaver --- I await Thee.

12.43. I wrote, by the way, on some previous day (IV. 12.57 A.M.) that I used the Supreme formula of Awaiting. ... Ridiculous mouse! is it not written in the Book of the Heart that is girt about with the Serpent that "To await Thee is the End, not the Beginning"? It is as silly as rising at midnight, and saying, "I will go out and sleep in the sun."

But I am an Irishman, and if you offer me a donkey-ride at a shilling the first hour and sixpence the second, you must not be surprised at the shrewd silliness of my replying that I will take the second hour first.

But that is always the way; the love of besting our dearest friends in a bargain is native to us: and so, even in religion, when we are dealing with our own souls, we try to cheat. I go out to cut an almond rod at midnight, and, finding it inconvenient, I "magically affirm" that ash is almond and that seven o'clock is twelve. It seems a pity to have become a magician, capable of forcing Nature to accommodate herself to your statements, for no better use to be made of the power than this!

Miracles are only legitimate when there is no other issue possible. It is waste of power (the most expensive kind of power) to "make the spirits bring us all kinds of food" when we live next door to the Savoy; that Yogi was a fool who spent forty years learning to walk across the Ganges when all his friends did it daily for two pice; and that man does ill when he invokes Tahuti to cure a cold in the head while Mr. Lowe's shop is so handy in Stafford Street.

But miracles may be performed in an extremity; and are.

This brings us round in a circle; the miracle of the Knowledge and Conversation of the Holy Guardian Angel is only to be performed when the magus has rowed himself completely out; in the language of the Tarot, when the Magus has become the Fool. But for my faith in the Ritual DCLXXI. I should be at the end of my spells.

Well? We shall see in the upshot.

1.25. I really almost begin to believe IT will happen. For I lay down quite free of worry or anxiety (hugging myself, as it were), perfectly sure of Him in the simple non-assertive way that a child is sure of its mother, in a state of pleased expectancy, my thoughts quite suppressed in an intent listening, as it were for the noise of the wind of His chariot, as it were for the rustle of His wings.

For lo! through the heaven of Nu He rideth in His chariot --- soon, soon He will be here!

Into this state of listening come certain curious things --- formless flittings, I know not what. Also, what I used to call "telephone-cross" voices --- voices of strange people saying quite absurd commonplace things --- "Here, let's feel it!" "What about lunch?" "So I said to him: Did you ..." and so on; just as if one were overhearing a conversation in a railway carriage. I beheld also Kephra, the Beetle God, the Glory of Midnight. But let me compose myself again to sleep, as did the child Samuel.

If He should choose to come, He can easily awaken me.

3.35. I have been asleep a good deal --- one long dream in which P---t, Lord M---y of B---n and my wife are all staying with me in my mother's house. My room the old room, with one page torn out --- for I conceived it as part of a book, somehow! Oh such a lot of this dream! Most of it clearly due to obvious sources --- I don't see where Lord M---y comes in. Very likely he is dead. I have had that happen now and again. [P.S. --- this was not the case.]

The dream changed, too, to a liner; where Japanese stole my pipe in a series of adventures of an annoying type --- every one acted as badly as he knew how, and as unexpectedly.

Waking just now, and instantly concentrating on Adonai, I found my body seized with a little quivering, very curious and pleasant, like

trembling leaves in a continuous air.

I think I have heard this state of Interior Trembling described in some mystic books. I think the Shakers and Quakers had violent shudderings. Abdullah Haji of Shiraz writes: ---

Just as the body shudders when the Soul
Gives up to Allah in its quick career
Itself. ...

It is the tiniest, most intimate trembling, not unlike that of Kambhakham or "Vindu-siddhi" [see the Shiva Sanhita. --- ED.] properly performed; but of a female quality. I feel as if I were being shaken; in the other cases I recognize my own ardour as the cause. It is very gentle and sweet. So now I may turn back to wait for Him.

3.50. The Voice of the Nadi has changed to a music faint yet very full and very sweet, with a bell-like tone more insistent than the other notes at intervals.

5.45. Again awake, and patient-eager. The dreams flow through me ceaselessly. This time a house where I, like a new Bluebeard, have got to conceal my wives from each other. But my foolish omission to knife them brings it about that I have thirty-nine secret chambers, and only one open one in each case. Oh, yards of it! And all sorts of people come in to supper --- which there isn't any, and we have to do all sorts of shifts --- and all the wives think themselves neglected --- as they are bound to do, if one is insane enough to have forty --- and I loathed them all so! it was terrible having to fly round and comfort and explain; the difficulty increases (I should judge) as about the fifth power of the number of wives... I'm glad I'm awake! Yea, and how glad when I am indeed awake from this glamour life, awake to the love my Lord Adonai! It is bitter chill at dawn. A consecrating cold it seems to me --- yet I will not confront it and rejoice in it --- I am already content, having ceased to strive.

7.15. Again awake, deliciously rested and refreshed.

9.45. Again awake, ditto.

11.35. I will now break my fast with a sandwich and coffee, eaten Yogin-wise.
I seem like one convalescent after a fever; very calm, very clean, rather weak, too weak, indeed, to be actually happy: but content.
I spent the morning posing for Michael Brenner, a sculptor who will one day be heard of. Very young yet, but I think the best man of his generation --- of those whose work I have seen.
By the way, I am suffering from a swollen finger, since yesterday morning or possibly earlier. I have given it little attention, but it is painful.
I want to explain why I have so carefully recorded the somewhat banal details of all I have eaten and drunk.

1. All food is a species of intoxicant; hence a fruitful source of error. Should I obtain any good result, I might say "You were starved" or "You were drunk." It is very easy to get visions of sorts by either process, and to delude oneself into the idea that one has attained, mistaking the Qliphoth for Kether.
2. In keeping the vow "I will interpret every phenomenon as a particular dealing of God with my soul" the mere animal actions are the most resistant. One cannot see the nature of the phenomenon; it seems so unimportant; one is inclined to despise it. Hence I enter it in the record as a corrective.
3. If others are to read this, I should like them to see that elaborate codes of morality have nothing to do with my system. No question of sin and grace ever enters it.

If a chemist wants to prepare copper sulphate from its oxide, he does not hesitate on the ground that sulphuric acid, thrown in the eyes, hurts people. So I use the moral drug which will produce the desired result, whether that drug be what people commonly call poison or no. In short, I act like a sensible man; and I think I deserve every credit for introducing this completely new idea into religion.

12.25. That function of my brain which says "You ought to be willing Adonai" sometimes acts. But I am willing Him! It is so active because all this week it has been working hard, and doesn't realise that its work is done. Just as a retired grocer wakes up and thinks "I must go and open the shop."
In Hindu phrase, the thought-stuff, painfully forced all these days into one channel, has acquired the habit ["i.e.", of flowing naturally in it. --- ED.] I am Ekfgrata --- one-pointed.
Just as if one arranges a siphon, one has to suck and suck for a while, and then when the balance in the two arms of the tube is attained, the fluid goes on softly and silently of its own act. Gravitation which was against us is now for us.
So now the whole destiny of the Universe is by me overcome; I am impelled, with ever-gathering and irresistible force, toward Adonai.
Vi Veri Vniversvm Vivvs Vici!

12.57. Back home to illuminate my beautiful Ritual.

3.30. Two pages done and set aside to dry. I think I will go for a little walk and enjoy the beautiful sun.
Also to the chemist's to have my finger attended to.

- 4.05. The chemist refused to do anything; and so I did it myself. It is the romantic malady of ingrowing nail; a little abscess had formed. Devilish painful after the clean-up. Will go the walk aforesaid.
- 4.17. I ought to note how on this day there is a complete absence of all one's magical apparatus. The mantra has slowed down to (at a guess) a quarter of its old pace. The rest in unison. This is because the feeling of great power, etc. etc., is the mere evidence of conflict --- the thunder of the guns. Now all is at peace; the power of the river, no more a torrent. The Concourse of the Forces has become the Harmony of the Forces; the word Tet ragrammation is spoken and ended; the holy letter Shin is descended into it. For the roaring God of Sinai we have the sleeping Babe of Bethlehem. A fulfilment, not a destroying, of the Law.
- 4.45. Am at home again. I will lie down in the Position of the Hanged Man, and await the coming of my Lord.
- 6.00. Arisen again to go out to diner. I was half-asleep some of the time.
- 6.15. Dinner --- Hors d'Oeuvre --- Tripes ... la Mode de Caen --- Filet de Porc --- Glace --- 1/2 Graves. Oh, how the world hath inflexible intellectual rulers! I eat it in a semi-Yogin manner.
- 6.20. I am wondering whether I have not made a mistake in allowing myself to sleep. It would be just like me, if there were only one possible mistake to make, to make it! I was perfect, had I only watched. But I let my faith run away with me. ... I wonder.
- 6.45. Dinner over, I go on as I am in calm faith and love. Why should I expect a catastrophic effect? Why should not the circumstances of Union with God be compatible with the normal consciousness? Interpenetrating and illuminating it, if you like; but not destroying it. Well, I don't know why it shouldn't be; but I bet it isn't! All the spiritual experience I have had argues against such a theory. On the contrary, it will leave the reason quite intact, supreme Lord of its own plane. Mixing up the planes is the sad fate of many a mystic. How many do I know in my own experience who tell me that, obedient to the Heavenly Vision, they will shoot no more rabbits! Thus they found a system on trifles, and their Lord and God is some trumpery little elemental masquerading as the Almighty. I remember my Uncle Tom telling me that he was sure God would be displeased to see me in a blue coat on Sunday. And to-day he is surprised and grieved that I do not worship his god --- or even my own tailor, as would be surely more reasonable!
- 7.32. How is it that I expect the reward at once? Surely I am presuming on my magical power, which is an active thing, and therefore my passivity is not perfect. Of course, when IT happens, it happens out of time and space --- now or ten years hence it is all the same. All the same to IT; not all the same to me, O.M. So O.M. (the dog!) persists irrationally in wanting IT, here and now. Surely, indeed, it is a lack of faith, a pandering to the time-illusion ... and so forth. Yes, no doubt

it is all magically wrong, even magically absurd; yet, though I see the snare, I deliberately walk into it. I suppose I shall be punished somehow ... Good! there's the excuse I wanted. Fear is failure: I must dare to do wrong. Good!

7.50. It has just occurred to me that this Waiting and Watching is the supreme Magical strain. Every slight sound or other impression shocks one tremendously. It is easy enough to shut out sounds and such when one is concentrating in active magic: I did all my early evocations in Chancery Lane. But now one is deliberately opening all the avenues of sense to admit Adonai! One has destroyed one's own Magic Circle. The whole of that great Building is thrown down. ... Therefore I am in a worse hole than I ever was before --- and I've only just realized it. A footfall on the pavement is most acute agony --- because it is not Adonai. My hearing, normally rather dull, is intensely sharpened; and I am thirty yards from the electric trams of the Boulevard Montparnasse at the busiest hour of the evening. ... And the Visconti may turn up! ...
Eli, Eli, lama sabachthani!

8.45. I went out to the D^me to drink my final citron press, and to avoid the Visconti. Am returned, and in bed. I shall try and sleep now, waking in time for midnight and the quiet hours.

8.53. I have endured the supreme temptation and assault of the Enemy. In this wise. First, I found that I did not want sleep --- I couldn't stop "Waiting." Next, I said "Since last night that Black Ritual (see entry 10.55) did at least serve to turn all my thoughts to the One Thought, I will try it again ..."
Then I said: "No; to do so is not pure 'waiting.'"
And then --- as by a flash of lightning --- the Abyss of the Pit opened, and my whole position was turned. I saw my life from the dawn of consciousness till now as a gigantic "pose"; my very love of truth assumed for the benefit of my biographer! All these strange things suffered and enjoyed for no better purpose than to seem a great man. One cannot express the horror of this thought; it is The thought that murders the soul --- and there is no answer to it. So universal is it that it is impossible to prove the contrary. So one must play the man, and master it and kill it utterly, burying it in that putrid hell from which it sprang. Luckily I have dealt with it before. Once when I lived at Paddington J---s and F---r were with me taking, and, when they went, thoughtfully left this devil-thought behind --- the agony is with me yet. That, though, was only a young mild devil, though of the same bad brood. It said: "Is there any Path or Attainment? Have you been fooled all along?"
But to-night's thought struck at my own integrity, at the inmost truth of the soul and of Adonai.
As I said, there is no answer to it; and as these seven days have left me fairly master of the fortress, I caught him young, and assigned him promptly to the oubliette.
I put down this --- not as a "pose" --- but because the business is so gigantic. It encourages me immensely; for if my Dweller on the Threshold be that most formidable devil, how vast must be the Pylon that shelters him, and how glorious must be the Temple just beyond!

9.30. It seems that there was one more mistake to make; for I've made it!
I started to attempt to awaken the Kundalini --- the magical serpent that sleeps at the base of the spine; coiled in three coils and a half around the Sushumna; and instead of pumping the

Prana up and down the Sushumna until Siva was united with Sakti in the Sahasrara-Cakkram, I tried --- God knows why; I'm stupider than an ass or H ... C --- to work the whole operation in Muladhara --- with the obvious result.

There are only two more idiocies to perform --- one, to take a big dose of Hashish and record the ravings as if they were Samadhi; and two, to go to church. I may as well give up. Yet here answers me the everlasting Yea and Amen: Thou canst not give up, for I will bring thee through. Yet here I lie, stripped of all magic force, doubting my own peace and faith, farther from Adonai than ever before --- and yet --- and yet ---

Do I not know that every error is a necessary step in the Path? The longest way round is the shortest way home. But it is disgusting! There's a grim humour in it, too. The real Devil of the Operation must be sitting with sardonic grin upon his face, enjoying my perplexity ---

For that Dweller-of-the-Threshold-thought was not as dead as I supposed; as I write he comes again and again, urging me to quit the Path, to abandon the unequal contest. Luckily, friend Dweller, you prove too much! Your anxiety shows me that I am not as far from attainment as my own feelings would have me think. At least, though, I am thrown into the active again; I shall rise and chant the Enochian Calls and invoke the Bornless One, and clear a few of the devils away, and get an army of mighty angels around me --- in short, make another kind of fool of myself, I wonder?

Anyway, I'll do it. Not a bad idea to ask Thoth to send me Taphtatharath with a little information as to the route --- I do not know where I am at all. This is a strange country, and I am very lonely.

This shall be my ritual.

1. Banishing Pentagram Ritual.
2. Invoking ditto. [These will appear in No. 2, "Liber O." --- ED.]
3. "The Bornless One." [See the "Goetia." --- ED.]
4. The Calls I --- VI with the rituals of the five Grades. [From Dr. Dee's and the G.'. D.'. MSS. --- ED.]
5. Invocation of Thoth.
6. (No: I will "not" use the New Ritual, nor will I discuss the matter.) An impromptu invocation of Adonai.
7. Closing formulae.

To work, then!

- 11.15. The ceremony went well enough; the forces invoked came readily and visibly; Thoth in particular as friendly as ever --- I fancy He takes this record as a compliment to Him --- He's welcome to it, poor God!
- The L.V.X. came, too but not enough to pierce the awful shroud of darkness that by my folly I have woven for myself. So at the end I found myself on the floor, so like Rodin's Cruche Cass,e Danaide Girl as never was ... As I ought to have been in the beginning! Well, one thing I got (again!), that is, that when all is said and done, I am that I am, and all these thoughts of mine, angels and devils both, are only fleeting moods of me. The one true self of me is Adonai. Simple! Yet I cannot remain in that simplicity.
- I got this "revelation" through the Egyptian plane, a partial illumination of the reason. It has cleared up the mind; but alas! the mind is still there. This is the strength and weakness

both of the Egyptian plane, that it is so lucid and spiritual and yet so practical. When I say weakness, I mean that it appeals to my weakness; I am easily content with the smaller results, so that they seduce me from going on to the really big ones. I am quite happy as a result of my little ceremony --- whereas I ought to be taking new and terrible oaths! Yet why should Tahuti be so kind to me, and Asar Un-nefer so unkind? The answer comes direct from Tahuti himself: Because you have learned to write perfectly, but have not yet taught yourself to suffer.

True enough, the last part!

Asar Un-nefer, thou perfected One, teach me Thy mysteries! Let my members be torn by Set and devoured by Sebek and Typhon! Let my blood be poured out upon Nile, and my flesh be given to Besz to devour! Let my Phallus be concealed in the maw of Mati, and my Crown be divided among my brethren! Let the jaws of Apep grind me into poison! Let the sea of poison swallow me wholly up!

Let Asi my mother rend her robes in anguish, and Nepti weep for me unavailing.

Then shall Asi being forth Hoor, and Heru-pa-kraat shall leap glad from her womb. The Lord of Vengeance shall awaken; Sekhet shall roar, and Pasht cry aloud. Then shall my members be gathered together, and my bonds shall be unloosed; and my khu shall be mighty in Khem for ever and ever!

11.37. I return to the place of the Evil Triad, of Ommo Satan, that is before the altar. There to expiate my folly in attaching myself to all this great concourse of ideas that I have here recorded, instead of remaining fixed in the single stronghold of Unity with Myself.

11.54. And so this great day draws to its end. These are indeed the Qliphoth, the Qliphoth of Kether, the Thaumiel, twin giant heads that hate and tear each other. For the horror and darkness have been unbelievable; yet again, the light and brilliance have been almost insupportable. I was never so far, and never so near ... But the hour approaches. Let me collect myself, and begin the new day in affirmation of my Unity with my Lord Adonai!

"The Eighth Day"

12.3. Thus the Eighth day, the Second Week, begins. I am in Asana. For some reason or other, Pranayama is quite easy. Concentrating on Adonai, I was in Kambhakham for a whole minute without distress. It "is" true, by the way. I was --- and am --- in some danger of looking on this Record as a Book; "i.e.", of emphasising things for their literary effect, and diminishing the importance of others which lend themselves less obviously. But the answer to this, friend Satan! is that the Canon of Art is Truth, and the Canon of Magic is Truth; my true record will make a good book, and my true book will make a good record. "Ekam evam advaitam!" friend Satan! One and not two. "Hua allahu" "alazi lailaha illa Hua!" But what shall be my "considerations" for this week? I am so absolutely become as a pantomorphous Lynx that all things look alike to me; there are just as many pros and cons to Pranayama as to Ceremonial, etc. etc., --- and the pros and cons are so numerous and far reaching that I simply dare not start discussing

even one. I can see an endless avenue in every case. In short, like the hashish-drunkard in full blast, I am overwhelmed by the multitude of my own magical Images. I have become the great Magician --- Mayan, the Maker of Illusion --- the Lord of the Brethren of the Left-hand Path.

I don't "wear my iniquity as an aureole, deathless in Spiritual Evil," as Mr. Waite thinks; but it's nearly as bad as that.

There seems only one reply to this great question of the Hunchback (I like to symbolize the spirit of Questioning by "?" --- a little crooked thing that asks questions) and that is to keep on affirming Adonai, and refusing to be obsessed by any images of discipline or magic.

Of course! but this is just the difficulty --- as it was in the Beginning, is now, and every shall be, world without end! My beautiful answer to the question, How will you become a millionaire? is: I will possess a million pounds. The "answer" is not an answer; it is a begging of the question.

What a fool I am! and people think me clever. "Ergo," perhaps! Anyhow I will now (12.37) go quietly to sleep --- as I am always saying, and never do when I say it! --- in the hope that daylight may bring counsel.

- 7.40. Woke fresh and comfortable. Sleep filled with dreams and broken into short lengths. I ought to observe that this is a very striking result of forging this magic chain; for in my normal life I am one of the soundest sleepers imaginable. Nine solid hours without turning once is my irreducible minimum.
- 9.10. Having done an hour's illumination of the New Ritual, will go and break my fast with coffee and a brioche, and thence proceed to Michael Brenner's studio.
- 12.15. I have spent the morning in modelling Siddhasana --- a more difficult task than appeared. Rather like THE task! But I went on with the mantra, and made some Reflections upon Kamma.
I will now have a Yogin coffee and sandwich, and return to my illumination of the Ritual.
In the desert of my soul, where no herb grows, there is yet one little spring. I am still one-pointed, at least in the lower sense that I have no desire or ambition but this of accomplishing the Great Work.
Barren is this soul of mine, in these 3 1/2 years of drought (the 3 1/2 coils of the Kundalini are implied by this) and this Ekfgrata is the little cloud like a hand (Yod, the Lingam of great Shiva). And, though I catch up my robe and run before the chariot of the King into Jezreel, it may be that before I reach those gates the whole sky may be one black flame of thundercloud, and the violet swords of the lightning may split asunder its heavy womb, and the rain, laughing like a young child, may dance upon the desert!
- 12.58. The Light beginneth to dawn upon the Path, so that I see a little better where I stand. This whole journey seems under some other formula than IAO --- perhaps a Pentagram formula with which I am not clearly acquainted. If I knew the Word of the Grade, I could foretell things: but I don't.
I think I will read through the whole Record to date and see if I can find an Ariadne-clue.
- 1.15. Back, and settled to Ritual-painting.

- 2.30. Finished: bar frontispiece and colophon, which I can design and execute to-morrow.
- 3.0. Took half an hour off, making a silly sketch of a sunset. Will now read through the Record, and Reflect upon it.
- 4.15. "Before I was blind; now I see!" Yesterday I was right up to the Threshold, right enough; but got turned back by the Dweller. I did not see the Dweller till afterwards (8.53 entry) for he was too subtle. I will look carefully back to try and spot him; for if I "knew his Name" I could pass by --- "i.e.", next time I climb up to the Threshold of the Pylon.
I think the entries 1.25 and 3.35 A.M. explain it. "HUGGING MYSELF, AS IT WERE." How fatally accurate! I wrote it and never saw the hellish snare! I ought to have risen up and prepared myself ceremonially as a bride, and waited in the proper magical manner. Also I was too pleased with the Heralds of my Lord's coming --- the vision of Khephra, etc. It was perhaps this subtle self-satisfaction that lost me ... so I fell to the shocking abyss of last night!
The Dweller of the Threshold is never visible until after one has fallen; he is a Veiled God and smites like the Evil Knight in Malory, riding and slaying --- and no man seeth him.
But when you are tumbled headlong into Hell, where he lives, then he unveils his Face, and blasts you with its horror!
Very good, John St. John, now you know! You are plain John St. John and you have to climb right up again through the paths to the Threshold; and remember this time to mortify that self-satisfaction! Go at it more reverently and humbly --- oh, you dog, how I loathe you for your Vileness! To have risen so high, and --- now --- to be thus fallen!
- 4.40. The question arises: how to mortify this self-satisfaction? Asceticism notoriously fosters egoism; how good am I to go without dinner! Now noble! What renunciation!
On the other hand, the good wine in one says: "A fine fellow I have made my coffin of!"
The answer is simple, the old answer: "think not of" "St. John" "and his foolishness; think of Adonai!" Exactly: the one difficulty!
My best way out will be to concentrate on the New Ritual, learn it perfectly by heart, work it at the right moment. ...
I will go, with this idea, to have a Citron press,; thence to my Secret Restaurant, and dine, always learning the Ritual.
I will leave off the mantra, though it is nearly as much part of me as my head by now; and instead repeat over and over again the words of the Ritual so that I can do it in the end with perfect fluency and comprehension. And this time may Adonai build the House!
- 6.10. Instead I met Dr. R---, who kindly offered to teach me how to obtain astral visions! (P.S. --- The tone of this entry wrongs me. I sat patiently and reverently, like a "chela" with his "guru," hoping to hear the Word I needed.) Thence I went my long and lonely walk to my Secret Restaurant, learning the Ritual as I went.
- 7.15. Arrived at the Secret Restaurant. Ordered 6 oysters, Rfble de Lišvre poivrade pur,e de marrons, and Glace "Casserole" with a small bottle of Perrier Water.

I know the New Ritual down to the end of the Confession.
It was hard to stop the mantra --- the moment my thought
wandered, up it popped!

8.3. I shall add Caf, Cognac Cigare to this debauch.

I continue learning the Ritual.

8.40. I will return and humble myself before the Lord Adonai. It
is near the night of the Full Moon; in my life the Full Moon hath
ever been of great augury. But to-night I am too poor in spirit
to hope.

Lo! I was travelling on the paths of Lamed and of Mem, of
Justice and the Hanged Man, and I fell into both the pitfalls
thereof. Instead of the Great Balance firmly held, I found only
Libra, the house of Venus and of the exaltation of Saturn; and
these evil planets, smiling and frowning, overcame me. And so
for the sublime Path of Man; instead of that symbol of the Adept,
his foot set firmly upon heaven, his whole figure showing forth
the Reconciler with the Invisible, I found but the stagnant and
bitter water of selfishness, the Dead Sea of the Soul. For all
is Illusion. Who saith "I" denieth Adonai, save only if he mean
Adonai. And Daleth the Door of the Pylon, is that Tree whereon
the Adept of Man hangeth, and Daleth is Love Supernal, that if it
be inserted in the word ANI, "I," giveth ADNI, Adonai.

Subtle art thou and deadly, O Dweller of the Threshold (P.S. ---
This name is a bad one. "Dweller beside the Pylon" is a better
term; for he is not in the straight path, which is simple and
easy and open. He is never "overcome"; to meet him is the proof
of having strayed. The Key fits the Door perfectly; but he who
is drunken on the bad wine of Sense and Thought fumbles thereat.
And of course there is a great deal of door, and very little key-
hole), who dost use my very love of Adonai to destroy me!

Yet how shall I approach Him, if not with reverent joy, with
a delicious awe? I must wash His feet with my tears; I must die
at His gateway; I must ... I know not what ...

Adonai, be thou tender unto me Thy slave, and keep my footsteps
in the Way of Truth! ... I will return and humble myself before
the Lord Adonai.

10.18. Home again; have done odd necessary things, and am ready to work.
I feel slack; and I feel that I have been slack, though probably
the Record shows a fair amount of work done. But I am terribly
bruised by the Great Fall; these big things leave the body and
mind no worse, apparently; but they hurt the Self, and later that
is reflected into the lower parts of the man as insanity or
death.

I must attain, or ... an end of John St. John.

An end of him, one way or the other, then!

Good-bye, John!

10.30. Ten minutes wasted in sheer mooning! I'm getting worse every
minute.

10.40. Fooled away ten minutes more!

10.57. Humiliation enough! For though I made the cross with Blood and
Flame, I cannot even remain concentrated in humiliation, which
yet I feel so acutely. What a wormy worm I am! I tried the new
strict Siddhasana, only to find that I had hurt myself so this
morning with it that I cannot bear it at all, even with the
pillow to support the instep.

I will just try and do a little Pranayama, to see if I can
stay doing any one simple thing for ten minutes at a stretch!

- 11.30. Twenty-five Breath-Cycles ... But it nearly killed me. I was saying over the Ritual, and did so want to get to the Formulation of the Hexagram at least, if not to the Reception. As it was, I broke down during the Passage of the Pylons, luckily not till I had reached that of Tahuti.
But it is a good rule; when in doubt play Pranayama. For one can no longer worry about the Path: the Question is reduced to the simple problem: Am, I, or am I not, going to burst?
I got all the sweating and trembling of the body that heart could desire; but no "jumping about like a frog" or levitation. A pity!
- 11.45. I shall read for a little in the Yoga-Shastra as a rest. Then for the end of the day and the Beginning of the Ninth Day. Zoroaster (or Pythagoras?) informs us that the number Nine is sacred, and attains the summit of Philosophy. I'm sure I hope so!
- 11.56. I get into Asana ... and so endeth the Eighth Lesson.

"The Ninth Day"

- 12.2. Thus I began this great day, being in my Asana firm and easy, and holding in my breath for a full minute while I threw my will with all my might towards Adonai.
- 12.19. Have settled myself for the night. Will continue a little, learning the Ritual.
- 12.37. Having learnt a few passages of a suitable nature to go to sleep upon, I will do so.
... Now I hope that I shall; surely the Reaction of Nature against the Magical Will must be wearing down at last!
- 2.12. I wake. It takes me a little while to shake off the dominion of sleep, very intense and bitter.
- 3.4. Thus John St. John --- for it is not convenient further to speak as "I" --- performed 45 Breath-cycles; for 20 minutes he had to struggle against the Root of the Powers of Sleep, and the obstruction of his left nostril.
During his Kambhakham he willed Adonai with all his might. Let him sleep, invoking Adonai!
- 5.40. Well hath he slept, and well awakened.
The last entry should extend to 3.30 or thereabouts; probably later; for, invoking Adonai, he again got the beginnings of the Light, and the "telephone-cross" voices very strongly. But this time he was fortunately able to concentrate on Adonai with some fervour, and these things ceased to trouble. But the Perfume and the Vision came not, nor any full manifestation of the L.V.X., the Secret Light, the light that shineth in darkness.
John St. John is again very sleepy. He will try and concentrate on Adonai without doing Pranayama --- much harder of course. It is a supreme effort to keep both eyes open together.
He must do his best. He does not wish to wake too thoroughly, either, lest afterward he oversleep himself, and miss his appointment with Michael Brenner to continue moulding Siddhasana.
- 7.45. Again I awake. ... [O swine! thou hast felt in thyself "Good!

Good! the night is broken up nicely; all goes very well" --- and thou hast written "I!" O swine, John St. John! When wilt thou learn that the least stirring of thy smug content is the great Fall from the Path?]
It will be best to get up and do some kind of work; for the beast would sleep.

- 8.25. John St. John has arisen, after doing 20 breath-cycles, reciting internally the ritual, 70 per cent. of which he now knows by heart.
- 8.35. To the D^me --- a caf,-croissant. Some proofs to correct during the meal.
- 10.25. Having walked over to the studio reciting the Ritual (9.25-9.55 approximately), John St. John got into his pose, and began going for the gloves. The Interior Trembling began, and the room filled with the Subtle Light. He was within an ace of Concentration; the Violet Lotus of Ajna appeared, flashing like some marvellous comet; the Dawn began to break, as he slew with the Lightning-Flash every thought that arose in him, especially this Vision of Ajna; but fear --- dread fear! --- gripped his heart. Annihilation stood before him, annihilation of John St. John that he had so long striven to obtain: yet he dared not. He had the loaded pistol to his head; he could not pull the trigger. This must have gone on for some time; his agony of failure was awful; for he knew that he was failing; but though he cried a thousand times unto Adonai with the Voice of Death, he could not --- he could not. Again and again he stood at the gate, and could not enter. And the Violet Flames of Ajna triumphed over him.
Then Brenner said: "Let us take a little rest!" --- oh irony! --- and he came down from his throne, staggering with fatigue. ... If you can conceive all his anger and despair! His pen, writing this, forms a letter badly, and through clenched teeth he utters a fierce curse.
Oh Lord Adonai, look with favour upon him!
- 11.30. After five minutes rest (to the body, that is), John St. John was too exhausted on resuming his pose, which, by the way, happens to be the Sign of the Grade 7ø = 4ø, to strive consciously. But his nature itself, forced through these days into the one channel of Will towards Adonai, went on struggling on its own account. Later, the conscious man took heart and strove, though not so fiercely as before. He passed through the Lightnings of Ajna, whose two petals now spread out like wings above his head, and the awful Corona of the Interior Sun with its flashing fires appeared, and declared itself to be his Self. This he rejected; and the Formless Ocean of White Brilliance absorbed him, overcame him; for he could not pass therethrough. This went on repeating itself, the man transformed (as it were) into a mighty Battering Ram hurling itself again and again against the Walls of the City of God to breach them. --- And as yet he has failed. Failed. Failed. Physical and mental exhaustion are fairly complete.
Adonai, look with favour upon Thy slave!
- 12.20. He has walked, reciting the Ritual, to Dr. R--- and H--- for lunch. They have forgotten the appointment, so he continues and reaches Lavenue's at 12.4 after reading his letters and doing one or two necessary things. He orders Epinards, Tarte aux Fraises,

Glace au Caf,, and 1/2 Evian. The distaste for food is great; and for meat amounts to loathing. The weather is exceedingly hot; it may be arranged thus by Adonai to enable John St. John to meditate in comfort. For he is vowed solemnly "to interpret every phenomenon as a particular dealing of God with his soul."

- 12.50. During lunch he will go on correcting his proofs.
- 1.35. Lunch over, and the proofs read through.
- 1.45. He will make a few decorations further in his Ritual, and perhaps design the Fontispiece and Colophon. He is very weary, and may sleep.
- 2.25. He has done the illumination, as far as may be. He will now lie down as Hanged Man, and invoke Adonai.
- 4.45. He was too tired to reach nearer than the neighbourhood of that tremendous Threshold; wherefore he fell from meditation into sleep, and there his Lord gave him sweet rest thereof. He will arise, and take a drink --- a citron press, --- at the D"me; for the day is yet exceeding hot, and he has had little.
- 4.53. One ought to remark that all this sleep is full extravagant dreams; rarely irrational and never (of course) unpleasant, or one would be up and working with a circle every night. But O.M. thinks that they show an excited and unbalanced condition of John St. John's brain, though he is almost too cowed to express an opinion at all, even were the question, Is grass green? Every small snatch of sleep, without exception, in the last three or four days, has these images. The ideal condition seems likely to be perfect oblivion --- or (in the Adept) is the Tamo-Guna, the Power of elemental Darkness, broken once and for ever, so that His sleep is vivid and rational as another man's waking; His waking another man's Samadhi; His Samadhi --- to which He ever strives ---- ????? At least this later view is suggested by the Rosicrucian formula of Reception:

May thy mind be open unto the Higher!
May thy heart be the Centre of Light!
May thy body be the Temple of the Rosy Cross!

and by the Hindu statement that in the attained Yogin the Kundalini sleeps in the Svadisthana, no more in the Muladhara Cakr^{fm}.

See also the Rosicrucian lecture on the Microcosmos, where this view is certainly upheld, the Qliphoth of an Adept being balanced and trained to fill his Malkuth, vacated by the purified Nephesch which has gone up to live in Tiphereth.

Or so O.M. read it.

The other idea of the Light descending and filling each principle with its glory is, it seems to him, less fertile, and less in accord with any idea of Evolution.

(What would Judas McCabbage think?)

And one can so readily understand how tremendous a task is that of the postulant, since he has to glorify and initiate all his principles and train them to their new and superior tasks. This surely explains better the terrible dangers of the path. ...

Some years back, on the Red River in China, John St. John saw at every corner of that swift and dangerous stream a heap of

wreckage.

... He, himself in danger, thought of his magical career. Alcoholism, insanity, disease, faddism, death, knavery, prison --- every earthly hell, reflection of some spiritual blunder, had seized his companions. By dozens had that band been swept away, dashed to pieces on one rock or another. He, alone almost upon that angry stream, still held on, his life each moment the plaything of giant forces, so enormous as to be (once they were loose) quite out of proportion to all human wit or courage or address --- and he held on his course, humbly, not hopelessly, not fearfully, but with an abiding certainty that he would endure unto the end.

And now?

In this great Magical Retirement he has struck many rocks, sprung many leaks; the waters of the False Sea foam over the bow, ride and carry the quarter --- is he perchance already wrecked, his hopeless plight concealed from him as yet by his own darkness? For, dazzled as he is by the blinding brilliance of this morning's Spiritual Sun, which yet he beheld but darkly, to him now even the light of earth seems dark. Reason the rudder was long since unshipped; the power of his personality has broken down, yet under the tiny storm-sail of his Will to Adonai, the crazy bark holds way, steered by the oar of Discipline --- Yea, he holds his course. Adonai! Adonai! is not the harbour yet in sight?

6.7. He has returned home and burnt (as every night since its arrival) the holy incense of Abramelin the Mage.

The atmosphere is full of vitality, sweetened and strengthened; the soul naturally and simply turns to the holy task with vigour and confidence; the black demons of doubt and despair flee away; one respire already a foretaste of the Perfume, and obtains almost a premonition of the Vision. So, let the work go on.

6.23. 7 Breath-cycles, rather difficult. Clothes are a nuisance, and make all the difference.

6.31. John St. John is more broken up by this morning's failure than he was ready to admit. But the fact stands; he cannot concentrate his mind for three seconds together. How utterly hopeless it makes one feel! One thinks one is at least always good for a fair average performance --- and one is undeceived. This, by the way, is the supreme use of a record like this. It makes it impossible to cheat oneself.

Well, he has got to get up more steam somehow, though the boiler bursts. Perhaps early dinner, with Ritual, may induce that Enthusiastic Energy of which the Gnostics write.

This morning the whole Sankhara-dhatu (the tendency of the being John St. John) was operating aright. Now by no effort of will can he flog his tired cattle along the trail.

So poor a thing is he that he will even seek an Oracle from the book of Zoroaster.

Done. Zoroaster respectfully wishes to point out that "The most mystic of discourses informs us --- his wholeness is in the Supra-Mundane Order; for there a Solar World and Boundless light subsist, as the Oracles of the Chaldeans affirm."

Not very helpful, is it?

As if divination could ever help on such exalted planes! As if the trumpety elementals that operate these things possessed the Secrets of the Destiny of an Adept, or could help him in his

agony!

For this reason, divination should be discarded from the start: it is only a "mere toy, the basis of mercenary fraud" as Zoroaster more practically assures us.

Yet one can get the right stuff out of the Tarot (or other inconvenient method) by spiritualising away all the meaning, until the intuition pierces that blank wall of ignorance. Let O.M. meditate upon this Oracle on his way to feed John St. John's body --- and thus feed his own!

6.52. Out, out, to feed!

6.57. Trimming his beard in preparation for going out, he reflects that the deplorable tone (as one's Dean would say) of the last entry is not the cry of the famished beast, but that of the over-driven slave.
"Adonai, ply Thou thy scourge! Adonai, load Thou the chain!"

7.25. What the devil is the matter with the time? The hours flit just like butterflies --- the moon, dead full, shines down the Boulevard. My moon --- full moon of my desire! (Ha, ha, thou beast! are "I and Me and Mine" not dead yet?)
Yea, Lord Adonai! but the full moon means much to John St. John; he fears ("fears," O Lord of the Western Pylon!) lest, of once that full moon pass, he may not win through. ...
"The harvest is over, the summer is ended, and we are not saved!" Yet hath not Abramelin lashed the folly of limiting the spiritual paths by the motions of the planets? And Zoroaster, in that same oracle just quoted?

7.35. Hors d'Oeuvres, Bouillabaisse, contrefilet r"ti, Glace. 1/2 Graves.

The truth is that the Chittam is excited and racing, the control being impaired; and the Ego is springing up again.

7.50. This racing of the Chittam is simply shocking. John St. John must stop it somehow. Hours and hours seem to have passed since the last entry.

7.57. !!! He is in such a deuce of a hurry that (in a lucid moment) he finds himself trying to eat bread, radish, beef and potato at a mouthful.
Worse, the beast is pleased and excited at the novelty of the sensation, and takes delight in recording it.
Beast! Beast!

8.3. !!!! After myriads of aeons. He has drunk only about one third of his half-bottle of light white wine; yet he's like a hashish-drunkard, only more so. The loss of the time-sense which occurs with hashish he got during his experiments with that drug in 1906, but in an unimportant way. (Damn him! he is so glad. He calls this a Result. A result! Damn him!) O.M. who writes this is so angry with him that he wants to scrawl the page over with the most fearful curses! and John St. John has nearly thrown a bottle at the waiter for not bringing the next course. He will not be allowed to finish his wine! He orders cold water.

8.12. Things a little better. But he tries 100 small muscular movements, pressing on the table with his fingers in tune, and finds the tendency to hurry almost irresistible. This record is

here written at lightning speed. ... Attempt to write slowly is painful.

8.20. The thought too, is wandering all over the world. Since the last entry, very likely, the beast has not thought even once of Adonai.

8.35. The Reading of the Ritual has done much service, though things are still far from calm. Yet the mighty flood of the Chittam is again rolling its tremendous tide toward the sea --- the Sea of annihilation. Amen.

9.0. Returning home, with his eyes fixed on the supreme glory of the Moon, in his heart and brain invoking Adonai, he hath now entered into his little chamber, and will prepare all things for the due performance of the New Ritual which he hath got by heart.

9.35. Nearly ready. In a state of very intense magical strain --- anything might happen.

9.48. Washed, robed, temple in order. Will wait until 10 o'clock and begin upon the stroke. O.M. 7ø = 4ø will begin; and then solemnly renounce all his robes, weapons, dignities, etc., renouncing his grades even by giving the Signs of them backwards and downwards toward the outer. He will keep only one thing, the Secret Ring that hath been committed unto him by the Masters; for from that he cannot part, even if he would. That is his Password into the Ritual itself; and on his finger it shall be put at the moment when all else is gone.

11.5. Ceremony works admirably. Magical Images strong. At Reception behold! the Sigil of the Supreme Order itself in a blaze of glory not to be spoken of. And the half-seen symbol of my Lord Adonai therewith as a mighty angel glittering with infinite light. According to the the Ritual, O.M. withdrew himself from the Vision; the Vision of the Universe, a whirling abyss of coruscating suns in all the colours, yet informed and dominated by that supernal brilliance. Yet O. M. refused the Vision; and a conflict began and was waged through many ages --- so it seemed. And now all the enemies of O. M. banded themselves against him. The petty affairs of the day; even the irritations of his body, the emotions of him, the plans of him, worry about the Record and the Ritual and --- O! everything! --- then, too, the thoughts which are closer yet to the great Enemy, the sense of separateness; that sense itself at last --- so O. M. withdrew from the conflict for a moment so that the duty of this Record done might leave him free for the fight.

It may have been a snare --- may the Lord Adonai keep him in the Path.

Adonai! Adonai!

(P.S. --- Add that the "ultra-violet" or "astral" light in the room was such that it seemed bright as daylight. He hath never seen the like, even in the ceremony which he performed in the Great Pyramid of Gizeh.)

11.14-
11.34. O. M. then passed from vision unto vision of unexampled splendour. The infinite abyss of space, a rayless orb of liquid and colourless brilliance fading beyond the edges into a flame of white and gold. ... The Rosy Cross flashing with lustre ineffable. ... and more, much more which ten scribes could hardly catalogue in a century.

The Vision of the Holy Guardian Angel itself; yet was He seen as from afar, not intimately. ...

Therefore is O. M. not content with all this wonder; but will now orderly close the temple, that at the Beginning of the Tenth Day --- and Ten are the Holy Sephiroth, the Emanations of the Crown; Blessed be He! ... He may make new considerations of this Operation whereby he may discover through what error he is thus betrayed again and again into failure. Failure. Failure.

- 11.49. The Temple is closed.
Now the, O Lord Adonai! Let the Tenth Day be favourable unto O. M. For in the struggle he is as nothing worth. Nor valiant, nor fortunate, nor skilful --- except Thou fight by his side, cover his breast with Thy shield, second his blows with Thy spear and with Thy sword.
Aye! let the Ninth Day close in silence and in darkness, and let O.M. be found watching and waiting and willing Thy Presence.
Adonai! Adonai! O Lord Adonai! Let Thy Light illumine the Path of that darkling wight John St. John, that being who, separate from Thee, is separate from all

Light, Life, Love.

Adonai! Adonai! let it be written of O. M. that "The Lord Adonai is about him like a thunderbolt and like a Pylon and like a Serpent and like a Phallus --- and in the midst thereof like the Woman that jetteth the Milk of the Stars from Her paps; yea, the Milk of the Stars from Her paps."

"The Tenth Day"

- 12.17. Now that the perfume of the incense is clearly away, one may most potently perceive the Invoked Perfume of the Ceremony Itself. And this mystical perfume of Adonai is like pure Musk, but infinitely subtilised --- far stronger, and at the same time far more delicate.
(P.S. --- Doubt has arisen about this perfume, as to whether there was not a commonplace cause. On the balance of the evidence, carefully considered, one would pronounce for the mystic theory.)
One should add a curious omen. On sitting down for the great struggle (11.14) John St. John found a nail upon the floor, at his feet. Now a nail is Vau in Hebrew, and the Tarot Trump corresponding to Vau is the Hierophant or Initiator --- whereby is O. M. greatly comforted.
So poor a thing hath he become!
Even as a little child groping feebly for the breast of its mother, so gropeth Thy little child after Thee, O thou Self-Glittering One!

- 12.55. He hath read through Days VIII. and IX.
... He is too tired to understand what he reads. He will, despite of all, do a little Pranayama, and then sleep, ever willing Adonai.
For Pranayama with its intense physical strain is a great medicine for the mind. Even as the long trail of the desert and the life with the winds and the stars, the daily march and its strife with heat, thirst, fatigue, cure all the ills of the soul, so does Pranayama clear away the phantoms that Mayan, dread maker of Illusion, hath cumbered it withal.

- 1.13. 10 Breath-Cycles; calm, perfect, without the least effort; enough to go to sleep upon.
He will read through the Ritual once, and then sleep. (The Pranayama precipitated a short attack of diarrhoea, started by the chill of the Ceremony.)
- 6.23. He slept from 1.45 (approximately) till now. The morn is cold and damp; rain has fallen.
John St. John is horribly tired; the "control" is worn to a thread. He takes five minutes to make up his mind to go through with it, five more to wash and write this up. And he has a million excuses for not doing Pranayama.
- 6.51. 15 Breath-cycles, steady and easy enough.
The brain is cool and lucid; but no energy is in it. At least no Samnav yamo. And at present the Superscription on John St. John's Cross is

FAILURE.

Marvellous and manifold as are his results, he hath renounced them and esteemeth them as dross. ... This is right, John St. John! yet how is it that there is place for the great hunchbacked devil to whisper in thine ear the doubt: Is there in truth any mystic path at all? Is it all disappointment and illusion? And the "Poor Thing" John St. John moves off shivering and sad, like a sot who has tried to get credit at a tavern and is turned away --- and that on Christmas Eve!
There is no money in his purse, no steam in his boilers --- that's what's the matter with John St. John.
It is clear enough, what happened yesterday. He failed at the four Pylons in turn; in the morning Fear stopped him at that of Horus and so on; while in the evening he either failed at the Pylon of Thoth, "i.e.", was obsessed by the necessity (alleged) of recording his results, or failed to overcome the duality of Thoth. Otherwise, even if he comprehended the base, he certainly failed at the apex of the Pyramid.
In any case, he cannot blame the Ceremony, which is most potent; one or two small details may need correction, but no more.
Here then he is down at the bottom of the hill again, a Rosicrucian Sisyphus with the Stone of the Philosophers! An Ixion bound to the Wheel of Destiny and of the Samsara, unable to reach the centre, where is Rest.
He must add to the entry 1.13 that the "telephone-cross" voices came as he composed himself to sleep, in the Will to Adonai. This time he detached a body of cavalry to chase them to oblivion. Perhaps an unwise division of his forces; yet he was so justly indignant at the eternal illusions that he may be excused.
Excused! To whom? Thou must succeed or fail! O Batsman, with thy frail fortress of Three-in-One, the Umpire cries "Out"; and thou explainest to thy friends in the pavilion. But thy friends have heard that story before, and thy explanation will not appear in the score. "Mr. J. St. John, b. Maya," 0, they will read in the local newspaper. There is no getting away from that! Failure! Failure! Failure!
Now then let me (7.35) take the position of the Hanged Man and invoke Adonai.

- 9.0. Probably sleep returned shortly. Not a good night, through

dreamless, so far as memory serves.
The rain comes wearily down, not chasing the dryness, but
soddening the streets.
The rain of autumn, not the rain of spring!
So is it in this soul, Lord Adonai. The thought of Thee is heavy
and uneasy, flabby and loose, like an old fat woman stupid-drunk
in her slum; which was as a young maiden in a field of lilies,
arrow-straight, sun-strong, moon-pure, a form all litheness and
eagerness, dancing, dancing for her own excess of life.
Adonai! Adonai!

- 9.17. Rose, dressed, etc., reflecting on the Path. Blinder than ever!
The brain is in revolt; it has been compressed too long. Yet it
is impossible to rest. It is too late. The Irresistible God,
whose name is Destiny, has been invoked, and He hath answered.
The matter is in His hands; He must end it, either with that
mighty spiritual Experience which I have sought, or else with
black madness, or with death. By the Body of God, swear thou
that death would come --- welcome, welcome, welcome!
And to Thee, and from Thee, O thou great god Destiny, there is no
appeal. Thou turnest not one hair's breadth from Thy path
appointed.
That which "John St. John" "means" (else is it a blank name) is
that which he must be --- and what is that? The issue is with
Thee --- cannot one wait with fortitude, whether it be for the
King's Banqueting-House or for the Headsman and the Block?
- 9.45. Breakfast --- croissant, sandwich, 2 coffees. Concentrating "off"
the Work as well as possible.
- 10.10. Arrived at Brenner's studio. The rest has produced one luminous
idea: why not end it all with destruction? Say a great ritual of
Geburah, curses, curses, curses! John St. John ought not to have
forgotten how to curse. In his early days at Wastdale Head
people would travel miles to hear him!
Curse all the Gods and all the demons --- all those things in
short which go to make up John St. John. For "that" --- as he now
knows --- is the Name of the great Enemy, the Dweller upon the
Threshold. It was that mighty spirit whose formless horror beat
him back, for it was he!
So now to return to concentration and the Will toward Adonai.
- 10.20. One thing is well; the vow of "interpreting every phenomenon as a
particular dealing of God with my soul" is keeping itself.
Whatever impression reaches the consciousness is turned by it
into a symbol or a simile of the Work.
- 11.18. The pose over; recited Ritual, now known by heart; then willed
Adonai; hopelessly unconcentrated.
... To interpret this Record aright, it must, however, be
understood that the "Standard of Living" goes up at an incredible
rate. The same achievement would, say five days ago, have been
entered as "High degree of concentration; unhopd-for success."
The phenomena which to-day one dismisses with annoyed contempt
are the same which John St. John worked four years continuously
to attain, and when attained seemed almost to outstrip the
possible of glory. The flood of the Chittam is again being
heaped up by the dam of Discipline. There is less headache, and
more sense of being on the Path --- that is the only way one
finds of expressing it.

- 11.45. Worse and worse; though pose even better held.
In despair returned to a simple practice, the holding of the mind to a single imagined object; in this case the Triangle surmounted by the Cross. It seems quite easy to do nowadays; why shouldn't it lead to the Result? It used to be supposed to do so.
Might be worth trying anyway; things can hardly be worse than they are.
Or, one might go over to the Hammam, and have a long bath and sleep --- but who can tell whether it would refresh, or merely destroy the whole edifice built up so laboriously in these ten days?
- 12.15. At Panth, on. 1/2 dozen Marennes, Rognons Brochette, Lait chaud. John St. John is aching all over, cannot get comfortable anyhow; is hungry, and has no appetite; thirsty, and loathes the thought of drinking!
He must do something --- something pretty drastic, or he will find himself in serious trouble of body and mind, the shadows of his soul, that is sick unto death. For "where are now their gods?" Where is the Lord, the Lord Adonai?
- 12.35. The beast feels decidedly better; but whether he is more concentrated one may doubt. Honestly, he is now so blind that he cannot tell!
Perhaps a "caf,, cognac, et cigare" may tune him up to the point of either going back to work, or across Paris to the Hammam. He will make the experiment, reading through his proofs the while.
One good thing; the Chittam is moving slowly. The waiters all hurry him --- what a contrast to last night!
- 1.15. Proofs read through again. John St. John feels far from well.
- 2.15. A stroll down the Boul' Mich' and a visit to M---'s studio improve matters a good deal.
- 3.30. The cure continued. No worry about the Work, but an effort to put it altogether out of the mind.
A caf, cr[^]me, forty minutes at the Academie Marcelle --- a gruelling bout without gloves --- and J. St. J. is at the Luxembourg to look at the pretty pictures.
- 3.40. The proof of the pudding, observes the most mystic of discourses (surely!), is in the Eating.
One might justly object to any Results of this Ten days' strain. But if abundant health and new capacity to do great work be the after-effect, who then will dare to cast a stone?
Not that it matters a turnip-top to the Adept himself. But others may be deterred from entering the Path by the foolish talk of the ignorant, and thus may flowers be lost that should go to make the fadeless wreath of Adonai. Ah, Lord, pluck "me" up utterly by the root, and set that which Thou pluckest as a flower upon thy brow!
- 4.10. Walked back to the D[^]me to drink a citron press, through the lovely gardens, sad with their fallen leaves. Reflecting on what Dr. Henry Maudsley once wrote to him about mysticism "Like other bad habits (he might have said 'Like all living beings') it grows by what it fees on." Most important, then, to use the constant critical check on all one's work. The devotion to Adonai might

itself fall under suspicion, where it not for the definition of Adonai.

Adonai is that thought which informs and strengthens and purifies, supreme sanity in supreme genius. Anything that is not that is not Adonai.

Hence the refusal of all other Results, however glorious; for they are all relative, partial, impure. Anicca, Dukkha, Anatta: Change, sorrow, Unsubstantiality; these are their characteristics, however much they may appear to be Atman, Sat, Chit, Ananda, Soul, Being, Knowledge, Bliss.

But the main consideration was one of expediency. Has not John St. John possibly been stuffing himself both with Methods and Results?

Certainly this morning was more like the engorgement of the stomach with too much food than like the headache after a bout of drunkenness.

A less grave fault, by far; it is easy and absurd to get a kind of hysterical ecstasy over religion, love, or wine. A German will take off his hat and dance and jodel to the sunrise --- and nothing comes of it! Darwin studies Nature with more reverence and enthusiasm, but without antics --- and out comes the Law of Evolution. So it is written "By their fruits ye shall know them." But about this question of spiritual overfeeding --- what did Darwin do when he got to the stage (as he did, be sure! many a time) when he wished every pigeon in the world at the devil! Now this wish has never really arisen in John St. John; however bad he feels, he always feels that Attainment is the only possible way out of it. This is the good Karma of his ten years' constant striving.

Well, in the upshot, he will get back to Work at once, and hope that his few hours in the world may prove a true strategic movement to the rear, and not a euphemism for rout!

5.4. There are further serious considerations to be made concerning Adonai. This title for the Unknown Thought was adopted by O. M. in November, 19-- , in Upper Burma, on the occasion of his passing through the ordeal and receiving the grade which should be really attributed to Daath (on account of its nature, the Mastery of the Reason), though it is commonly called $7\emptyset = 4\emptyset$. It appeared to him at that period that so much talk and time were wasted on discussing the nature of the Attainment --- a discussion foredoomed to failure, in the absence of all Knowledge, and in view of the Self-Contradictory Nature of the Reasoning Faculty, as applied to Metaphysics --- that it would be wiser to drop the whole question, and concentrate on a simple Magical Progress.

The Next Step for humanity in general was then "the Knowledge and Conversation of the Holy Guardian Angel."

One thing at a time.

But here he finds himself discussing and disputing with himself the nature of that Knowledge.

Better far act as hitherto, and aspire simply and directly, as one person to another, careless of the critical objections (quite insuperable, of course) to this or any other conception.

For as this experience transcends reason, it is fruitless to argue about it.

Adonai, I invoke Thee!

Simpler, then, to go back to the Egoistic diction, only remembering always that by "I" is meant John St. John, or O. M., or Adonai according to the context.

5.30. Having read some of THE Books to induct myself again into the Work.

Therefore will I kindle the holy Incense, and turn myself again to the One Thought.

- 6.27. All this time in Hanged Man position, and thinking of everything else.
As bad as it was on the very first day!
- 7.10. More waste time aimlessly watching a poker game. Walked down to Caf, de Versailles. Dinner. Hors d'OEuvre, Escargots, Cassoulet de Castelnaudry, Glace, 1/2 Evian. Am quite washed-out. I have not even the courage of despair. There is not enough left in me to despair.
I don't care.
- 7.35. One gleam of light illumines the dark path --- I can't enjoy my dinner. The snails, as I prong them forth, are such ugly, slimy, greasy black horrors --- oh! so like my soul! ... Ugh!
I write a letter to F---r and sign myself with a broken pentagram.
It makes me think of a "busted flush." ...
But through all the sunlight peeps: "e.g.", These six snails were my six inferior souls; the seventh, the real soul, cannot be eaten by the devourer.
How's that for high?
- 8.3. Possibly a rousing mantra would fix things up; say the Old Favorite:

Aum Tat Sat Aum

and give the Hindus a chance.
We can but try.
So I begin at once.
- 9.10. This is past all bearing. Another hour wasted chatting to Nina and H---. The mantra hardly remembered at all. I have gone to bed, and shall take things in hand seriously, if it kills me.
- 9.53. Since 9.17 have done Pranayama, though allowing myself some irregularities in the way of occasional omission of a Kambhakham. 'Tis very hard to stick to it. I find myself, at the end of above sentence, automatically crawling into bed. No John!
- 10.14 Have been trying to extract some sense from that extraordinary treatise on mysticism, "Konx Om Pax."
Another failure, but an excusable one.
I will now beseech Adonai as best I may to give me back my lost powers.
For I am no more even a magician! So lost am I in the illusions that I have made in the Search for Adonai, that I am become the vilest of them all!
- 10.27. A strange and unpleasant experience. My thought suddenly transmuted itself into a muscular cry, so that my legs gave a violent jerk. This I expect is at bottom the explanation of the Bhuchari-Siddhi. A very bad form of uncontrolled thought. I was on the edge of sleep; it woke me.
The fact is, all is over! I am done! I have tried for the Great Initiation and I have failed: I am swept away into strange hells.
Lord Adonai! let the fires be informing; let them "balance,

assain assoil."

I suppose this rash attempt will end in Locomotor Ataxia or G. P. I.

Let it! I'm going on.

- 11.47. The first power to return is the power to suffer.
The shame of it! The torture of it!
I slept in patches as a man sleeps that is deadly ill. I am only afraid of failing to wake for the End of the day.
God! what a day!
...I dare not trust my will to keep me awake; so I rise, wash, and will walk about till time to get into my Asana.
Thirst! Oh how I thirst!
I had not thought that there could be such suffering.

"The Eleventh Day"

- 12.19. It seems a poor thing to be proud of, merely to be awake. Yet I was flushed with triumph as a boy that wins his first race.
The powers of Asana and Pranayama return. I did 21 Breath-cycles without fatigue.
Energy returns, and Keeness to pursue the Path --- all fruits of that one little victory over sleep.
How delicate are these powers, so simple as they seem! Let me be very humble, now and for every more! Surely at least that lesson has been burnt into me.
And how gladly I would give all these powers for the One Power!
- 12.33. Another smart attack of diarrhoea. I take 4 gr. Plumb c. Opio and alter my determination to stay out of bed all night, as chill is doubtless the chief cause.
... It is really extraordinary how the smallest success awakes a monstrous horde of egoistic devils, vain, strutting peacocks, preening and screaming!
This is simply damnable. Egoism is the spur of all energy, in a way; and in this particular case it is the one thing that is not Adonai (whatever else may be) and so the antithesis of the Work. Bricks without straw, Indeed! That's nothing to it. This job is like being asked to judge a Band contest and being told that one may do anything but listen. Only worse! One could form some idea of how they were playing through other senses; in this case "every" faculty is the enemy of the Work. At first sight the problem seems insoluble. It may be so, for me. At least, I have not solved it. Yet I have come very near it, many a time, of old; have solved it indeed, though in a less important sense than now I seek. I am not to be content with little or with much; but only with the Ultimate Attainment.
Apparently the method is just this; to store up --- no matter how --- great treasures of energy and purity, until they begin to do the work themselves (in the way that the Hindus call Sukshma). Just so the engineer --- five feet six in his boots --- and his men build the dam. The snows melt on the mountains, the river rises, and the land is irrigated, in a way that is quite independent of the physical strength of that Five foot Six of engineer. The engineer might even be swept away and drowned by the forces he had himself organized. So also the Kingdom of Heaven.
And now (12.57) John St. John will turn himself to sleep, invoking Adonai.

- 1.17. Can neither sleep nor concentrate.
Instead grotesque "astral" images of a quite base gargoylish type.
I suppose I shall have to pentagram them off like a damned neophyte.
" "Je m'emmerde!"
- 3.8. Praise the Lord, I wake! If that can be called waking which is a mere desperate struggle to keep the eyes open.
- 3.18. Pranayama all wrong --- very difficult. Rose, washed, drank a few drops of water. (N.B. --- To-night have drunk several times, a mouthful at a time; other nights, and days, no. All entries into body recorded duly.)
- 3.30. Have done 10 Breath-Cycles; am quite awake.
It will therefore now be lawful again to sleep.
- 8.12. Awoke at 7.40, read a letter which arrived, and tried quite vainly to concentrate.
- 8.52. Have risen, written a letter. Will break my fast --- caf, croissant --- and go a walk with the New Mantra, using my recently invented method of doing Pranayama on the march. The weather is again perfect.
- 9.14. Breakfast --- eaten Yogin-wise --- at an end. The walk begins.
- 11.15. The walk over. Kept mantra going well enough.
Made also considerations concerning the Nature of the Path.
The upshot is that it does not matter. Acquire full power of Concentration; the rest is only leather and prunella.
Don't worry; work!
I shall now make a pantacle to aid the said faculty of concentration.
The Voice of the Nadi (by the way) is resounding well, and the Chittam is a little better under control.
- 1.5. Have worked well on the Pantacle, thinking of Adonai. Of course we are now reduced to a "low anthropomorphic conception" --- but what odds? Once the Right Thought comes it will transcend any and all conceptions. The objection is as silly as the objection to illustrating Geometry by Diagrams, on the ground that printed lines are thick --- and so on.
This is the imbecility of the "Protestant" objection to images. What fools these mortals be!
The Greeks, too, after exhausting all their sublimest thoughts of Zeus and Hades and Poseidon, found that they could not find a fitting image of the All, the supreme --- so they just carved a goat-man, saying: Let this represent Pan!
Also in the holiest place of the most secret temple there is an empty shrine.
But whoso goes there in the first instance thinks; There is no God.
He who goes there at the End, when he has adored all the other deities, knoweth that No God.
So also I go through all the Ritual, and try all the Means; at the End it may be I shall find No rituals and No means, but an act or a silence so simple that it cannot be told or understood.
Lord Adonai, bring me to the End!
- 1.25. After writing above, and adding a few touches to the Pantacle, am

ready to go to lunch.

1.45. Arrived at Panth, on, with mantra.
Rumpsteak aux pommes souffl, es, poire, 1/2 Evian, and the three Cs.
Was meditating on asceticism. John Tweed once told me that Swami Vivekananda, towards the end of his life, wrote a most pathetic letter deploring that his sanctity forbad his "going on the bust."
What a farce is such sanctity! How much wiser for the man to behave as a man, the God as a God!
This is my real bed-rock objection to the Eastern systems. They decry all manly virtue as dangerous and wicked; and they look upon Nature as evil. True enough, everything is evil relatively to Adonai; for all stain is impurity. A bee's swarm is evil --- inside one's clothes. "Dirt is matter in the wrong place." It is dirt to connect sex with statuary, morals with art.
Only Adonai, who is in a sense the True Meaning of everything, cannot defile any idea. This is a hard saying, though true, for nothing of course is dirtier than to try and use Adonai as a fig-leaf for one's shame.
To seduce women under pretence of religion is unutterable foulness; though both adultery and religion are themselves clean. To mix jam and mustard is a messy mistake.

2.5. It also struck me that this Operation is (among other things) an attempt to prove the proposition:
Reward is the direct and immediate consequence of Work.
Of all the holy illuminated Men of God of my acquaintance, I am the only one that holds this opinion.
But I think that this Record, when I have time to go through it, and stand at some distance, to get the perspective, will be proved a conclusive proof of my thesis. I think that every failure will be certainly traceable to my own dam foolishness; every little success to courage, skill, wit, tenacity.
If I had but a little more of these!

2.22. I further take this opportunity of asserting my Atheism. I believe that all these phenomena are as explicable as the formation of hoar-frost or of glacier tables.
I believe "Attainment" to be a simple supreme sane state of the human brain. I do not believe in miracles; I do not think that God could cause a monkey, clergyman, or rationalist to attain. I am taking all this trouble of the Record principally in hope that it will show exactly what mental and physical conditions precede, accompany, and follow "attainment" so that others may reproduce, through those conditions, that Result
I believe in the Law of Cause and Effect --- and I loathe the cant alike of the Superstitionist and the Rationalist.

"The Confession of St. Judas McCabbage"

I believe in Charles Darwin Almighty, maker of Evolution; and in Ernst Haeckel, his only son our Lord Who for us men and for our salvation came down from Germany: who was conceived of Weissmann, born of B•chner, suffered under du Bois-Raymond, was printed, bound, and shelved: who was raised again into English (of sorts), ascended into the Pantheon of the Literary Guide and sitteth on the right hand of Edward Clodd: whence he shall come to judge the thick in the head.
I believe in Charles Watts; the Rationalist Press Association; the annual dinner at the Trocadero Restaurant; the regularity of

subscriptions, the resurrection in a sixpenny edition, and the Book-stall everlasting.

AMEN.

3.0. Arrived at Brenner's studio, and went on with the "mouflage" of my Asana.

4.20. Left the Studio; walk with mantra.

4.55. Mantra-march. Pranayama; quick-time. Very bracing and fatiguing, both.
At D`me to drink a citron press,.
Reflections have been in my mind upon the grossness of the Theistic conception, as shewn even in such pictures as Raphael's and Fra Angelico's.
How infinitely subtler and nobler is the contemplation of

The Utmost God
Hid i' th' middle o'matter,

the inscrutable mystery of the nature of common things. With what awe does the wise man approach a speck of dust!
And it is this Mystery that I approach!
For Thou, Adonai, art the immanent and essential Soul of Things; not separate from them, or from me; but That which is behind the shadow-show, the Cause of all, the Quintessence of all, the Transcender of all.
And Thee I seek insisently; though Thou hide Thyself in the Heaven, there will I seek Thee out; though Thou wrap Thyself in the Flames of the Abyss, even there will I pursue Thee; Though Thou make Thee a secret place in the Heart of the Rose or at the Arms of the Cross that spanneth all-embracing Space; though Thou be in the inmost part of matter, or behind the Veil of mind; Thee will I follow; Thee will I overtake; Thee will I gather into my being.
So thus as I chase Thee from fastness to fastness of my brain, as Thou throwest out against me Veil after Magic Veil of glory, or of fear, or of despair, or of desire; it matters nothing; at the End I shall attain to Thee --- oh my Lord Adonai!
And even as the Capture is delight, is not the Chase also delight? For we are lovers from the Beginning, though it pleasure Thee to play the Syrinx to my Pan. Is it not the springtide, and are these not the Arcadian groves?

5.31. At home; settling to strictest meditation upon Adonai my Lord; willing His presence, the Perfume and the Vision, even as it is written in the Book of the Sacred Magick of Abramelin the Mage.

8.6. Soon this became a sleep, though the will was eager and concentrated.
The sleep, too, was deep and refreshing. I will go to dinner.

8.22. Arrived, with mantra, at the Caf, de Versailles.

9.10. 1/2 doz. Marennes, Rfble de LiŠvre, citron press,.
I am now able to concentrate OFF the Path for a little.
Whether this means that I am simply slipping back into the world, or that I am more balanced on, and master of, the Path, I cannot say.

10.4. Have walked home, drunk a citron press, at the D`me, and prepare

for the night.

As I crossed the boulevard, I looked to the bright moon, high and stately in the east, for a message. And there came to me this passage from the Book of Abramelin:

"And thou wilt begin to inflame thyself in praying" ...

It is the sentence which goes on to declare the Result. (P.S. --- With this rose that curious feeling of confidence, sure premonition of success, that one gets in most physical tasks, but especially when one is going to get down a long putt or a tricky one. Whether it means more than that perception and execution have got into unison (for once) and know it, I cannot say.)

It is well that thus should close this eleventh day of my Retirement, and the thirty-third year of my life.

Thirty and three years was this temple in building. ... It has always been my custom on this night to look back over the year, and to ask: What have I done?

The answer is invariably "Nothing."

Yet of what men count deeds I have done no small share. I have travelled a bit, written a bit ... I seem to have been hard at it all the time --- and to have got nothing finished or successful. One Tragedy --- one little comedy --- two essays --- a dozen poems or so --- two or three short stories --- odds and ends of one sort and another: it's a miserable record, though the Tragedy is good enough to last a life. It marks an epoch in literature, though nobody else will guess it for fifty years yet.

The travel, too, has been rubbish. It's been a petty, peddling year.

The one absolute indication is: on no account live otherwise than alone.

But it is 10.35; these considerations, though in a way pertaining to the Work, are not the Work itself.

Let me "begin to inflame myself in praying!"

"The Twelfth Day"

12.17. When therefore I had made ready the chamber, so that all was dark, save for the Lamp upon the Altar, I began as recorded above, to inflame myself in praying, calling upon my Lord; and I burned in the Lamp that Pantacle which I had made of Him, renouncing the Images, destroying the Images, that Himself might arise in me.

And the Chamber was filled with that wondrous glow of ultra-violet light self-luminous, without a source, that hath no counterpart in Nature unless it be in that Dawn of the North. ... And there were revealed unto me certain Words of Power...

And I invoked my Lord and recited the Book Ararita at the Altar

...

This holy inspired book (delivered unto me in the winter of last year) was now at last understood of me; for it is, though I knew it not, a complete scheme of this Operation.

For this cause I will add this book Ararita at the end of the Manuscript. [This has not been permitted. The Book Ararita will be issued by the A.'. A.'. in due course. --- ED.] I also demanded of mine Angel the Writing upon the Lamens of Silver; a Writing of the veritable Elixir and supernal Dew. And it was granted unto me.

Then subtly, easily, simply, imperceptibly gliding, I passed away into nothing. And I was wrapped in the black brilliance of my Lord, that interpenetrated me in every part, fusing its light

with my darkness, and leaving there no darkness, but pure light. Also I beheld my Lord in a figure and I felt the interior trembling kindle itself into a Kiss --- and I perceived the true Sacraments --- and I beheld in one moment all the mystic visions in one; and the Holy Graal appeared unto me, and many other inexpressible things were know of me.

Also I was given to enjoy the subtle Presence of my Lord interiorly during the whole of this twelfth day.

Then I besought the Lord that He would take me into His presence eternally even now.

But He withdrew Himself, for that I must do that which I was sent hither to do; namely, to rule the earth.

Therefore with sweetness ineffable He parted from me; yet leaving a comfort not to be told, a Peace ... the Peace. And the Light and the Perfume do certainly yet remain with me in the little Chamber, and I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.

For I am He that liveth, and was dead; and behold! I am alive for evermore, and have the Keys of Hell and of Death. I am Amoun the Sun in His rising; I have passed from darkness into Light. I am Asar Un-nefer the Perfected One. I am the Lord of Life, triumphant over death. ...

There is no part of me that is not of the Gods. ...

The dead man Ankh-af-na-khonsu
Saith with his voice of truth and calm:
Oh Thou that has a single arm!
O Thou that glitterest in the moon!
I weave Thee in the spinning charm;
I lure thee with the billowy tune.

The dead man Ankh-af-na-khonsu
Hath parted from the darkling crowds,
Hath joined the dwellers of the light,
Opening Duant, the star-abodes;
Their keys receiving.
The dead man Ankh-af-na-khonsu
Hath made his passage into night,
His pleasure on the earth to do
Among the living.

Amen

Amen without lie

Amen, and Amen of Amen.

12.40. I shall lie down to sleep in my robes, still wearing the Ring of the Masters, and bearing my wand in my hand. For to me now sleep is the same as waking, and life the same as death.

In Thy L.V.X. are not light and darkness but twin children that chase each other in their play?

7.55. Awoke from long sweet dreamless sleep, like a young eagle that soars to greet the dawn.

9.20. After breakfast, have strolled, on my way to the studio, through the garden of the Luxembourg to my favourite fountain. It is useless to attempt to write of the dew and the flowers in the clear October sunlight.

Yet the light which I behold is still more than sunlight. My eyes too are quite weak from the Vision; I cannot bear the brilliance of things.

The clock of the Senate strikes; and my ears are ravished with

its mysterious melody. It is the infinite interior movement of things, secured by the co-extension of their sum with the all, that transcends the deadly opposites; change which implies decay, stability which spells monotony. I understand all the Psalms of Benediction; there is spontaneous praise, a fountain in my heart. The authors of the Psalms must have known something of this Illumination when they wrote them.

- 9.30. It seems, too, that this Operation is transformed. I suppose it must read as a patchwork of most inharmonious colour, a thing without continuity or cohesion. To me, now, it appears from the very start a simple direct progress in one straight line. I can hardly remember that there were checks. Of course my rational memory picking out details finds otherwise. But I seem to have two memories almost as if belonging to two strata of being. In Qabalastic language, my native consciousness is now Neschamah, not Ruach or Nephesch. ... I really cannot write more. This writing is a descent into Ruach, and I want to abide where I am.
- 11.17. At 10.0 arrived at Brenner's studio, and took the pose. At once, automatically, the interior trembling began again, and again the subtle brilliance flowed through me. The consciousness again died and was reborn as the divine, always without shock or stress. How easy is magic, once the way is found! How still is the soul! The turbid spate of emotion has ceased; the heavy particles of thought have sunk to the bottom; how limpid, how lucid is its glimmer Only from above, from the overshadowing Tree of Life, whose leaves glisten and quiver in the shining wind of the Spirit, drops ever and anon, self-luminous, the Dew of Immortality. Many and wonderful also were the Visions and powers offered unto me in this hour; but I refused them all; for being in my Lord and He in me, there is no need of these toys.
- 12.0. The pose over. On this second sitting, practically no thoughts arose at all to cloud the Sun; but a curious feeling that there was something more to come. Possibly the Proof, that I had demanded, the Writing on the Lamens ...
- 12.40. Chez Lavenue. Certain practical considerations suggest themselves. One would have been much better off with a proper Magical Cabinet, a disciple to look after things, proper magical food ceremonially prepared, a private garden to walk in ... and so on. But at least it is useful and important to know that things can be done at a pinch in a great city and a small room.
- 1.14. The lunch is good; the kidneys were well cooked; the tarte aux fraises was excellent; the Burgundy came straight from the Vat of Bacchus. The Coffee and Cognac are beyond all praise; the cigar is the best Cabana I ever smoked. I read through this volume of the Record; and I dissolve my being into quintessential laughter. The entries are some of them so funny! ... Previously, this had escaped me.
- 1.32. And now the Rapture of it takes me!

- 1.25. The exquisite beauty of the women in the Restaurant ... what John St. John would have called old hags!
- 1.27. My soul is singing ... my soul is singing!
- 1.30. It matters nothing what I do ... everything goes infinitely, incredibly right!
"The Lord Adonai is about me as a Thunderbolt and as a Pylon and as a Serpent and as a Phallus." ...
- 3.17. Have had a long talk of Art with B---.
"The master considers himself always a student."
So, therefore, whatever one may have attained, in this as in Art, there is always so much more possible that one can never be satisfied.
Much less, then, satiated.
- 11.15. Having gone back into the life of the world --- yet a world transfigured! -- I did all my little work, my little amusements, all the things that one does, very quietly and beatifically. About 10.30 the rapture began to carry me away; yet I withstood it and went on with my game of Billiards, for politeness' sake. And even there in the Caf, du D"me was the glory within me, and I therein; so that every time that I failed at a stroke and stood up and drank in that ambrosial air, I was night falling for that intense sweetness that dissolved away the soul. Even as a lover that swoons with excess of pleasure at the first kiss of the beloved, even so was I, oh my Lord Adonai!
Wherefore I am come hither to my chamber to enflame myself in praying at the Altar that I have set up.
And I am ready, robed, armed, anointed. ...
- 11.35. Ardesco!

"The Thirteenth Day."

It is Eight o'clock in the morning.
Being entered into the Silence, let me abide in the Silence!

AMEN

THE TREASURE HOUSE OF IMAGES

by J.F.C. Fuller

Ordo Templi Orientis
P.O Box 2303
Berkeley, CA 94702

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June 21, 1985 e.v.

Sun in Cancer
Moon in Leo
AN 81 e.n.

*

INTRODUCTION

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

According to Hymenaeus Alpha in his Preface to "The Holy Books of Thelema", published by Samuel Weiser in 1983, only the short prefatory note is in Class A, the remainder of the book is in Class B. It is therefore not considered to be a "Holy Book", however since it has proven it's worth otherwise, and since an earnest member of the Argentum Astrum will follow the instructions in that class A note, we present it to you here.

I have used it as part of planetary, and zodiac rituals for some time, and recomend it for this purpose.

Love is the law, love under will.

Fra. 137 O.T.O

Argentum Astrum
Publication in Class A

A NOTE UPON LIBER DCCCCLXIII

1. Let the student recite this book, particularly the 169 adorations, unto his Star as it ariseth.
2. Let him seek out diligently in the sky his Star; let him travel thereunto in his Shell; let him adore it unceasingly from its rising even unto its setting by the right adorations, with chants that shall be harmonious therewith.
3. Let him rock himself to and fro in adoration; let him spin around his own axis in adoration; let him leap up and down in adoration.
4. Let him inflame himself in the adoration, speeding from slow to fast, until he can no more.
5. This also shall be sung in open places, as heaths, mountains, woods, and by streams and upon islands.
6. Moreover, ye shall build you fortified places in great cities; caverns and tombs shall be made glad with your praise.
7. Amen.

THE TREASURE HOUSE OF IMAGES

Here beginneth the Book of
the Meditations on the
Twelvefold Adora-
tion, and the
Unity of
GOD.

The Chapter known as
The Perception of God
that is revealed unto man for a snare

I
adore
Thee by the
Twelvefold Snare
and by the Unity thereof.

000. In the Beginning there was Naught, and Naught spake unto Naught saying: Let us beget on the Nakedness of our Nothingness the Limitless, Eternal, Identical, and United: And without will, intention, thought, word, desire, or deed, it was so.

00. Then in the depths of Nothingness hovered the Limitless, as a raven in the night; seeing naught, hearing naught, and understanding naught: neither was it seen, nor heard, nor understood; for as yet Countenance beheld not Countenance.

0. And as the Limitless stretched forth its wings, an unextended unextendable Light became; colourless, formless, conditionless, effluent, naked, and essential, as a crystalline dew of creative effulgence; and fluttering as a dove betwixt Day and Night, it vibrated forth a lustral Crown of Glory.

1. And out of the blinding whiteness of the Crown grew an Eye, like unto an egg of an humming-bird cherished on a platter of burnished silver.

2. Thus I beheld Thee, O my God, the lid of whose Eye is as the Night of Chaos, and the pupil thereof as the marshalled order of the spheres.

3. For, I am but as a blind man, who wandering through the noontide perceiveth not the loveliness of day; and even as he whose eyes are unenlightened beholdeth not the greatness of this world in the depths of a starless night, so am I who am not able to search the unfathomable depths of Thy wisdom.

4. For what am I that I durst look upon Thy Countenance, purblind one of small understanding that I am, blindly groping

through the night of mine ignorance like unto a little maggot hid in the dark depths of a corrupted corpse?

5. Therefore, O my God, fashion me into a five-pointed star of ruby burning beneath the foundations of Thy Unity, that I may mount the pillar of Thy Glory, and be lost in adoration of the triple Unity of Thy Godhead, I beseech Thee, O Thou who art to me as the Finger of Light thrust through the black clouds of Chaos; I beseech Thee, O my God, hearken Thou unto my cry!

6. Then, O my God, am I not risen as the sun that eateth up ocean as a golden lion that feedeth on a blue-grey wolf? So shall I become one with Thy Beauty, worn upon Thy breast as the Centre of a Sixfold Star of ruby and of sapphire.

7. Yea, O God, gird Thou me upon Thy thigh as a warrior girdeth his sword! Smite my acuteness into the earth, and as a sower casteth his seed into the furrows of the plough, do Thou beget upon me these adorations of Thy Unity, O My Conqueror!

8. And Thou shalt carry me upon Thine hip, O Thou flashing God, as a black mother of the South Country carrieth her babe. Whence I shall reach my lips to Thy pap, and sucking out Thy stars, shed them in these adorations upon the Earth.

9. Moreover, O God my God, Thou who hast cloven me with Thine amethystine Phallus, with Thy Phallus adamantine, with Thy Phallus of Gold and Ivory! thus am I cleft in twain as two halves of a child that is split asunder by the sword of the eunuchs, and mine adorations are divided, and one contendeth against his brother. Unite Thou me even as a split tree that closeth itself again upon the axe, that my song of praise unto Thee may be One Song!

10. For I am Thy chosen Virgin, O my God! Exalt Thou me unto the throne of the Mother, unto the Garden of Supernal Dew, unto the Unutterable Sea!

Amen,
and Amen of Amen,
and Amen of Amen of Amen,
and Amen of Amen of Amen of Amen.

ARIES The Chapter known as
The Twelfefold Affirmation of God
and the Unity thereof

I
adore
Thee by the
Twelve Affirmations
and by the Unity thereof.

1. O Thou snow-clad volcan of scarlet fire, Thou flamecrested pillar of fury! Yea, as I approach Thee, Thou departest from me like unto a wisp of smoke blown forth from the window of my house.

2. O Thou summer-land of eternal joy, Thou rapturous garden of flowers! Yea, as I gather Thee, my harvest is but as a drop of dew shimmering in the golden cup of the crocus.

3. O Thou throbbing music of life and death, Thou rhythmic harmony of the world! Yea, as I listen to the echo of Thy voice, my rapture is but as the whisper of the wings of a butterfly.

4. O Thou burning tempest of blinding sand, Thou whirlwind from the depths of darkness! Yea, as I struggle through Thee, through Thee, my strength is but as a dove's down floating forth on the purple nipples of the storm.

5. O Thou crowned giant among great giants, Thou crimson-sworded soldier of war! Yea, as I battle with Thee, Thou masterest me as a lion that slayeth a babe that is cradled in lilies.

6. O Thou shadowy vista of Darkness, Thou cryptic Book of the fir-clad hills! Yea, as I search the key of Thy house I find my hope but as a rushlight sheltered in the hands of a little child.

7. O Thou great labour of the Firmament, Thou tempest tossed roaring of the Aires! Yea, as I sink in the depths of Thine affliction, mine anguish is but as the smile on the lips of a sleeping babe.

8. O Thou depths of the Inconceivable, Thou cryptic, unutterable God! Yea, as I attempt to understand Thee, my wisdom is but as an abacus in the lap of an aged man.

9. O Thou transfigured dream of blinding light, Thou beatitude of wonderment! Yea, as I behold Thee, mine understanding is but as the glimpse of a rainbow through a storm of blinding snow.

10. O Thou steel-girdered mountain of mountains, Thou crested summit of Majesty! Yea, as I climb Thy grandeur, I find I have but surmounted one mote of dust floating in a beam of Thy Glory.

11. O Thou Empress of Light and of Darkness, Thou pourer-forth of the stars of night! Yea, as I gaze upon Thy Countenance, mine eyes are as the eyes of a blind man smitten by a torch of burning fire.

12. O Thou crimson gladness of the midnight, Thou flamingo North of brooding light! Yea, as I rise up before Thee, my joy is but as a raindrop smitten through by an arrow of the Western Sun.

13. O Thou golden Crown of the Universe, Thou diadem of dazzling brightness! Yea, as I burn up before Thee, my light is but as a falling star seen between the purple fingers of the Night.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

TAURUS The Chapter known as
The Twelfefold Renunciation of God
and the Unity thereof

I
adore
Thee by the
Twelve Renunciations
and by the Unity thereof.

1. O my God, Thou mighty One, Thou Creator of all things, I renounce unto Thee the kisses of my mistress, and the murmur of her mouth, and all the trembling of her firm young breast; so that I may be rolled a flame in Thy fiery embrace, and be consumed in the unutterable joy of Thine everlasting rapture.

2. O my God, Thou mighty One, Thou Creator of all things, I renounce unto Thee the soft-lipp'd joys of life, and the honey-sweets of this world, and all the subtilities of the flesh; so that I may be feasted on the fire of Thy passion, and be consumed in the unutterable joy of Thine everlasting rapture.

3. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the ceaseless booming of the waves, and the fury of the storm, and all the turmoil of the wind-swept waters; so that I may drink of the porphyry foam of Thy lips, and be consumed in the unutterable joy of Thine everlasting rapture.

4. O my God, Thou Mighty One, Thou Creator of all things, I

renounce unto Thee the whispers of the desert, and the moan of the simoom, and all the silence of the sea of dust; so that I may be lost in the atoms of Thy Glory, and be consumed in the unutterable joy of Thine everlasting rapture.

5. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the green fields of the valleys, and the satyr roses of the hills, and the nymph lilies of the meer; so that I may wander through the gardens of Thy Splendour, and be consumed in the unutterable joy of Thine everlasting rapture.

6. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the sorrow of my mother, and the threshold of my home, and all the labour of my father's hands; so that I may be led unto the Mansion of Thy Light, and be consumed in the unutterable joy of Thine everlasting rapture.

7. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the yearning for Paradise, and the dark fear of Hell, and the feast of the corruption of the grave; so that as a child I may be led unto Thy Kingdom, and be consumed in the unutterable joy of Thine everlasting rapture.

8. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the moonlit peaks of the mountains, and the arrow-shapen kiss of the firs, and all the travail of the winds; so that I may be lost on the summit of Thy Glory, and be consumed in the unutterable joy of Thine everlasting rapture.

9. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the goatish ache of the years, and the cryptic books, and all the majesty of their enshrouded words; so that I may be entangled in Thy wordless Wisdom, and be consumed in the unutterable joy of Thine everlasting rapture.

10. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the wine-cups of merriment, and the eyes of the wanton bearers, and all the lure of their soft limbs; so that I may be made drunk on the vine of Thy splendour, and be consumed in the unutterable joy of Thine everlasting rapture.

11. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the hissing of mad waters, and the trumpeting of the thunder, and all Thy tongues of dancing flame; so that I may be swept up in the breath of Thy nostrils, and be consumed in the unutterable joy of Thine everlasting rapture.

12. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee the crimson lust of the chase, and the blast of the brazen war-horns, and all the gleaming of the spears; so that like an hart I may be brought to bay in Thine arms, and be consumed in the unutterable joy of Thine everlasting rapture.

13. O my God, Thou Mighty One, Thou Creator of all things, I renounce unto Thee all that Self which is myself, that black sun which shineth in Self's day, whose glory blindeth Thy Glory; so that I may become as a rushlight in Thine abode, and be consumed in the unutterable joy of Thine everlasting rapture.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

GEMINI The Chapter known as
The Twelfefold Conjunction of God
and the Unity thereof

I
adore
Thee by the
Twelve Conjunctions
and by the Unity thereof.

1. O Thou Consuming Eye of everlasting light set as a pearl
betwixt the lids of Night and Day; I swear to Thee by the
formless void of the Abyss, to lap the galaxies of night in
darkness, and blow the meteors like bubbles into the frothing
jaws of the sun.

2. O Thou ten-footed soldier of blue ocean, whose castle is

built upon the sands of life and death; I swear to Thee by the glittering blades of the waters, to cleave my way within Thine armed hermitage, and brood as an eyeless corpse beneath the coffin-lid of the Mighty Sea.

3. O Thou incandescent Ocean of molten stars, surging above the arch of the Firmament; I swear to Thee by the mane-pennoned lances of light, to stir the lion of Thy darkness from its lair, and lash the sorceress of noontide into fury with serpents of fire.

4. O Thou intoxicating Vision of Beauty, fair as ten jewelled virgins dancing about the hermit moon; I swear to Thee by the peridot flagons of spring, to quaff to the dregs Thy chalice of Glory, and beget a royal race before the Dawn flees from awakening Day.

5. O Thou unalterable measure of all things, in whose lap lie the destinies of unborn worlds; I swear to Thee by the balance of Light and Darkness, to spread out the blue vault as a looking-glass, and flash forth therefrom the intolerable lustre of Thy Countenance.

6. O Thou who settest forth the limitless expanse, spanned by wings of thunder above the cosmic strife; I swear to Thee by the voiceless dust of the desert, to soar above the echos of shrieking life, and as an eagle to feast for ever upon the silence of the stars.

7. O Thou flame-tipped arrow of devouring fire that quiverest as a tongue in the dark mouth of Night; I swear to Thee by the thurible of Thy Glory, to breathe the incense of mine understanding, and to cast the ashes of my wisdom into the Valley of Thy breast.

8. O Thou ruin of the mountains, glistening as an old white wolf above the fleecy mists of Earth; I swear to Thee by the galaxies of Thy domain, to press Thy lamb's breasts with the teeth of my soul, and drink of the milk and blood of Thy subtlety and innocence.

9. O Thou Eternal river of chaotic law, in whose depths lie locked the secrets of Creation; I swear to Thee by the primal waters of the Deep, to suck up the Firmament of Thy Chaos, and as a volcano to belch forth a Cosmos of coruscating suns.

10. O Thou Dragon-regent of the blue seas of air, as a chain of emeralds round the neck of Space; I swear to Thee by the hexagram of Night and Day, to be unto Thee as the twin fish of Time, which being set apart never divulge the secret of their unity.

11. O Thou flame of the horned storm-clouds, that sunderest their desolation, that outroarest the winds; I swear to Thee by the gleaming sandals of the stars, to climb beyond the summits of the mountains, and rend Thy robe of purple thunders with a sword of silvery light.

12. O Thou fat of an hundred fortresses of iron, crimson as the blades of a million murderous swords; I swear to Thee by the smoke-wreath of the volcano, to open the secret shrine of Thy bull's breast, and tear out as an augur the heart of Thine all-pervading mystery.

13. O Thou silver axle of the Wheel of Being, thrust through the wings of Time by the still hand of Space; I swear to Thee by the twelve spokes of Thy Unity, to become unto Thee as the rim thereof, so that I may clothe me majestically in the robe that has no seam.

O Glory by unto Thee through all Time
and through all Space: Glory,

and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

CANCER The Chapter known as
The Twelfold Certitude of God
and the Unity thereof

I
adore

Thee by the
Twelve Certitudes
and by the Unity thereof.

1. O Thou Sovran Warrior of steel-girt valour, whose scimitar is a flame between day and night, whose helm is crested with the wings of the Abyss. I know Thee! O Thou four-eyed guardian of heaven, who kindleth to a flame the hearts of the downcast, and girdeth about with fire the loins of the unarmed.

2. O Thou Sovran Light and fire of loveliness, whose flaming locks stream downwards through the aethyr as knots of lightening deep-rooted in the Abyss. I know Thee! O Thou winnowing flail of brightness, the passionate lash of whose encircling hand scatters mankind before Thy fury as the wind-scud from the stormy breast of Ocean.

3. O Thou Sovran Singer of the revelling winds, whose voice is as a vestal troop of Bacchanals awakened by the piping of a Pan-pipe. I know Thee! O Thou dancing flame of frenzied song, whose shouts, like unto golden swords of leaping fire, urge us onward to the wild slaughter of the Worlds.

4. O Thou Sovran Might of the most ancient forests, whose voice is as the murmur of unappeasable winds caught up in the arms of the swaying branches. I know Thee! O Thou rumble of conquering drums, who lulleth to a rapture of deep sleep those lovers who burn into each other, flame to fine flame.

5. O Thou Sovran Guide of the star-wheeling circles, the soles of whose feet smite plumes of golden fire from the outermost annihilation of the Abyss. I know Thee! O Thou crimson sword of destruction, who chasest the comets from the dark bed of night, till they speed before Thee as serpent tongues of flame.

6. O Thou Sovran Archer of the darksome regions, who shooteth forth from Thy transcendental crossbow the many-rayed suns into the fields of heaven. I know Thee! O Thou eight-pointed arrow of light, who smiteth the regions of the seven rivers until they laugh like Maenads with snaky thyrsus.

7. O Thou Sovran Paladin of self-vanquished knights, whose path lieth through the trackless forests of time, winding athrough the Byss of unbegotten space. I know Thee! O Thou despiser of the mountains, Thou whose course is as that of a lightning-hoofed steed leaping along the green bank of a fair river.

8. O Thou Sovran Surging of wild felicity, whose love is as the overflowing of the seas, and who makest our bodies to laugh with beauty. I know Thee! O Thou outstrider of the sunset, who deckest the snow-capped mountains with red roses, and strewest white violets on the curling waves.

9. O Thou Sovran Diadem of crowned Wisdom, whose work knoweth the path of the sylphs of the air, and the black burrowings of the gnomes of the earth. I know Thee! O Thou Master of the ways of life, in the palm of whose hand all the arts lie bounden as a smoke-cloud betwixt the lips of the mountain.

10. O Thou Sovran Lord of primaeval Baresarkers, who huntest with dawn the dappled deer of twilight, and whose engines of war are blood-crested comets. I know Thee! O Thou flame-crowned Self-luminous One, the lash of whose whip gathered the ancient worlds, and looseth the blood from the virgin clouds of heaven.

11. O Thou Sovran Moonstone of pearly loveliness, from out whose many eyes flash the fire-clouds of life, and whose breath enkindleth the Byss and the Abyss. I know Thee! O Thou fountain-head of fierce aethyr, in the pupil of whose brightness all things lie crouched and wrapped like a babe in the womb of its

mother.

12. O Thou Sovran Mother of the breath of being, the milk of whose breasts is as the fountain of love, twin-jets of fire upon the blue bosom of night. I know Thee! O Thou Virgin of the moonlit glades, who fondleth us as a drop of dew in Thy lap, ever watchful over the cradle of our fate.

13. O Thou Sovran All-Beholding eternal Sun, who lappest up the constellations of heaven, as a thirsty thief a jar of ancient wine. I know Thee! O Thou dawn-wing'd courtesan of light, who makest me to reel with one kiss of Thy mouth, as a leaf cast into the flames of a furnace.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

LEO The Chapter known as
The Twelfefold Glorification of God
and the Unity thereof

I
adore
Thee by the
Twelve Glorifications
and by the Unity thereof.

1. O Glory be to Thee, O God my God; for I behold Thee in the Lion Rampant of the dawn: Thou hast crushed with Thy paw the crouching lioness of Night, so that she may roar forth the Glory of Thy Name.

2. O Glory be to Thee, O God my God; for I behold Thee in the lap of the fertile valleys: Thou hast adorned their strong limbs with a robe of popped corn, so that they may laugh forth the Glory of Thy Name.

3. O Glory be to Thee, O God my God; for I behold Thee in the gilded rout of dancing-girls: Thou hast garlanded their naked middles with fragrant flowers, so that they may pace forth the Glory of Thy Name.

4. O Glory be to Thee, O God my God; for I behold Thee in the riotous joy of the storm: Thou hast shaken the gold-dust from the tresses of the hills, so that they may chaunt forth the Glory of Thy Name.

5. O Glory be to Thee, O God my God; for I behold Thee in the stars and meteors of Night: Thou hast caparisoned her grey coursers with moons of pearl, so that they may shake forth the Glory of Thy Name.

6. O Glory be to Thee, O God my God; for I behold Thee in the precious stones of the black earth: Thou hast lightened her with a myriad eyes of magic, so that she may wink forth the Glory of Thy Name.

7. O Glory be to Thee, O God my God; for I behold Thee in the sparkling dew of the wild glades: Thou hast decked them out as for a great feast of rejoicing, so that they may gleam forth the Glory of Thy Name.

8. O Glory be to Thee, O God my God; for I behold Thee in the stillness of the frozen lakes: Thou hast made their faces more dazzling than a silver mirror, so that they may flash forth the Glory of Thy Name.

9. O Glory be to Thee, O God my God; for I behold Thee in the smoke-veil'd fire of the mountains: Thou hast inflamed them as lions that scent a fallow deer, so that they may rage forth the Glory of Thy Name.

10. O Glory be to Thee, O God my God; for I behold Thee in the countenance of my darling: Thou hast unclothed her of white lilies and crimson roses, so that she may blush forth the Glory of Thy Name.

11. O Glory be to Thee, O God my God; for I behold Thee in the weeping of the flying clouds: Thou hast swelled therewith the blue breasts of the milky rivers, so that they may roll forth the Glory of Thy Name.

12. O Glory be to Thee, O God my God; for I behold Thee in the amber combers of the storm: Thou hast laid Thy lash upon the sphinxes of the waters, so that they may boom forth the Glory of

Thy Name.

13. O Glory be to Thee, O God my God; for I behold Thee in the lotus-flower within my heart: Thou hast emblazoned my trumpet with the lion-standard, so that I may blare forth the Glory of Thy Name.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

VIRGO The Chapter known as
The Twelfefold Beseechment of God
and the Unity thereof

I
adore
Thee by the
Twelve Beseechments
and by the Unity thereof.

1. O Thou mighty God, make me as a fair virgin that is clad in the blue-bells of the fragrant hillside; I beseech Thee, O Thou great God! That I may ring out the melody of Thy voice, and be clothed in the pure light of Thy loveliness: O Thou God my God!

2. O Thou mighty God, make me as a Balance of rubies and jet that is cast in the lap of the Sun; I beseech Thee, O Thou great God! That I may flash forth the wonder of Thy brightness, and melt into the perfect poise of Thy Being: O Thou God, my God!

3. O Thou mighty God, make me as a brown Scorpion that creepeth on through a vast desert of silver; I beseech Thee, O Thou great God! That I may lose myself in the span of Thy light, and become one with the glitter of Thy Shadow: O Thou God, my God!

4. O Thou mighty God, make me as a green arrow of Lightning that speedeth through the purple clouds of Night; I beseech Thee, O Thou great God! That I may wake fire from the crown of Thy Wisdom, and flash into the depths of Thine Understanding: O Thou God, my God!

5. O Thou mighty God, make me as a flint-black goat that pranceth in a shining wilderness of steel; I beseech Thee, O Thou great God! That I may paw one flashing spark from Thy Splendour, and be welded into the Glory of Thy might: O Thou God, my God!

6. O Thou mighty God, make me as the sapphirine waves that cling to the shimmering limbs of the green rocks; I beseech Thee, O Thou great God! That I may chant in foaming music Thy Glory, and roll forth the eternal rapture of Thy Name: O Thou God, my God!

7. O Thou mighty God, make me as a silver fish darting through the vast depths of the dim-peopled waters; I beseech Thee, O Thou great God! That I may swim through the vastness of Thine abyss, and sink beneath the waveless depths of Thy Glory: O Thou God, my God!

8. O Thou mighty God, make me as a white ram that is athirst in a sun-scorched desert of bitterness; I beseech Thee, O Thou great God! That I may seek the deep waters of Thy Wisdom, and plunge into the whiteness of Thine effulgence: O Thou God, my

God!

9. O Thou mighty God, make me as a thunder-smitten bull that is drunk upon the vintage of Thy blood; I beseech Thee, O Thou great God! That I may bellow through the universe Thy Power, and trample the nectar-sweet grapes of Thine Essence: O Thou God, my God!

10. O Thou mighty God, make me as a black eunuch of song that is twin-voiced, yet dumb in either tongue; I beseech Thee, O Thou great God! That I may hush my melody in Thy Silence, and swell into the sweet ecstasy of Thy Song: O Thou God, my God!

11. O Thou mighty God, make me as an emerald crab that crawleth over the wet sands of the sea-shore; I beseech Thee, O Thou great God! That I may write Thy name across the shores of Time, and sink amongst the white atoms of Thy Being. O Thou God, my God!

12. O Thou mighty God, make me as a ruby lion that roareth from the summit of a white mountain; I beseech Thee, O Thou great God! That I may echo forth Thy lord-ship through the hills, and dwindle into the nipple of Thy bounty. O Thou God, my God!

13. O Thou mighty God, make me as an all-consuming Sun ablaze in the centre of the Universe; I beseech Thee, O Thou great God! That I may become as a crown upon Thy brow, and flash forth the exceeding fire of Thy Godhead: O Thou God, my God!

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

LIBRA The Chapter known as
The Twelfefold Gratification of God
and the Unity thereof

I
adore
Thee by the
Twelve Gratifications
and by the Unity thereof.

1. O Thou green-cloaked Maenad in labour, who bearest beneath Thy leaden girdle the vintage of Thy kisses; release me from the darkness of Thy womb, so that I may cast off my infant wrappings and leap forth as an armed warrior in steel.

2. O Thou snake of misty countenance, whose braided hair is like a fleecy dawn of swooning maidens; hunt me as a fierce wild boar through the skies, so that Thy burning spear may gore the blue heavens red with the foaming blood of my frenzy.

3. O Thou cloudy Virgin of the World, whose breasts are as scarlet lilies paling before the sun; dandle me in the cradle of Thine arms, so that the murmur of Thy voice may lull me to a sleep like a pearl lost in the depths of a silent sea.

4. O Thou wine-voiced laughter of fainting gloom, who art as a naked faun crushed to death between millstones of thunder; make me drunk on the rapture of Thy song, so that in the corpse-clutch of my passion I may tear the cloud-robe from off Thy swooning breast.

5. O Thou wanton cup-bearer of madness, whose mouth is as the joy of a thousand thousand masterful kisses; intoxicate me on Thy loveliness, so that the silver of Thy merriment may revel as a moon-white pearl upon my tongue.

6. O Thou midnight Vision of Whiteness, whose lips are as pouting rosebuds deflowered by the deciduous moon; tend me as a drop of dew in Thy breast, so that the dragon of Thy gluttonous hate may devour me with its mouth of adamant.

7. O Thou effulgence of burning love, who pursueth the dawn as a youth pursueth a rose-lipped maiden; rend me with the fierce

kisses of Thy mouth, so that in the battle of our lips I may be drenched by the snow-pure fountains of Thy bliss.

8. O Thou black bull in a field of white girls, whose foaming flanks are as starry night ravished in the fierce arms of noon; shake forth the purple horns of my passion, so that I may dissolve as a crown of fire in the bewilderment of Thine ecstasy.

9. O Thou dread arbiter of all men, the hem of whose broidered skirt crimsoneth the white battlements of Space; bare me the starry nipple of Thy breast, so that the milk of Thy love may nurture me to the lustiness of Thy virginity.

10. O Thou thirsty charioteer of Time, whose cup is the hollow night filled with the foam of the vintage of day; drench me in the shower of Thy passion, so that I may pant in Thine arms as a tongue of lightning on the purple bosom of night.

11. O Thou opalescent Serpent-Queen, whose mouth is as the sunset that is bloody with the slaughter of day; hold me in the crimson flames of Thine arms, so that at Thy kisses I may expire as a bubble in the foam of Thy dazzling lips.

12. O Thou Odalisque of earth's palace, whose garments are scented and passionate as spring flowers in sunlit glades; roll me in the sweet perfume of Thy hair, so that Thy tresses of gold may anoint me with the honey of a million roses.

13. O Thou manly warrior amongst youths, whose limbs are as swords of fire that are welded in the furnace of war; press Thy cool kisses to my burning lips, so that the folly of our passion may weave us into the Crown of everlasting Light.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

SCORPIO The Chapter known as
The Twelfefold Denial of God
and the Unity thereof

I
adore
Thee by the
Twelve Denials
and by the Unity thereof.

1. O Thou God of the Nothingness of All Things! Thou who art neither the Formless breath of Chaos; nor the exhaler of the ordered spheres: O Thou who art not the cloud-cradled star of the morning; nor the sun, drunken upon the mist, who blindeth men! I deny Thee by the powers of mine understanding; Guide me in the unity of Thy might, and lead me to the fatherhood of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

2. O Thou God of the Nothingness of All Things! Thou who art neither the vitality of worlds; nor the breath of star-entangled Being: O Thou who art not horsed 'mid the centaur clouds of night; nor the twanging of the shuddering bowstring of noon! I deny Thee by the powers of mine understanding; Throne me in the unity of Thy might, and stab me with the javelin of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

3. O Thou God of the Nothingness of All Things! Thou who art

neither the Pan-pipe in the forest; nor life's blue sword wrapped in the cloak of death: O Thou who art not found amongst the echoes of the hills; nor in the whisperings that wake within the valleys! I deny Thee by the powers of mine understanding; Crown me in the unity of Thy might, and flash me as a scarlet tongue into Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

4. O Thou God of the Nothingness of All Things! Thou who art neither the Crown of the flaming storm; nor the opalescence of the Abyss: O Thou who art not a nymph in the foam of the sea; nor a whirling devil in the sand of the desert! I deny Thee by the powers of mine understanding; Bear me in the unity of Thy might, and pour me forth from out the cup of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

5. O Thou God of the Nothingness of All Things! Thou who art neither the formulator of law; nor the Cheat of the maze of illusion: O Thou who art not the foundation-stone of existence; nor the eagle that broodeth upon the egg of space! I deny Thee by the powers of mine understanding; Swathe me in the unity of Thy might, and teach me wisdom from the lips of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

6. O Thou God of the Nothingness of All Things! Thou who art neither the fivefold root of Nature; nor the fire-crested helm of her Master: O Thou who art not the Emperor of Eternal Time; nor the warrior shout that rocketh the Byss of Space! I deny Thee by the powers of mine understanding; Raise me in the unity of Thy might, and suckle me at the swol'n breasts of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

7. O Thou God of the Nothingness of All Things! Thou who art neither the golden bull of the heavens; nor the crimsoned fountain of the lusts of men: O Thou who reclinest not upon the Waggon of Night; nor retest Thine hand upon the handle of the Plough! I deny Thee by the powers of mine understanding; Urge me in the unity of Thy might, and drench me with the red vintage of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

8. O Thou God of the Nothingness of All Things! Thou who art neither the starry eyes of heaven; nor the forehead of the crowned morning; O Thou who art not perceived by the powers of the mind; nor grasped by the fingers of Silence or of Speech! I deny Thee by the powers of mine understanding; Robe me in the unity of Thy might, and speed me into the blindness of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

9. O Thou God of the Nothingness of All Things! Thou who art neither the forge of Eternity; nor the thunder-throated womb of Chaos: O Thou who art not found in the hissing of the hail-stones; nor in the rioting of the equinoctial storm! I deny Thee by the powers of mine understanding; Bring me to the unity of Thy might, and feast me on honeyed manna of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

10. O Thou God of the Nothingness of All Things! Thou who art neither the traces of the chariot; nor the pole of galloping delusion: O Thou who art not the pivot of the whole Universe; nor the body of the woman-serpent of the stars! I deny Thee by the powers of mine understanding; Lead me in the unity of Thy might, and draw me unto the threshold of Thine all-pervading

Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

11. O Thou God of the Nothingness of All Things! Thou who art neither the moaning of a maiden; nor the electric touch of fire-thrilled youth: O Thou who art not found in the hardy kisses of love; nor in the tortured spasms of madness and of hate! I deny Thee by the powers of mine understanding; Weight me in the unity of Thy might, and roll me in the poised rapture of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

12. O Thou God of the Nothingness of All Things! Thou who art neither the primal cause of causes; nor the soul of what is, or was, or will be: O Thou who art not measured in the motionless balance; nor smitten by the arrow-flights of man! I deny Thee by the powers of mine understanding; Shield me in the unity of Thy might, and reckon me aright in the span of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

13. O Thou God of the Nothingness of All Things! Thou who art neither the breathing influx of life; nor the iron ring i' the marriage feast of death: O Thou who art not shadowed forth in the songs of war; nor in the tears or lamentations of a child! I deny Thee by the powers of mine understanding; Sheathe me in the unity of Thy might, and kindle me with the grey flame of Thine all-pervading Nothingness; for Thou art all and none of these in the fullness of Thy Not-Being.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

SAGITTARIUS The Chapter known as
The Twelfefold Rejoicing of God
and the Unity thereof

I
adore
Thee by the
Twelve Rejoicings
and by the Unity thereof.

1. Ah! but I rejoice in Thee, O Thou my God; Thou seven-rayed rainbow of perfect loveliness; Thou light-rolling chariot of sunbeams; Thou fragrant scent of the passing storm: Yea, I rejoice in Thee, Thou breath of the slumbering valleys; O Thou low-murmuring ripple of the ripe cornfields! I rejoice, yea, I shout with gladness! till, as the mingling blushes of day and night, my song weaveth the joys of life into a gold and purple

Crown, for the Glory and Splendour of Thy Name.

2. Ah! but I rejoice in Thee, O Thou my God; Thou zigzagged effulgence of the burning stars; Thou wilderment of indigo light; Thou grey horn of immaculate fire: Yea, I rejoice in Thee, Thou embattled cloud of flashing flame; O Thou capricious serpent-head of scarlet hair! I rejoice, yea, I shout with gladness! till my roaring filleth the wooded mountains, and like a giant forceth the wind's head through the struggling trees, in the Glory and Splendour of Thy Name.

3. Ah! but I rejoice in Thee, O Thou my God; Thou silken web of emerald bewitchment; Thou berylline mist of marshy meers; Thou flame-spangled fleece of seething gold: Yea, I rejoice in Thee, Thou pearly dew of the setting moon; O Thou dark purple storm-cloud of contending kisses! I rejoice, yea, I shout with gladness! till all my laughter, like enchanted waters, is blown as an iris-web of bubbles from the lips of the deep, in the Glory and Splendour of Thy Name.

4. Ah! but I rejoice in Thee, O Thou my God; Thou who broodest on the dark depths of the deep; Thou lap of the wave-glittering sea; Thou bright vesture of the crested floods: Yea, I rejoice in Thee, Thou native splendour of the Waters; O Thou fathomless Abyss of surging joy! I rejoice, yea, I shout with gladness! till the mad swords of my music smite the hills, and rend the amethyst limbs of Night from the white embrace of Day, at the Glory and Splendour of Thy Name.

5. Ah! but I rejoice in Thee, O Thou my God; Thou cloud-hooded bastion of the stormy skies; Thou lightning anvil of angled swords; Thou gloomy forge of the thunderbolt: Yea, I rejoice in Thee, Thou all-subduing Crown of Splendour; O Thou hero-souled helm of endless victory! I rejoice, yea, I shout with gladness! till the mad rivers rush roaring through the woods, and my re-echoing voice danceth like a ram among the hills, for the Glory and Splendour of Thy Name.

6. Ah! but I rejoice in Thee, O Thou my God; Thou opalescent orb of shattered sunsets; Thou pearly boss on the shield of light; Thou tawny priest at the Mass of lust: Yea, I rejoice in Thee, Thou chalcedony cloudland of light; O Thou poppy-petal floating upon the snowstorm! I rejoice, yea, I shout with gladness! till my frenzied words rush through the souls of men, like a blood-red bull through a white herd of terror-stricken kine, at the Glory and Splendour of Thy Name.

7. Ah! but I rejoice in Thee, O Thou my God; Thou unimperilled flight of joyous laughter; Thou eunuch glaive-armed before joy's veil; Thou dreadful insatiable One: Yea, I rejoice in Thee, Thou lofty gathering-point of Bliss; O Thou bridal-bed of murmuring rapture! I rejoice, yea, I shout with gladness! till I tangle the black tresses of the storm, and lash the tempest into a green foam of twining basilisks, in the Glory and Splendour of Thy Name.

8. Ah! but I rejoice in Thee, O Thou my God; Thou coruscating star-point of Endlessness; Thou inundating fire of the Void; Thou moonbeam cup of eternal life: Yea, I rejoice in Thee, Thou fire-sandalled warrior of steel; O Thou bloody dew of the field of slaughter and death! I rejoice, yea, I shout with gladness! till the music of my throat smiteth the hills as a crescent moon waketh a nightly field of sleeping comets, at the Glory and Splendour of Thy Name.

9. Ah! but I rejoice in Thee, O Thou my God; Thou jewel-work of snow on the limbs of night; Thou elaboration of oneness; Thou shower of universal suns: Yea, I rejoice in Thee, Thou gorgeous, Thou wildering one; O Thou great lion roaring over a

sea of blood! I rejoice, yea, I shout with gladness! till the wild thunder of my praise breaketh down, as a satyr doth a babe, the nine and ninety gates of Thy Power, in the Glory and Splendour of Thy Name.

10. Ah! but I rejoice in Thee, O Thou my God; Thou ambrosia-yielding rose of the World; Thou vaulted dome of effulgent light; Thou valley of venomous vipers: Yea, I rejoice in Thee, Thou dazzling robe of the soft rain-clouds; O Thou lion-voiced up-rearing of the goaded storm! I rejoice, yea, I shout with gladness! till my rapture, like unto a two-edged sword, traceth a sigil of fire and blasteth the banded sorcerers, in the Glory and Splendour of Thy Name.

11. Ah! but I rejoice in Thee, O Thou my God; Thou Crown of unutterable loveliness; Thou feather of hyalescent flame; Thou all-beholding eye of brightness: Yea, I rejoice in Thee, Thou resplendent everlasting one: O Thou vast abysmal ocean of foaming flames! I rejoice, yea, I shout with gladness! till the stars leap like white coursers from the night, and the heavens resound as an army of steel-clad warriors, at the Glory and Splendour of Thy Name.

12. Ah! but I rejoice in Thee, O Thou my God; Thou star-blaze of undying expectation; Thou ibis-throated voice of silence; Thou blinding night of understanding: Yea, I rejoice in Thee, Thou white finger of Chaotic law; O Thou creative cockatrice twined amongst the waters! I rejoice, yea, I shout with gladness! till my cries stir the night as the burnished gold of a lance thrust into a poisonous dragon of adamant, for the Glory and Splendour of Thy Name.

13. Ah! but I rejoice in Thee, O Thou my God; Thou self-luminous refulgent Brilliance; Thou eye of light that hath no eyelid; Thou turquoise-studded sceptre of deed: Yea, I rejoice in Thee, Thou white furnace womb of Energy; O Thou spark-whirling forge of the substance of the worlds; I rejoice, yea, I shout with gladness! till I mount as a white beam unto the crown, and as a breath of night melt into the golden lips of Thy dawn, in the Glory and Splendour of Thy Name.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

CAPRICORN The Chapter known as
The Twelfefold Humiliation of God
and the Unity thereof

I
adore
Thee by the

Twelve Humiliations
and by the Unity thereof.

1. O my God, behold me fully and be merciful unto me, as I humble myself before Thee; for all my searching is as a bat that seeks some hollow of night upon a sun-parched wilderness.
2. O my God, order me justly and be merciful unto me, as I humble myself before Thee; for all my thoughts are as a dust-clad serpent wind at noon that danceth through the ashen grass of law.
3. O my God, conquer me with love and be merciful unto me, as I humble myself before Thee; for all the striving of my spirit is as a child's kiss that struggles through a cloud of tangled hair.
4. O my God, suckle me with truth and be merciful unto me, as I humble myself before Thee; for all my agony of anguish is but as a quail struggling in the jaws of an hungry wolf.
5. O my God, comfort me with ease and be merciful unto me, as I humble myself before Thee; for all the toil of my life is but as a small white mouse swimming through a vast sea of crimson blood.
6. O my God, entreat me gently and be merciful unto me, as I humble myself before Thee; for all my toil is but as a threadless shuttle of steel thrust here and there in the black loom of night.
7. O my God, fondle me with kisses and be merciful unto me, as I humble myself before Thee; for all my desires are as dewdrops that are sucked from silver lilies by the throat of a young god.
8. O my God, exalt me with blood and be merciful unto me, as I humble myself before Thee; for all my courage is but as the fang of a viper that striketh at the rosy heel of dawn.
9. O my God, teach me with patience and be merciful unto me, as I humble myself before Thee; for all my knowledge is but as the refuse of the chaff that is flung to the darkness of the void.
10. O my God, measure me rightly and be merciful unto me, as I humble myself before Thee; for all my praise is but as a single letter of lead lost in the gilded scriptures of the rocks.
11. O my God, fill me with slumber and be merciful unto me, as I humble myself before Thee; for all my wakefulness is but as a cloud at sunset that is like a snake gliding through the dew.
12. O my God, kindle me with joy and be merciful unto me, as I humble myself before Thee; for all the strength of my mind is but as a web of silk that bindeth the milky breasts of the stars.
13. O my God, consume me with fire and be merciful unto me, as I humble myself before Thee; for all mine understanding is but as a spider's thread drawn from star to star of a young galaxy.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

AQUARIUS The Chapter known as
The Twelfefold Lamentation of God
and the Unity thereof

I
adore
Thee by the
Twelve Lamentations
and by the Unity thereof.

1. O woe unto me, my God, woe unto me; for all my song is as the dirge of the sea that moans about a corpse, lapping most mournfully against the dead shore in the darkness. Yet in the sob of the wind do I hear Thy name, that quickeneth the cold lips of death to life.

2. O woe unto me, my God, woe unto me; for all my praise is as the song of a bird that is ensnared in the network of the winds, and cast adown the drowning depths of night. Yet in the faltering notes of my music do I mark the melody of universal truth.

3. O woe unto me, my God, woe unto me; for all my works are as a coiled-up sleeper who hath overslept the day, even the dawn that hovereth as a hawk in the void. Yet in the gloom of mine awakening do I see, across the breasts of night, Thy shadowed form.

4. O woe unto me, my God, woe unto me; for all my labours are as weary oxen laggard and sore stricken with the goad, ploughing black furrows across the white fields of light. Yet in the scrawling trail of their slow toil do I descry the golden harvest of Thine effulgence.

5. O woe unto me, my God, woe unto me; for all the hope of my heart hath been ravished as the body of a virgin that is fallen into the hands of riotous robbers. Yet in the outrage of mine innocence do I disclose the clear manna of Thy purity.

6. O woe unto me, my God, woe unto me; for all the passion of my love is mazed as the bewildered eyes of a youth, who should wake to find his beloved fled away. Yet in the crumpled couch of lust do I behold as an imprint the sigil of Thy name.

7. O woe unto me, my God, woe unto me; for all the joy of my days lies dishonoured as the spangle-veil'd Virgin of night torn and trampled by the sun-lashed stallions of Dawn. Yet in the frenzy of their couplings do I tremble forth the pearly dew of ecstatic light.

8. O woe unto me, my God, woe unto me; for all the aspirations of my heart ruin as in time of earthquake the bare hut of an hermit that he hath built for prayer. Yet from the lightning-struck tower of my reason do I enter Thy house that Thou didst build for me.

9. O woe unto me, my God, woe unto me; for all my joy is as a cloud of dust blown athwart a memory of tears, even across the shadowless brow of the desert. Yet as from the breast of a slave-girl do I pluck the fragrant blossom of Thy Crimson Splendour.

10. O woe unto me, my God, woe unto me; for all the feastings of my flesh have sickened to the wormy hunger of the grave, writhing in the spasms of indolent decay. Yet in the maggots of my corruption do I shadow forth sunlit hosts of crowned eagles.

11. O woe unto me, my God, woe unto me; for all my craft is

as an injured arrow, featherless and twisted, that should be loosed from its bowstring by the hands of an infant. Yet in the wayward struggling of its flight do I grip the unwavering courses of Thy wisdom.

12. O woe unto me, my God, woe unto me; for all my faith is as a filthy puddle in the sinister confines of a forest, splashed by the wanton foot of a young gnome. Yet like a wildfire through the trees at nightfall do I divine the distant glimmer of Thine Eye.

13. O woe unto me, my God, woe unto me; for all my life sinks as the western Sun that struggles in the strangling arms of Night, flecked over with the starry foam of her kisses. Yet in the very midnight of my soul do I hold as a scarab the signet of Thy name.

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

PISCES The Chapter known as
The Twelffold Bewilderment of God
and the Unity thereof

I
adore
Thee by the
Twelve Bewilderments
and by the Unity thereof.

1. O what art Thou, O God my God, Thou snow-browed storm that art whirled up in clouds of flame? O Thou red sword of the thunder! Thou great blue river of ever-flowing Brightness, over whose breasts creep the star-bannered vessels of night! O how can I plunge within Thine inscrutable depths, and yet with open eye be lost in the pearly foam of Thine Oblivion?

2. O what art Thou, O God my God, Thou eternal incarnating immortal One? O Thou welder of life and death! Thou whose breasts are as the full breasts of a mother, yet in Thy hand Thou carriest the sword of destruction! O how can I cleave the shield of Thy might as a little wanton child may burst a floating bubble with the breast-feather of a dove?

3. O what art Thou, O God my God, Thou mighty worker laden with the dust of toil? O Thou little ant of the earth! Thou great monster who infuriatest the seas, and by their vigour wearest down the strength of the cliffs! O how can I bind Thee in a spider's web of song, and yet remain one and unconsumed before the raging of Thy nostrils?

4. O what art Thou, O God my God, Thou forked tongue of the purple-throated thunder? O Thou silver sword of lightning! Thou who rippest out the fire-bolt from the storm-cloud, as a sorcerer teareth the heart from a black kid! O how can I possess Thee as the dome of the skies, so that I may fix the keystone of my reason in the arch of Thy forehead?

5. O what art Thou, O God my God, Thou amber-scal'd one whose eyes are set on columns? O Thou sightless seer of all things! Thou spearless warrior who urgest on Thy steeds and blindest the outer edge of darkness with Thy Glory! O how can I grasp the whirling wheels of Thy splendour, and yet be not smitten into death by the hurtling fury of Thy chariot?

6. O what art Thou, O God my God, Thou red fire-fang that gnawest the blue limbs of night? O Thou devouring breath of flame! Thou illimitable ocean of frenzied air, in whom all is one, a plume cast into a furnace! O how can I dare to approach and stand before Thee, for I am but as a withered leaf whirled away by the anger of the storm?

7. O what art Thou, O God my God, Thou almighty worker

ungirded of slumber? O Thou Unicorn of the Stars! Thou tongue of flame burning above the firmament, as a lily that blossometh in the drear desert! O how can I pluck Thee from the dark bed of Thy birth, and revel like a wine-drenched faun in the banqueting-house of Thy Seigniory?

8. O what art Thou, O God my God, Thou dazzler of the deep obscurity of day? O Thou golden breast of beauty! Thou shrivelled udder of the storm-blasted mountains, who no longer sucklest the babe-clouds of wind-swept night! O how can I gaze upon Thy countenance of eld, and yet be not blinded by the black fury of Thy dethroned Majesty?

9. O what art Thou, O God my God, Thou seraph-venom of witch-vengeance enchanted? O Thou coiled wizardry of stars! Thou one Lord of life triumphant over death, Thou red rose of love nailed to the cross of golden light! O how can I die in Thee as sea-foam in the clouds, and yet possess Thee as a frail white mist possessess the stripped limbs of the Sun?

10. O what art Thou, O God my God, Thou soft pearl set in a bow of effulgent light? O Thou drop of shimmering dew! Thou surging river of bewildering beauty who speedest as a blue arrow of fire beyond, beyond! O how can I measure the poisons of Thy limbeck, and yet be for ever transmuted in the athanor of Thine understanding?

11. O what art Thou, O God my God, Thou disrober of the darkness of the Abyss? O Thou veil'd eye of creation! Thou soundless voice who, for ever misunderstood, rollest on through the dark abysms of infinity! O how can I learn to sing the music of Thy name, as a quivering silence above the thundering discord of the tempest?

12. O what art Thou, O God my God, Thou teeming desert of the abundance of night? O Thou river of unquench'd thirst! Thou tongueless one who lickest up the dust of death and casteth it forth as the rolling ocean of life! O how can I possess the still depths of Thy darkness, and yet in Thine embrace fall asleep as a child in a bower of lilies?

13. O what art Thou, O God my God, Thou shrouded one veiled in a dazzling effulgence? O Thou centreless whorl of Time! Thou illimitable abysm of Righteousness, the lashes of whose eye are as showers of molten suns! O how can I reflect the light of Thine unity, and melt into Thy Glory as a cloudy chaplet of chalcedony moons?

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

SUN The Chapter known as
The Twelfefold Unification of God
and the Unity thereof

I
adore
Thee by the
Twelve Unifications
and by the Unity thereof.

1. O Thou Unity of all things: as the water that poureth through the fingers of my hand, so art Thou, O God my God. I cannot hold Thee, for Thou art everywhere; lo! though I plunge into the heart of the ocean, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

2. O Thou Unity of all things: as the hot fire that flameth is too subtle to be held, so art Thou, O God my God. I cannot grasp Thee, for Thou art everywhere; lo! though I hurl me down the scarlet throat of a volcano, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

3. O Thou Unity of all things: as the moon that waneth and increaseth in the heavens, so art Thou, O God my God. I cannot stay Thee; for Thou art everywhere; lo! though I devour Thee, as a dragon devoureth a kid, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

4. O Thou Unity of all things: as the dust that danceth over the breast of the desert, so art Thou, O God my God. I cannot seize Thee, for Thou art everywhere; lo! though I lick up with my tongue the bitter salt of the plains, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

5. O Thou Unity of all things: as the air that bubbleth from the dark depths of the waters, so art Thou, O God my God. I cannot catch Thee, for Thou art everywhere; lo! though I net Thee as a goldfish in a kerchief of silk, there still shall I find

Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

6. O Thou Unity of all things: as the cloud that flitteth across the white horns of the moon, so art Thou, O God my God. I cannot pierce Thee, for Thou art everywhere; lo! though I tangle Thee in a witch-gossamer of starlight, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

7. O Thou Unity of all things: as the star that travelleth along its appointed course, so art Thou, O God my God. I cannot rule Thee, for Thou art everywhere; lo! though I hunt Thee across the blue heavens as a lost comet, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

8. O Thou Unity of all things: as the lightning that lurketh in the heart of the thunder, so art Thou, O God my God. I cannot search Thee, for Thou art everywhere; lo! though I wed the flaming circle to the enshrouded square, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

9. O Thou Unity of all things: as the earth that holdeth all precious jewels in her heart, so art Thou, O God my God. I cannot spoil Thee, for Thou art everywhere; lo! though I burrow as a mole in the mountain of Chaos, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

10. O Thou Unity of all things: as the pole-star that burneth in the centre of the night, so art Thou, O God my God. I cannot hide Thee, for Thou art everywhere; lo! though I turn from Thee at each touch of the lodestone of lust, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

11. O Thou Unity of all things: as the blue smoke that whirlleth up from the altar of life, so art Thou, O God my God. I cannot find Thee, for Thou art everywhere; lo! though I inter Thee in the sarcophagi of the damned, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

12. O Thou Unity of all things: as a dark-eyed maiden decked in crimson and precious pearls, so art Thou, O God my God. I cannot rob Thee, for Thou art everywhere; lo! though I strip Thee of Thy gold and scarlet raiment of Self, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

13. O Thou Unity of all things: as the sun that rolleth through the twelve mansions of the skies, so art Thou, O God my God. I cannot slay Thee, for Thou art everywhere; lo! though I lick up the Boundless Light, the Boundless, and the Not, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

HEXAGRAM The Chapter known as
The Hundred and Sixty-Nine Cries of
Adoration and the Unity thereof

I
adore
Thee by the
Hundred and Sixty-
Nine Cries of Adoration
and by the Unity thereof.

O Thou Dragon-prince of the air, that art drunk on the blood
of the sunsets! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Unicorn of the storm, that art crested above the
purple air! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning sword of passion, that art tempered on the
anvil of flesh! I adore Thee, Evoe! I adore Thee, IAO!

O Thou slimy lust of the grave, that art tangled in the
roots of the tree! I adore Thee, Evoe! I adore Thee, IAO!

O Thou smoke-shrouded sword of flame, that art ensheathed in
the bowels of earth! I adore Thee, Evoe! I adore Thee, IAO!

O Thou scented grove of wild vines, that art trampled by the
white feet of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou golden sheaf of desires, that art bound by a fair
wisp of poppies! I adore Thee, Evoe! I adore Thee, IAO!

O Thou molten comet of gold, that art seen through the
wizard's glass of Space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou shrill song of the eunuch, that art heard behind the

curtain of shame! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bright star of the morning, that art set betwixt the breasts of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou lidless eye of the world, that art seen through the sapphire veil of space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou smiling mouth of the dawn, that art freed from the laughter of the night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dazzling star-point of hope, that burnest over oceans of despair! I adore Thee, Evoe! I adore Thee, IAO!

O Thou naked virgin of love, that art caught in a net of wild roses! I adore Thee, Evoe! I adore Thee, IAO!

O Thou iron turret of death, that art rusted with the bright blood of war! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bubbling wine-cup of joy, that foamest like the cauldron of murder! I adore Thee, Evoe! I adore Thee, IAO!

O Thou icy trail of the moon, that art traced in the veins of the onyx! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frenzied hunter of love, that art slain by the twisted horns of lust! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frozen book of the seas, that art graven by the swords of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flashing opal of light, that art wrapped in the robes of the rainbow! I adore Thee, Evoe! I adore Thee, IAO!

O Thou purple mist of the hills, that hideth shepherds from the wanton moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou low moan of fainting maids, that art caught up in the strong sobs of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fleeting beam of delight, that lurkest within the spear-thrusts of dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou golden wine of the sun, that art poured over the dark breasts of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fragrance of sweet flowers, that art wafted over blue fields of air! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty bastion of faith, that withstandest all the breachers of doubt! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver horn of the moon, that gorest the red flank of the morning! I adore Thee, Evoe! I adore Thee, IAO!

O Thou grey glory of twilight, that art the hermaphrodite triumphant! I adore Thee, Evoe! I adore Thee, IAO!

O Thou thirsty mouth of the wind, that art maddened by the foam of the sea! I adore Thee, Evoe! I adore Thee, IAO!

O Thou couch of rose-leaf desires, that art crumpled by the vine and the fir! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bird-sweet river of Love, that warblest through the pebbly gorge of Life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou golden network of stars, that art girt about the cold breasts of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mad whirlwind of laughter, that art meshed in the wild locks of folly! I adore Thee, Evoe! I adore Thee, IAO!

O Thou white hand of Creation, that holdest up the dying head of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou purple tongue of Twilight, that dost lap up the lucent milk of Day! I adore Thee, Evoe! I adore Thee, IAO!

O Thou thunderbolt of Science, that flashest from the dark clouds of Magic! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red rose of the Morning, that glowest in the bosom of the Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flaming globe of Glory, that art caught up in the arms of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver arrow of hope, that art shot from the arc of the rainbow! I adore Thee, Evoe! I adore Thee, IAO!

O Thou starry virgin of Night, that art strained to the arms of the morning! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sworded soldier of life, that art sucked down in the quicksands of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bronze blast of the trumpet, that rollest over emerald-tipped spears! I adore Thee, Evoe! I adore Thee, IAO!

O Thou opal mist of the sea, that art sucked up by the beams of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red worm of formation, that art lifted by the white whorl of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty anvil of Time, that outshowerest the bright sparks of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red cobra of desire, that art unhooded by the hands of girls! I adore Thee, Evoe! I adore Thee, IAO!

O Thou curling billow of joy, whose fingers caress the limbs of the world! I adore Thee, Evoe! I adore Thee, IAO!

O Thou emerald vulture of Truth, that art perched upon the vast tree of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou lonely eagle of night, that drinkest at the moist lips of the moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wild daughter of Chaos, that art ravished by the strong son of law! I adore Thee, Evoe! I adore Thee, IAO!

O Thou ghostly night of terror, that art slaughtered in the blood of the dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou popped nectar of sleep, that art curled in the still womb of slumber! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning rapture of girls, that disport in the sunset of passion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou molten ocean of stars, that art a crown for the forehead of day! I adore Thee, Evoe! I adore Thee, IAO!

O Thou little brook in the hills, like an asp betwixt the breasts of a girl! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty oak of magic, that art rooted in the mountain of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sparkling network of pearls, that art woven of the waves by the moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wanton sword-blade of life, that art sheathed by the harlot call'd Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mist-clad spirit of spring, that art unrob'd by the hands of the wind! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sweet perfume of desire, that art wafted through the valleys of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sparkling wine-cup of light, whose foaming is the heart's blood of the stars! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver sword of madness, that art smitten through the midden of life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou hooded vulture of night, that art glutted on the entrails of day! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearl-grey arch of the world, whose keystone is the ecstasy of man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silken web of movement, that art blown through the atoms of matter! I adore Thee, Evoe! I adore Thee, IAO!

O Thou rush-strewn threshold of joy, that art lost in the quicksands of reason! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wild vision of Beauty, but half seen betwixt the cusps of the moon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearl cloud of the sunset, that art caught up in a murderer's hand! I adore Thee, Evoe! I adore Thee, IAO!

O Thou rich vintage of slumber, that art crushed from the bud of the poppy! I adore Thee, Evoe! I adore Thee, IAO!

O Thou great boulder of rapture, that leapest adown the mountains of joy! I adore Thee, Evoe! I adore Thee, IAO!

O Thou breather-out of the winds, that art snared in the drag-net of reason! I adore Thee, Evoe! I adore Thee, IAO!

O Thou purple breast of the storm, that art scarred by the teeth of the lightning! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Pillar of phosphor foam, that Leviathan spouteth from's nostrils! I adore Thee, Evoe! I adore Thee, IAO!

O Thou song of the harp of life, that chantest forth the perfection of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou veiled beam of the stars, that art tangled in the tresses of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flashing shield of the sun, as a discus hurled by the hand of Space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou ribald shout of laughter, that echoest among the tombs of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou unfailing cruse of joy, that art filled with the tears of the fallen! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning lust of the moon, that art clothed in the mist of the ocean! I adore Thee, Evoe! I adore Thee, IAO!

O Thou one measure of all things, that art Dam of the great order of worlds! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frail virgin of Eden, that art ravished to the abode of Hell! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dark forest of wonder, that art tangled in a gold web of dew! I adore Thee, Evoe! I adore Thee, IAO!

O Thou tortured shriek of the storm, that art whirled up through the leaves of the woods! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dazzling opal of light, that flamest in the crumbling skull of space! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red knife of destruction, that art sheathed in the bowels of order! I adore Thee, Evoe! I adore Thee, IAO!

O Thou storm-drunk breath of the winds, that pant in the bosom of the mountains! I adore Thee, Evoe! I adore Thee, IAO!

O Thou loud bell of rejoicing, that art smitten by the hammer of woe! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red rose of the sunset, that witherest on the altar of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bright vision of sunbeams, that burnest in a flagon of topaz! I adore Thee, Evoe! I adore Thee, IAO!

O Thou virgin lily of night, that sproutest between the lips of a corpse! I adore Thee, Evoe! I adore Thee, IAO!

O Thou blue helm of destruction, that art winged with the lightnings of madness! I adore Thee, Evoe! I adore Thee, IAO!

O Thou voice of the heaving seas, that tremblest in the grey of the twilight! I adore Thee, Evoe! I adore Thee, IAO!

O Thou unfolder of heaven, red-winged as an eagle at sunrise! I adore Thee, Evoe! I adore Thee, IAO!

O Thou curling tongue of red flame, athirst on the nipple of my passion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou outrider of the sun, that spurrest the bloody flanks of the wind! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dancer with gilded nails, that unbraidest the star-hair of the night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou moonlit pearl of rapture, clasped fast in the silver hand of the Dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wanton mother of love, that art mistress of the children of men! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson fountain of blood, that spoutest from the heart of Creation! I adore Thee, Evoe! I adore Thee, IAO!

O Thou warrior eye of the sun, that shooteth death from the berylline Byss! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Witch's hell-broth of hate, that boilest in the white cauldron of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Ribbon of Northern Lights, that bindest the elfin tresses of night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red sword of the Twilight, that art rusted with the blood of the noon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sacrificer of Dawn, that wearest the chasuble of sunset! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bloodshot eye of lightning, glowering beneath the eyebrows of thunder! I adore Thee, Evoe! I adore Thee, IAO!

O Thou four-square Crown of Nothing, that circlest the destruction of worlds! I adore Thee, Evoe! I adore Thee, IAO!

O Thou bloodhound whirlwind of lust, that art unleashed by the first kiss of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wondrous chalice of light, uplifted by the Maenads of Dawn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fecund opal of death, that sparklest through a sea of mother-of-pearl! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson rose of the Dawn, that art fastened in the dark locks of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pink nipple of Being, thrust deep into the black mouth of Chaos! I adore Thee, Evoe! I adore Thee, IAO!

O Thou vampire Queen of the Flesh, wound as a snake around the throats of men! I adore Thee, Evoe! I adore Thee, IAO!

O Thou tender nest of dove's down, built up betwixt the hawk's claws of the Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou concubine of Matter, anointed with love-nard of Motion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou flame-tipp'd bolt of Morning, that art shot out from the crossbow of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frail blue-bell of Moonlight, that art lost in the gardens of the Stars! I adore Thee, Evoe! I adore Thee, IAO!

O Thou tall mast of wreck'd Chaos, that art crowned by the white lamp of Cosmos! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearly eyelid of Day, that art closed by the finger of Evening! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wild anarch of the Hills, pale glooming above the mists of the Earth! I adore Thee, Evoe! I adore Thee, IAO!

O Thou moonlit peak of pleasure, that art crowned by viper tongues of forked flame! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wolfish head of the winds, that frighteth the snow-white lamb of winter! I adore Thee, Evoe! I adore Thee, IAO!

O Thou dew-lit nymph of the Dawn, that swoonest in the satyr arms of the Sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mad abode of kisses, that art lit by the fat of murdered fiends! I adore Thee, Evoe! I adore Thee, IAO!

O Thou sleeping lust of the Storm, that art flame-gorg'd as a flint full of fire! I adore Thee, Evoe! I adore Thee, IAO!

O Thou soft dew of the Evening, that art drunk up by the mist of the Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou wounded son of the West, that gushest out Thy blood on the heavens! I adore Thee, Evoe! I adore Thee, IAO!

O Thou burning tower of fire, that art set up in the midst of the seas! I adore Thee, Evoe! I adore Thee, IAO!

O Thou unvintageable dew, that art moist upon the lips of the Morn! I adore Thee, Evoe! I adore Thee, IAO!

O Thou silver crescent of love, that burnest over the dark helm of War! I adore Thee, Evoe! I adore Thee, IAO!

O Thou snow-white ram of the Dawn, that art slain by the

lion of the noon! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson spear-point of life, that art thrust through the dark bowels of Time! I adore Thee, Evoe! I adore Thee, IAO!

O Thou black waterspout of Death, that whirlest, whelmeest the tall ship of Life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou mighty chain of events, that art strained betwixt Cosmos and Chaos! I adore Thee, Evoe! I adore Thee, IAO!

O Thou towering eagre of lust, that art heaped up by the moon-breasts of youth! I adore Thee, Evoe! I adore Thee, IAO!

O Thou serpent-crown of green light, that art wound round the dark forehead of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou crimson vintage of Life, that art poured into the jar of the Grave! I adore Thee, Evoe! I adore Thee, IAO!

O Thou waveless Ocean of Peace, that sleepest beneath the wild heart of man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou whirling skirt of the stars, that art swathed round the limbs of the AETHYR! I adore Thee, Evoe! I adore Thee, IAO!

O Thou snow-white chalice of Love, thou art filled up with the red lusts of Man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fragrant garden of Joy, firm-set betwixt the breasts of the morning! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearly fountain of Life, that spoutest up in the black court of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou brindle hound of the Night, with thy nose to the sleuth of the Sunset! I adore Thee, Evoe! I adore Thee, IAO!

O Thou leprous claw of the ghoul, that coaxest the babe from its chaste cradle! I adore Thee, Evoe! I adore Thee, IAO!

O Thou assassin word of law, that art written in ruin of earthquakes! I adore Thee, Evoe! I adore Thee, IAO!

O Thou trembling breast of the night, that gleameest with a rosary of moons! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Holy Sphinx of rebirth, that crouchest in the black desert of death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou diadem of the suns, that art the knot of this red web of worlds! I adore Thee, Evoe! I adore Thee, IAO!

O Thou ravished river of law, that outpourest the arcanum of Life! I adore Thee, Evoe! I adore Thee, IAO!

O Thou glimmering tongue of day, that art sucked into the blue lips of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou Queen-Bee of Heaven's hive, that smearest thy thighs with honey of Hell! I adore Thee, Evoe! I adore Thee, IAO!

O Thou scarlet dragon of flame, enmeshed in the web of a spider! I adore Thee, Evoe! I adore Thee, IAO!

O Thou magic symbol of light, that art frozen on the black book of blood! I adore Thee, Evoe! I adore Thee, IAO!

O Thou swathed image of Death, that art hidden in the coffin of joy! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red breast of the sunset, that pantest for the ravishment of Night! I adore Thee, Evoe! I adore Thee, IAO!

O Thou serpent of malachite, that baskest in a desert of turquoise! I adore Thee, Evoe! I adore Thee, IAO!

O Thou fierce whirlpool of passion, that art sucked up by the mouth of the sun! I adore Thee, Evoe! I adore Thee, IAO!

O Thou green cockatrice of Hell, that art coiled around the finger of Fate! I adore Thee, Evoe! I adore Thee, IAO!

O Thou lambent laughter of fire, that art wound round the heart of the waters! I adore Thee, Evoe! I adore Thee, IAO!

O Thou gorilla blizzard Air, that tearest out Earth's tresses by the roots! I adore Thee, Evoe! I adore Thee, IAO!

O Thou reveller of Spirit, that carousest in the halls of

Matter! I adore Thee, Evoe! I adore Thee, IAO!

O Thou red-lipped Vampire of Life, that drainest blood from the black Mount of Death! I adore Thee, Evoe! I adore Thee, IAO!

O Thou little lark of Beyond, that art heard in the dark groves of knowledge! I adore Thee, Evoe! I adore Thee, IAO!

O Thou summer softness of lips, that glow hot with the scarlet of passion! I adore Thee, Evoe! I adore Thee, IAO!

O Thou pearly foam of the grape, that art flecked with the roses of love! I adore Thee, Evoe! I adore Thee, IAO!

O Thou frenzied hand of the seas, that unfurlest the black Banner of Storm! I adore Thee, Evoe! I adore Thee, IAO!

O Thou shrouded book of the dead, that art sealed with the seven souls of man! I adore Thee, Evoe! I adore Thee, IAO!

O Thou writhing frenzy of love, that art knotted like the grid-flames of Hell! I adore Thee, Evoe! I adore Thee, IAO!

O Thou primal birth-ring of thought, that dost encircle the thumb of the soul! I adore Thee, Evoe! I adore Thee, IAO!

O Thou blind flame of Nothingness, as a crown upon my brow! I adore Thee, Evoe! I adore Thee, IAO!

O Glory be unto Thee through all Time
and through all Space: Glory,
and Glory upon Glory,
Everlastingly. Amen,
and Amen, and
Amen.

MOON The Chapter known as
The Unconsciousness of God
that is hidden from man for a sign

I
adore
Thee by the
Twelfefold Sign
and by the Unity thereof.

12. The Light of my Life is as the light of two moons, one rising and the other setting, one increasing and the other waning; the one growing fat as the other groweth lean, like a paunchy thief sucking dry a skin of amber wine. Yet though the light of the first devoureth the light of the second, nevertheless the light of the second disgorgeth the light of the first, so that there is neither the desire of light nor the need of light--- all being as a woven twilight of day and night, a madness of mingling moons. Yet I behold!

11. Now mine eyes are seven, and are as stars about a star; and the lids of mine eyes are fourteen, two to each eye. Also have I seven arms to do the bidding of the seven eyes; and each arm hath an hand of three fingers, so that I may rule the great ocean and burn it up with the Spirit of Flame, and that I may drown the fire in the Abode of the Waters. Thus I am rendered naked; for neither flame nor water can clothe me; therefore am I as a breath of wind blown over an Earth of Adamant, that knoweth neither sorrow nor rejoicing; then do I abide as a River of Light between the Night of Chaos and the Day of Creation.

10. Two are the moons of my madness, like the horns on the head of a goat. And between them burneth a pyramid of flame, which consumeth neither but blindeth both, so that the one beholdeth not the other. Notwithstanding, when the one is lost in the water, and the other is burnt up in the flame, they become united in the form of a woman fashioned of Earth and of Air, who without husband is yet mother of many sons.

9. Now the Sons are in truth but one Son; and the one Son but a daughter draped and never naked; for her mother is naked, therefore is she robed. And she is called the Light of my Love, for she is concealed and cannot be seen, as the Sun burneth over her and drowneth her in fire, whilst below her surgeth the sea, whose waves are as flames of water. When thou hast licked up the ocean thou shalt not see her because of the fire; and when thou hast swallowed the Sun surely shall the waters be driven from thee, so that though the fire be thine the water hath slipped thee, as a dog its leash. Yet the path is straight.

8. Along it shalt thou journey, and then shalt thou learn that the fear of death is the blood of the world. So the woman dressed herself in the shrouds of the dead, and decked herself with the bones of the fallen; and all feared her, therefore they lived. But she feared life; therefore she wove a dew-moon in her tangled hair as a sign of the fickleness of Death, and wept tears of bitter sorrow that she should live in the blossom of her youth. And her tears crept like scorpions down her cheeks, and sped away in the darkness like serpents; and for each serpent came there an eagle which did carry it away.

7. "Why weep?" said the Balance swinging to the left. "Why laugh?" said the Balance swinging to the right. "Why not remain still?" answered the Hand that held the Balance. And the Balance

replied: "Because on my right laughs Death and on my left weeps a Virgin."

6. Then the voice of the Hand said to the girl: "Why weep?" And the maid answered: "Because Death maketh jest of my life." Then the Hand stayed the Balance, and at once the girl saw that she was Death, and that Death that had sat opposite her was in truth a motherless babe. So she took the child she had conceived in the arms of fear, and went her way laughing.

5. And the infant grew strong; yet its strength was in its weakness; and though to look at it from before was to look upon a man-child, from behind it was a little girl with golden hair. Now, when the child wished to tempt a maid he faced and approached her; and when the child wished to tempt a man she turned her back on him and fled.

4. But one day the child met, at the self-same hour, Love; and the man, seeing a woman, approached her eagerly, and the woman, seeing a man, fled, so that he might capture her. Thus it came about that the child met the child and wondered, not knowing that the child had lost the child. So it was that they walked side by side.

3. Then that part of the child that was man loved and lusted for that part of the child that was woman; and each knew not that each was the other, and felt that they were two and yet one, nevertheless one and yet two. And when one said: "Who art thou?" the other answered at the self-same moment: "Who am I?"

2. Soon becoming perplexed if I were Thou, or if Thou were I, it came about that the I mingled with the Thou, and the Thou with the I, so that six added to ten became sixteen, which is felicity; for it is the interplay of the elements. Four are the elements that make man, and four are the elements that make woman. Thus was the child reborn.

1. But though the man ruleth the woman, and the woman ruleth the man, the Child ruleth both its mother and father, and being five is Emperor over the kingdom of their hearts. To its father it giveth four, and to its mother it giveth four, yet it remaineth five, for it hath of its father an half and of its mother an half; but in itself it is equal to both its father and its mother; for it is father of fathers and mother of mothers.

0. Therefore is it One Whole, and not two halves; and being One is Thirteen, which is called Nothing when it is All-things.

.
Amen
without lie,
and Amen of Amen,
and Amen of Amen of Amen.

Original key entry by Bill Heidrick, GTG OTO
Extracted from EQ-I-2.AS1 by Fr. Nachash, Uraeus-Hadit Camp

O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

A NOTE ON GENESIS

FROM THE PAPER WRITTEN

BY THE

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A NOTE ON GENESIS

PREFATORY NOTE

THE following Essay is one of the most remarkable studies in the Hebrew Qabalah known to me.

Its venerable author was an adept familiar with many systems of symbolism, and able to harmonise them for himself, even as now is accomplished for all men in the Book "777".

In the year 1899 he was graciously pleased to receive me as his pupil, and, living in his house, I studied daily under his guidance the Holy Qabalah. Upon his withdrawal --- whether to enjoy his Earned Reward, or to perform the Work of the Brotherhood in other lands or planets matters nothing here --- he bequeathed to me a beautiful Garden, the like of which hath rarely been seen

upon Earth.

It has been my pious duty to collate and comment upon this arcane knowledge, long treasured in my heart, watered alike by my tears and my blood, and sunned by that all-glorious Ray that multiplieth itself into an Orb ineffable.

In this Garden no flower was fairer than this exquisite discourse; I beg my readers to pluck it and lay it in their hearts.

It should be studied in connection with the Book "777," and with the Sepher Sephiroth, a magical dictionary of pure number which was begun by the author of this essay, carried on by myself, and now about to be published as soon as the MS. can be prepared.

The reader who is at all familiar with the sublime computations of the Qabalah will find no difficulty in appreciating this Essay to the full; but all will gain benefit from the study of the ratiocinative methods employed. These methods, indeed, are so fine and subtle that they readily sublime into the Intuitive. This study is truly a Royal Magistracy, an easy and sure means of exalting the consciousness from Ruach to Neschamah.

PART I

IN the First Verse of the First Chapter of the First Five Books of the Holy Law: it is written: --- B'RASHITH Ba RA ALOHIM ATH HaShaMaIM VaATH HaAREtz, or in Aramaic script

Bet-Resh-Aleph-Shin-Yod-Taw Bet-Resh-Aleph Aleph-Lamed-Heh-Yod-Memfinal Aleph-Taw Heh-Shin-Mem-Yod-Memfinal Vau-Aleph-Taw Heh-Aleph-Resh-Tzaddifinal

Such are the Seven Words which constitute the Beginnings or Heads of One Law; and I propose to show, by applying to the Text the Keys of the Qabalah, that not merely the surface meaning is contained therein.

In the Beginning, created, God, the Essence of the Heavens, and the Essence, of the Earth.

In the Beginning. .God . .
In Wisdom :Created:The Elohim :the Essence<<1>>:of the Heavens
In the Head<<2>>. .The Holy Gods. .

.
and the Essence:of the Earth
.

<<1: Aleph-Taw = the First and Last --- Alpha and Omega --- Aleph and Tau.>>

<<2: "I.e.," the White Skull. "Vide" Idra Zutra Qadisha, cap. ii. Distinguish from the skull of Microprosopus.>>

Contained therein also are the Divine, Magical, and Terrestrial Formulae of the Passage of the Incomprehensible Nothingness of the Ain Soph to the Perfection of Creation expressed by the Ten Voices or Emanations of God the Vast One --- Blessed be He! --- even the Holy Sephiroth.

And the Method whereby I shall work shall be the One Absolute and inerratic Science: the Science of Number: which is that single Mystery of the Intellect of Man whereby he becometh exalted unto the Throne of Inflexible and Unerring

Godhead.

As it is written, "Oh, how the World hath Inflexible Intellectual Rulers" (Zoroaster).

But before I may proceed unto the Qabalistical<<Here use in its true meaning of "the marshalling forth by number." Qabalah, Qof-Bet-Lamed-Heh, by Tarot, "The Mystery shown forth in balanced disposition by Command.">> enumeration and analysis of the Text, a certain preamble in the fruitful fields of that Science will become necessary. The Evolution of the Numbers is the Evolution of the Worlds, for as it is written in the Clavicula Salomonis, "The Numbers are Ideas; and the Ideas are the Powers, and the Powers are the Holy Elohim of Life." That which is behind and beyond all Number and all thought (even as the Ain Soph with its Mighty Veils depending back from Kether is behind and beyond all Manifestation) is the Number 0. Its symbol is the very Emblem of Infinite Space and Infinite Time. <<"Hidden behind my Magic Veil of Shows, I am not seen at all --- Name not my Name.">> Multiply by it any active and manifested number; and that number vanishes --- sinks into the Ocean of Eternity. So also is the Ain Soph. From it proceed all Things: unto It all will return, when the Age of Brahman is over and done, and the day of Peace-Be-with-Us is declared by Thoth, the Great God, and the Material Universe sinketh into Infinity.

The first Number, then is ONE; emblem of the All-Father; the Unmanifest Mind behind all Manifestation: the First Mind. Multiply by It any other Number --- for the Multiplication of the Numbers is a Generation, as is the Multiplication of Men and Gods --- and behold! the "Resultant" is a replica of the Number taken. So is One the All-Father, the All-begetter --- generating and producing all.

The next step is the division into TWO. Thus was manifested the Great Dual Power of Nature. As above, so below. And thus we find that the simple division into two is the method of multiplication of the Amoeba, the lowest, simplest, and most absolute form of physical life that we know.

The Dual Power of Nature is the Great Mother of the Worlds.

Again, to draw an analogy from the Material World, consider the Moon, our Mother. Behold in her the Typic representative of the Powers of the Two. Light and Darkness, Flux and Reflux, Ebb and Flow --- these are her manifested Powers in Nature --- where also she binds the "Great Waters" to her Will.

Now in the Yetziratic Attribution is the second number, Beth ("i.e.," a House), an Abode, the Dwelling of the Holy One, shown to be equivalent to the Sphere of Kokab and his lords. And the symbolic weapon of Mercury is the Caduceus, whose Twin Serpents show again the Dualistic Power. ("Note." --- Woden, the Scandinavian Mercury, was the All-Father, as it is written in the Ritual of the Path of the Spirit of the Primal Fire HB:Shin. "For all things did the Father of All Things perfect, and delivered them over unto the "Second Mind; whom all Races of Men call 'First.'") Behold, then, in these two great Numbers 1 and 2 the Father and the Mother of the Worlds and of Numbers.

Now these twain being Conjoined and manifest in ONE, produce the Number 3; as it is written: "For the Mind of the Father said that 'All Things should be cut into Three,' Whose Will<<HB:Bet, the magus of Power in Taro = Will.>> assenting All Things were so divided. For the Mind of the Father said "Into three," governing All Things by Mind. And there appeared in it the Triad, Virtue and Wisdom and Multiscient Truth." Thus floweth forth the form of the Triad.<<Ritual of the Path of the Daughter of the Firmament.>> Thus is formulated the Creative Trinity which is, as it were, the essential

preliminary to Manifestation.

This Mystic Son of the Eternal Parents, having for his number 3, is typified in all the sacred scripts by that number. Thus it is written of the manifestation of the Son of God upon the Earth, "Shiloh shall come" (the initial of which Mystery-Name is HB:Shin = 300). And in the Grecian tongue it is written: "In the beginning was the Word," &c., which is lambda omicron gamma omicron sigma (lambda = 30). But the best of all the Examples is found in the Holy Tetragram Yod-Heh-Vau-Heh. For we may regard this venerable name as typical of the Father and the Mother, and so divided into Vau-Heh and Yod-Heh.<<For it is written (Genesis v. 1, 2):

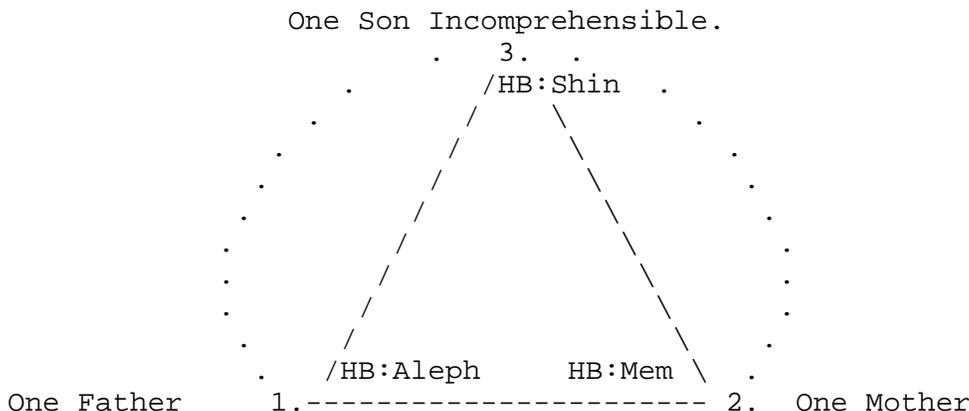
:Bet-Resh-Aleph Aleph-Lamed-Heh-Yod-Memfinal Aleph-DaletMemfinal
Bet-Dalet-Mem-Vau-Taw Aleph-Lamed-Heh-Yod-Memfinal Ayin-Shin-Heh Aleph-Taw-
Vau Qof-Bet-Resh Vau-Nun-Qof-Bet-Heh Bet-Resh-Aleph-Memfinal

"And the Elohim created Mankind: in the Likeness of the Elohim created they them: Male and Female created they them." Now if ADAM be in the similitude of the Elohim: and are male and female, then must the Elohim be also male and female. Now in the first of those mysterious three verses in Exodus xiv. wherein the divided name is hidden it is written, "and went the Angel of the Elohim before the Camp," &c. And this Angel of the Elohim, Mem-Lamed-Aleph-Kophfinal Aleph-Lamed-Heh-Yod-Memfinal, is the Manifestations of their presence. Now Mem-Lamed-Aleph-Kophfinal hath the numeration 91, which also is the number of Yod-Heh-Vau-Heh Aleph-Dalet-Nun-Yod, wherefore by Gematria "Tetragrammaton our Lord" is the Angel Now if into the midst of this divided Name of the Elohim of the Divided Name. Therefore is the Tetragrammaton symbolic of the Manifested Presence of the Elohim; and if the Elohim be Male and Female, so also must be the Tetragram. Also is the number of Aleph-Mem-Nunfinal (also 91) by Aiq Bekar 1 + 4 + 5 = 10 --- the Perfection of the Sephiroth.>> we cast the triple fire of the Holy letter HB:Shin = 300, we get the name of the Godhead Incarnate upon Earth, Yod-Heh-Shin-Vau-Heh. But 1 + 2 + 3 = 6, which is the number of HB:Vau, the third letter of the Venerable Name: Microprosopus and the Son of God.

We are now, therefore, arrived at the Great Mystery of the Tetractys, and to go further we must resort to the Twin Sister of the Science of Number --- which, indeed, is but Number made Flesh: Geometry, or Absolute Symbolism. Even as it was spoken by the holy Pythagoras: "God geometrises."

Let us behold the Work of His Fingers!

{The following illustration includes a circumscribed equilateral triangle. In the original, the triangle and circle are composed of solid lines. The form given here is an approximation.}



Incomprehensible. Incomprehensible.

Fig. I. --- THE TRINITY UNMANIFEST.

{The following illustration includes a circumscribed equilateral triangle with solid rays extending to nearly the center. In the original, the triangle and circle are composed of solid lines. The form given here is an approximation.}

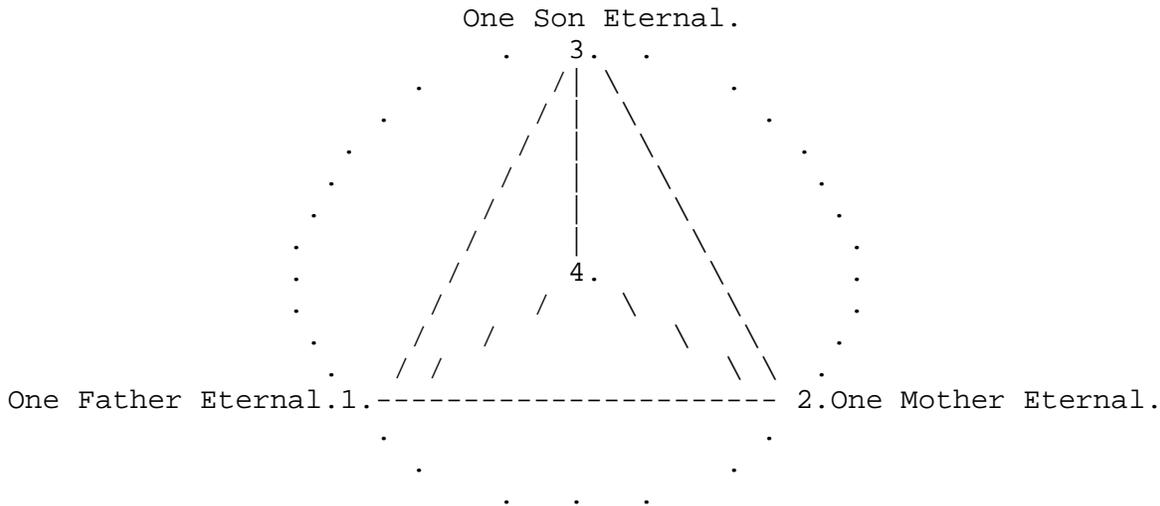


Fig. II. --- THE TRINITY IN MANIFESTATION.

In both of these Symbols the all-including circle represents the underlying idea of the Number 0: the Infinite: Parabrahman: the Ain Soph. In the first is shown the Mystic Trinity before manifestation; as it were unlimited, unbound, and unbounded, inoperative because of its diffusiveness and dispersion. In the second figure we behold their concentration: focalisation: producing by their joint action the number of manifestation --- 4. In the worlds --- Assiah: in the Taro, the Princess --- the throne of the Spirit: in the Tetragram, the He final, and in symbolic language --- the Daughter: in the Cycle of Life (Birth, Life, Death, Resurrection), the forth; in the Keys of the Book Universal, the Empress, Kappa-omicron-rho-eta Kappa-omicron-sigma-mu-omicron-epsilon, the Virgin of the World, Venus, Aphrodite: Centrum in Trigonis Centri --- by whatsoever of a myriad names we call Her, still the same in Spirit, the same in Number and in form! And this number is herein formulated by the Concentration of the Three in One. $3 + 1 = 4$. Now in this Figure II. we behold six certain Paths; and in six days did God create the Heavens and the Earth. And the total numeration of its numbers is the Perfect Number, even the Decade of the Sephiroth. $(1 + 2 + 3 + 4 = 10.)$

Thus can our Science teach us wherefore the Door<<As above, so below; wherefore saith the Holy Qabalah that alone amongst the Shells is Nogah, the Sphere of Venus, exalted unto Holiness. (Venus is the Goddess of Love.)>> of Venus, HB:Dalet, is the Gateway of Initiation: that one planet whose symbol alone embraceth the 10 Sephiroth; the Entrance to the Shrine of our Father C.R.C., the Tomb of Osiris; the God Revealer, coming, moreover, by the Central Path of HB:Samekh through the midst of the Triangle of Light. And the Lock which guards that Door is as the Four Gates of the Universe. And the Key is The Ankh, Immortal Life --- the Rose and Cross of Life; and the Symbol of Venus Venus.

{The following illustration includes a circumscribed equilateral hexagram with solid rays extending to nearly the center. In the original, the hexagram and circle are composed of solid lines. The form given here is an approximation.}

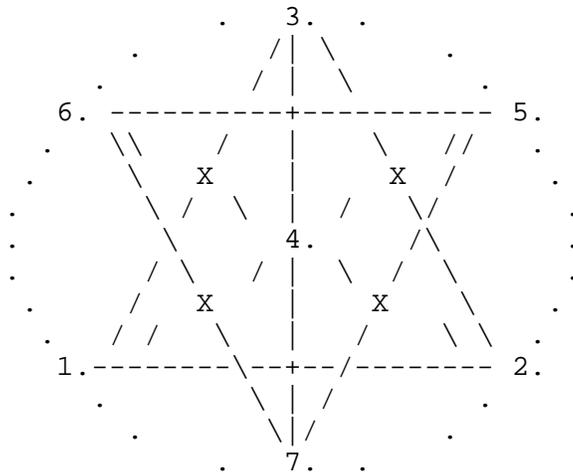


Fig. III. --- THIRD SYMBOL.

By producing the Paths whereby the Forces of the Three ("see" Second Symbol) were concentrated into four, we find they read $1 + 4 = 5$, $2 + 4 = 6$, $3 + 4 = 7$. And thus is revealed the Second Triangle of the Hexagram of Creation. <<As it is written in the Path of the Child of the Sons of the Mighty: "And the Chaos cried aloud for the unity of Form and the Face of the Eternal arose. ... That Brow and those Eyes formed the upright-Fire-triangle of the Measureless Heavens: and their Reflection formed the inverted-Water-triangle of the measureless Waters. And thus was formulated One Eternal Hexad: and this is the Number of the Dawning Creation.">>

Further, this Reflected Triangle showeth forth the evolution of the four Worlds and their Consolidation: for

$1 + 2 + 3 + 4 =$	Yod =	Atziluth
$1 + 2 + 3 + 4 + 5 =$	15 = Yod Heh =	Briah
$1 + 2 + 3 + 4 + 5 + 6 =$	21 = Yod Heh Vau =	Yetzirah
$1 + 2 + 3 + 4 + 5 + 6 + 7$	$\ll 10 \gg = 28 = 2 + 8 = 10$	Assiah

<<10: But herein is the Fall, that there were only six numbers, so that for the seventh was 5 repeated. Hence $1 + 2 + 3 + 4 + 5 + 6 + 5 = 26$ Yod-Heh-Vau-Heh. Assiah; Tetragrammaton as the Elemental Limitation, the Jealous God. --- P.>>

The Number 28, the total numeration, therefore represents Malkuth, the Tenth Sefira: Assiah made manifest --- the Work of Creation accomplished: wherefore God rested on the "Seventh" Day. And 28 is 7×4 , the seven stars shining throughout the four Worlds.

One thing is significant, indeed. Let us take the Primal Three and convert those Numbers into Colours. So we get HB:Aleph, the Father, the Yellow Ray of the Dawning Sun of Creation; HB:Mem, the Mother, the Blue Ray of the Great Primaeval Waters; HB:Shin, the Son, the Red Ray: the Ruach Elohim, <<Remember that the numeration of the Name Resh-Vau-Chet Aleph-Lamed-Heh-Yod-Memfinal is

300 = HB:Shin.>> symbol of the Red Fire of God, which brooded (v.2) upon the Face of the Waters: or like the Red Glory that lights up the Heavens at Dawn, when the Golden Sun illumines the Waters above the Firmament. Now this Red Glory is the IGNIS DEI: which is also the AGNUS DEI, or Lamb of God that destroyeth (literally "burns out") the Sins of the World. As it is written in the Ordinary of the Mass: the Priest goeth unto the South of the Altar and prays: "O Agnus Dei! qui tollis -- qui tollis Peccata Mundi --- Dona Nobis Pacem!" And this Fire, this Lamb of God, is "Aries," Symbol of the Dawning Year: whose colour also is as the Red Fire, and which is the head of the Fiery Triplicity in the Zodiac. So also in the Grade of Neophyte in the Order of the Golden Dawn the Hierophant weareth a robe of flame-scarlet as symbolic of the Dawn.

NOTE. --- It may be objected to this enunciation of the colours that HB: Yod, the Father, is Fire; that HB:Heh, the Mother, is Water; that HB:Vau, the Son, is Air, and Yellow instead of Red. This also is true, but it relates to the governance of the Elemental Kingdoms, which are in the Astral Worlds, and whose monads are on the descending arc of Life, whilst Man is on the Ascending; that scale is therefore inverted. For by the mighty sacrifice of the Man Made Flesh and by His Torturous Pilgrimage is evolved that Glorified Son Who is Greater than His Father. In Alchemy we have again the descending arc, for we find that the "red" powder cast upon the Water of the Metals produceth the Golden Sol. But it is important not to confuse. The Christians have terribly muddled their Trinity by making the Son the second instead of the third Principle; whilst with them the Holy Spirit at one Time symbolizes the Mother and at another the Son.

Thus at the Annunciation and at the Baptism of the Christ the S.S. appeareth as a Dove, emblem of Venus and the Mother: whilst the S.S. that descended upon the Apostles at Pentecost was in reality the Spirit of the Christ, and therefore symbolised by the HB:Shin ("see" Lecture on Microcosmos in MSS. of R.R. et A.C.).

In Theosophical nomenclature this latter was the M anas or Jeheshuah: the third Principle.



For the same reason I have drawn the triangle with the 3 uppermost 3 instead of 3---2



PART II

IT was necessary that I should go thus somewhat at length into this Mystery of the Opening of the Numbers, because without this explanation much of the meaning of the verse must necessarily remain obscure.

Now let us consider this most Mystic Verse!

The first thing that strikes us is that it contains "Seven Words:" the Second that the number of its letters is "twenty-eight." Thus does it perfectly symbolise in its entirety the third Symbol in the numerical evolution.

Before proceeding to a detailed analysis, and following the Process of Creation by Time ("i.e.," beginning at the first letter, and so proceeding), let me point out a few general facts. First as to the number of letters in each word, which converted into figures stands thus: 4.3.5.2.5.3.6. (Hebrew

direction).

In the midst is 2, by Taro the Central Will: and this two-lettered word is Aleph-Taw. On either side of this is the pair of figures 35- 53, balanced one against the other: as though symbolic of the great dawning of life of the "Mothers" --- HB:Heh and HB:Heh, vitalised by the SON (3) as the Vice-Gerent of His Father.

These balanced figures together make 16, whereof the Key is 7; the total number of letters in the third Symbol. Then we have left at either end 4 and 6 = 10, <<"Vide" Sepher Yetzirah for this division of the Holy Sephiroth into a Hexad and a Tetrad.>> the perfection of the Sephiroth, as if to declare that this verse from, beginning to end thereof reflected the Voices from Kether even unto Malkuth: and 6 - 4 = 2 again, the Central Will, HB:Bet, Thoth, in the Heart of the Universe (as in the centre of the verse). Note, then, this perfect equilibrium of the verse, and remember that Mystery --- that equilibrium is strength.

Let us now look at the letters themselves. Counting them, we find that the two central ones are Mem-Aleph, the Supernal Mother; even as the number of letters had the dual symbol in their midst. Now their numeration is 41, yielding by Gematria Aleph-Yod-Lamed = Force: Might: Power: Gemel-Aleph-Vau-Aleph-Lamed, Divine Majesty: and Aleph-Chet-Lamed-Bet = Fecundity, all symbolic of the attributes of the Dual Polar Force and Mother. Moreover, 4 + 1 = 5 = HB:Heh, Mother Supernal once again --- and in its geometric symbol the Pentagram --- the Star of Unconquered Will. Add the next two letters on either side,

Yod-Memfinal-Aleph-Taw

and we get Earth-Air-Water-Fire, or a concealed Tetragrammaton.

And this also reads Yod-Memfinal, the Great Sea, Aleph-Taw, Alpha and Omega, or Essence. Add the next two, so that the six central letters are obtained; and we read Heh-Yod-Memfinal-Aleph-Taw-Heh, which signifies Heh-Yod-Memfinal, swollen, extended, or expanded; and hence "Thou" ("i.e.," God, Ateh, the All) "in extension." But by Metathesis of these six letters is obtained Heh-Yod-Heh Aleph-Mem-Taw = "Truth Was," as if affirming solemnly the presence in the Creation of the Supernal Truth.

Now let us take the first and last letters of the verse and "cast into the midst thereof the Fire of the Sun" --- "i.e.," HB:Vau (6), "the Seal of Creation" --- and we have Bet-Vau-Tzaddifinal, an Egg. Where we see the whole universe enclosed in the Cosmic Egg of Hindu and Egyptian Mythology: and the Formulation of the Sphere of the Universe (or Magical Mirror in Man). As it were the Egg of the Black Swan of Time, the Kala Hamsa, the Triune M

A U, or word of Power or of Seb, the Bird of Life, whose will was heard in the Night of Time.

The total numeric value of the verse is Dalet-Taw-Nun-Tet = 4459, of which the Key is 22, the number of the Paths from HB:Aleph to HB:Taw; and the Key of 22 is 4, the Tetractys and the Threshold of the Universe.

Now to proceed to what I have termed the Time Process, the first Word of the Law then is Bet-Resh-Aleph-Shin-Yod-Taw. Now in the Hebrew Scriptures the first word of a Book is also its Title. Thus Genesis is called by the Rabbins "B'rasheth," or "In the Beginning," wherefore we may regard this Word as not the first word --- albeit that is shadowed forth therein --- but as the seal and title and Key of the whole book. Holding this in mind, let us proceed to analyse it. The number of its letters is six, the Seal of Creation, and their total numeric value is 2911. 2911 = 13 = Death, the Transformer <<As it is written: "Thy youth shall be renewed as the Eagle's." Now the Eagle is

HB:Nun. For further consideration of this 13, "vide" in the Portal Ritual the explanation of that terrible Key. "See" account of this ritual in "The Temple."

Also, 13 is the numeration of Aleph-Chet-Dalet = Unity, as also is the Great Name of God, Aleph-Lamed, by Aiq Bekar or Temurah.>> --- the distinct formulation of the Three in One, uniting once more to produce the 4.

Now Beth primarily signifieth a House or Abode, and in Taro it is Mercury, the Magus --- the Vox Dei --- and Thoth, the Recorder. Coalesce these two ideas and we get HB:Bet.

"This is the Magical History."

HB:Resh signifieth the Head or Beginning of Time and Things; and by Taro it is glory, Life, Light, Sun.
Thus read:

"Of the Dawning of Life and Light."

HB:Aleph is by shape the Svastika, symbolically Aleph, the Ox, as though showing the fearful force of the Spiritual "Whirling Motions" upon the Material Plane, as a terrible and destructive Power. This is also shown by the Foolish Man, as the Material Tarotic emblem of that which in its proper and higher manifestation is the Spiritual Ether. Therefore we read:

"Begun are the Whirling Motions."

HB:Shin signifieth mighty in flame, whereof it is also the Hieroglyph. It is that Ruach Elohim brooding upon the Face of the Waters. So read:

"Formulated is the Primal Fire."

HB:Yod is the Hand,<<The Hand of God, always the Symbol of His Power.>> symbolising Power in Action, and its Taro Key is the Hermit and the Voice of Light, the Prophet of the Gods.
Thus:

"Proclaimed is the Reign of the Gods of Light."

HB:Taw is the last letter of the Alphabet, the "finis", the Omega, the Universe, Saturn, the outermost Planet, and it is also Taw-Resh-Ayin-Aleph, Throa, the Gate of the Universe; and by Qabalah of nine Chambers it is HB:Dalet, the Gateway of Initiation.
Hence:

"At the Threshold of the Universe."

So the Whole Word reads:

HB:Bet This is the Magical History
HB:Resh Of the Dawning of the Light.
HB:Aleph Begun are the Whirling Motions;
HB:Shin Formulated is the Primal Fire;
HB:Yod Proclaimed is the Reign of the Gods of Light
HB:Taw At the Threshold of the Infinite Worlds!

Now compare this with the Particular Exordium (G.'. D.'. MSS. Z3):

.At the ending of the NIGHT

:At the Limits of the LIGHT

HB:Bet :Thoth stood before the Unborn Ones of Time

.Then was formulated the Universe.

.Then came forth the Gods thereof,

HB:Resh .The AEons of the Bornless Beyond.

HB:Aleph <<Remember in the description of the "Caduceus" ("see" p. 269)

the Air Symbol vibrating between them. [Also HB:Yod, Virgo, is a Mercurial sign, and Thoth is Mercury, though on a Higher Plane. The Hermit, with his Lamp and Wand, is Hermes, who guides the souls of the dead, in the Greek Ritual of 0 Degree = 0 Square. --- P.]>> Then was the Voice Vibrated.

HB:Shin <<The Name Shin-Memfinal, the Spirit of God, second Deity-Name in the Law, the Trigrammaton, or Threefold Name, by which the Universe came forth.>> Then was the Name declared.

.At the Threshold of Entrance,

HB:Taw .Betwixt the Universe and the Infinite,

.In the Sign of the Enterer: Stood Thoth

HB:Yod .As before Him the AEons were proclaimed.

The positions of the last two letters of the Word have been relatively changed, so as to render the meaning more harmoniously.

We will now proceed to the first word of the text as thus decapitated, taking B'rasheth as the Title rather than as the first Word. This latter stands Bet-Resh-Aleph, which hath three Letters, symbolising thereby the Unmanifest Trinity.

Now its letters further exemplify the Trinity, for that they are the initials of three Hebrew words, which are the Names of the Persons thereof, viz:

Bet-Nunfinal Ben, the Son.

Resh-Vau-Chet Ruach, the Spirit (here the Mother).

Aleph-Bet Ab, the Father.

Note how here again the Son is first for Humanity and the Father last. These three letters, then, symbolise the three in One Unmanifest. Yet is there in them the All-potency of Life. For $2 + 2 + 1 = 5$, the Symbol of Power, Mother Supernal, and HB:Heh also is Aries, Lamb of God and Dawn of the Life of the Year.

Wherefore in them lieth concealed and hidden, not alone the Divine White Brilliance of the Three Supernals (Heh-Vau-Aleph, Vau-Qof-Dalet-Vau-Shin, Bet-Resh-Vau-Kophfinal), but even also that Gleaming Glory which partaketh of the Redness, and which cometh from the Bornless Age, which is beyond Kether. As it is written in Ancient Hindu Scripture, "In the beginning Desire, TANHA, arose in It: which was the Primal Germ of Mind." Now in the Aryan Mythology Tanha, Desire, was the God of Love, Kama; whereof the symbolic tint was Pink: as it were the first pink blush of Dawn in the Macrocosmic Sky: Herald of the Rising Sun of the Worlds, when the Great Night of Brahma was over and done.

The next word in the Great Name of God the Vast One: Aleph-Lamed-Heh-Yod-Mem final. Let us meditate upon its Mystery! Herein behold five Letters: In its Centre is the Great Letter HB:Heh, Mother Supernal. Five once more; and its first and last letters are once again Aleph-Memfinal, 41, the Mother, and 5, the Maternal Essence. And its numeration is 86, whereof the Key is 14, whereof the Key is 5. Wherefore we say that this great name is 5 in its form symbolic. 5 in the Heart of its Power: the Beginning and the End thereof are 5; and 5 is it in its Venerable Essence!

Turn now back unto the third Symbol; gaze at it steadily for a few moments, and see hidden in the Six-fold Seal of Creation the Five-fold Star of

Unconquered Will.

For this was the Divine Force which created the worlds! Power Eternal, Power Resistless, Power All-dominating, in its Absolute Supremacy --- gleaming as the Great Name Elohim in the Heart of the Six- fold star! Flaming as the Purifying Fire, purging and ordering the Chaos of the Night of Time!

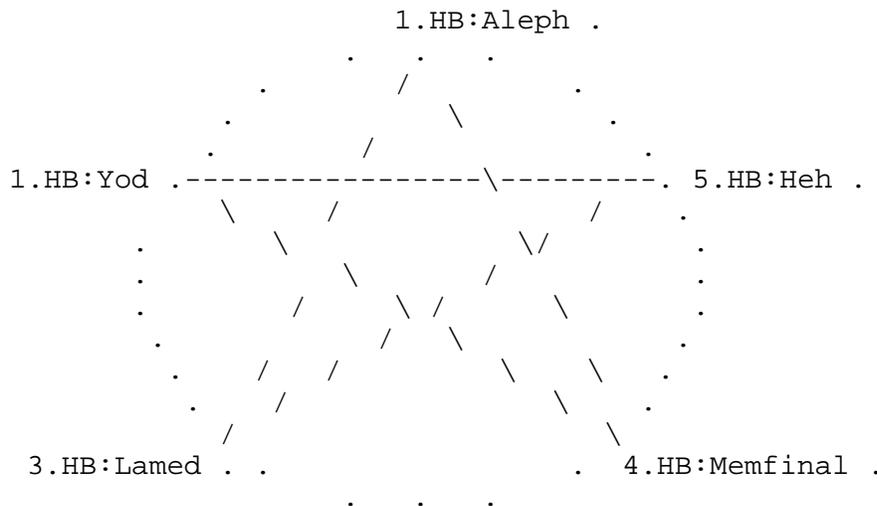
As in the midst of the Letters of the Verse we saw the words Aleph-Taw-Heh-Heh Yod-Memfinal, "Thou in Extension," so also does the Name Elohim read Aleph-Lamed, "Deity," Heh-Yod-Memfinal, in Extension.<<And Aleph-Lamed = Lamed-Aleph, No, the Negative.>>

And the numeration of Elohim is 86, which by Gematria reads Peh-Aleph-Heh, again meaning "spread out, extended."

Write the letters of this Name in any Invoking Pentagram; and the Banishing Pentagram thereof will read 3.1415 (by Qabalah of nine Chambers), which is the Formula of the Proportion of diameter to circumference of the Circle.<<The nearest computation to four places of decimals is 3.1416 (3.14156 {SIC. s.b. 3.1415926... --- WEH}). But 3.1415 is good enough for the benighted Hebrews. --- P.

In the sublime Computations of the Qabalah the Final Forms of letters have no increased numerical value. Mem is 40, whether final or not. The Ancient Hebrew Method of obtaining all numbers above 400 and below 1000, respectively HB:Aleph and HB:Taw {SIC s.b. HB:Taw and HB:Aleph --- WEH}, was to make up the number with the proper letters. Thus 500 would have been written Taw-Qof, not HB:Kophfinal, and 800 Taw-Taw, and so on. [Yet in some few Arcana the Finals are counted as such. This mystery, however, pertaineth to a Grade even more exalted than our beloved and erudite Brother had attained at the period of this Essay {WEH paraphrase: Bennett didn't know, and Crowley either doesn't know or won't say.}. --- P.]>> Thus herein do we perceive the Hidden Power of the Three extended as a Mighty Sphere to the Confines of Space!

{The following illustration includes a circumscribed equilateral pentagram. In the original, the pentagram and circle are composed of solid lines. The form given here is an approximation.}



The next word is Aleph-Taw, which we have seen to be the Central word: and its signification is the Alpha and Omega --- From Beginning unto End: Essence: and its Key is 5.

Five again are the letters of the word Heh-Shin-Mem-Yod-Memfinal, <<Whose Key number is 17: by Taro---Hope; whose title is Daughter of the Firmament, dweller between the Waters.>> which next follows; and in this word Shin-Mem-Yod-Memfinal, the Heavens, we perceive HB:Shin <<The initial HB:Heh is but the article "the.">> the Ruach Elohim, brooding upon the Face of the Waters, Mem-Yod-Memfinal (Maim), even as it is afterwards set forth in Verse 2.

In the next word, Vau-Aleph-Taw, we find that the Conjunctive HB:Vau makes of the Key number of the Essence of the Earth 11 instead of 5: symbolising how the World should fall unto the Kingdom of the Shells, and how it should be redeemed by the Son of Man.<<For 11 is the Number of the Qliphoth; but when the Fall had occurred and the Sephira Malkuth had been cut off from the Tree by the folds of the Dragon there was added unto the Tree Dalet-Ayin-Taw, the Knowledge, as the 11th Sephira, to preserve intact the "Ten"-ness of the Sephiroth. Showing how by that very eating of the Fruit of the Tree of Knowledge of Good and of Evil should come the Saving of Mankind; for Daath is the Priceless Gift of Knowledge and Intellect whereby cometh Salvation. Wherefore also is 11 the Key Number of the Great Saviour's Name (Yod-Heh-Shin-Vau-Heh = 29 = 11), and this is also in the Taro the Wheel of the Great Law, HB:Koph, the Lord of the Forces of Life.>>

And finally the word Heh-Aleph-Resh-Tzaddifinal, Ha Aretz, the Earth, hath four Letters showing its Elemental Constitution, and its Key is 17 --- also Hope --- Hope in the Earth as there is Hope in Heaven. And the last letter of the verse is HB:Tzaddifinal (the letter of Hope), by Qabalah of Nine Chambers that number which contains in itself all the properties of Protean Matters: howsoever you may multiply it the Key of its Numbers is ever 9. Fitting Symbol of ever-changing matter which ever in its essence is One --- one and alone!

Thus with the first appearance of the number of Matter does the first verse of B'rasheth close: formulating in itself the Beginning and the End of the Great Creation.

"The Characters of Heaven with Thy Finger hast thou traced: But none can read them save he hath been taught in Thy School."

Wherefore closing do I name the Mighty Words:

{Illustration at this point. Bounded above by this text in an arc: "SIT BENEDICTVS DOMINVS DEVS NOSTER". Within the arc, and bounded by a horizontal but unmarked lower limit: To left, an equal armed cross with intersection circumscribed by a ring. To center, a Chi-Rho with Alpha to the left below and Omega to the right below. To right an Ankh. Following below the outer arc of letters, passing from the cross to the Ankh above the Chi-Rho and paralleling the outer arc: "QVINOBIS DEDIT SIGNA" }

-oOo-

November 13, 1988 e.v. key entry and first proof by Bill Heidrick T.G. O.T.O.
(c) O.T.O. disk 1/4
This is a XYWrite file. Additional proofing and supplemental material
required to produce complete and unabridged version. Germer omits still a
problem.

Key entry by Bill Heidrick, (415) 454-5176

P.O.Box 430

Fairfax, CA 94930

A l e i s t e r C r o w e y

MAGICK WITHOUT TEARS

Complete and Unabridged, edited with a Foreword by Karl J. Germer

(c) 1954 Karl J. Germer for Ordo Templi Orientis

Renewed 1982

(c) BLURB

Ordo Templi Orientis

JAF Box 7666

New York, NY 10116 USA

FOREWORD

In 1943 Aleister Crowley met a lady who, having heard of his wide knowledge and experience, asked his advice on occult, spiritual, and practical matters.

This chance connection resulted in a stimulating exchange of letters. Crowley then asked others to put similar questions to him. The result was this collection of over eighty letters which are now being issued over the title that he chose, "MAGICK WITHOUT TEARS".

Crowley did not keep copies of his early letters to the above-mentioned lady, so was unable to include them in the collection that he planned to publish. Fortunately they have been preserved and are now included in the introduction to this book. Their original form has been retained with the opening and closing formulae which Crowley used in all his letters.

Crowley at first intended to call the book "ALEISTER EXPLAINS EVERYTHING", and sent the following circular to his friends and disciples asking them to suggest subjects for inclusion.

ALEISTER EXPLAINS EVERYTHING.

"Much gratified was the author of THE BOOK OF THOTH to have so many letters of appreciation, mostly from women, thanking him for not 'putting it in unintelligible language', for 'making it all so clear that even I with my limited intelligence can understand it, or think I do.'

"Nevertheless and notwithstanding! For many years the Master Therion has felt acutely the need of some groundwork-teaching suited to those who have only just begun the study of Magick and its subsidiary sciences, or are merely curious about it, or interested in it with intent to study. Always he has done his utmost to make his meaning clear to the average intelligent educated person, but even those who understand him perfectly and are most sympathetic to his work, agree that in this respect he has often failed.

"So much for the diagnosis --- now for the remedy!

"One genius, inspired of the gods, suggested recently that the riddle might be solved somewhat on the old and well-tried lines of 'Dr. Brewer's Guide to Science'; i.e., by having aspirants write to the Master asking questions, the kind of problem that naturally comes into the mind of any sensible enquirer, and getting his answer in the form of a letter. 'What is it?' 'Why should I bother my head about it?' 'What are it's principles?' 'What use is it?' 'How do I begin?', and the like.

"This plan has been put into action; the idea has been to cover the subjects from every possible angle. The style has been colloquial and fluent; technical terms have either been carefully avoided or most carefully explained; and the letter has not been

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admitted to the series until the querent has expressed satisfaction. Some seventy letters, up to the present have been written, but still there seem to be certain gaps in the demonstration, like those white patches on the map of the World, which looked so tempting fifty years ago.

"This memorandum is to ask for your collaboration and support. A list, indicating briefly the subject of each letter already written, is appended. Should you think that any of those will help you in your own problems, a typed copy will be sent to you at once ... Should you want to know anything outside the scope, send in your question (stated as fully and clearly as possible) ... The answer should reach you, bar accidents, in less than a month ... It is proposed ultimately to issue the series in book form."

This has now been done.

Karl J. Germer
Frater Saturnus Xø
Frater Superior, O.T.O.

January, 1954 e.v.
Hampton, N.J.

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I N T R O D U C T I O N

LETTERS WRITTEN BY MASTER THERION TO A STUDENT

Letter No. A

March 19, 1943

Cara Soror,

Do what thou wilt shall be the whole of the Law

I was very glad to gather from your conversation yesterday afternoon that you have a serious intention of taking up the Great Work in the proper spirit. Your criticisms of previous experience in the course of your adventures appeared to be singularly sane and just. As I promised I am writing this letter to cover a few practical points which we had not time to discuss and which in any case I think it better to arrange by correspondence.

1) It is of the first importance that you should understand my personal position. It is not actually wrong to regard me as a teacher, but it is certainly liable to mislead; fellow-student, or, if you like, fellow-sufferer, seems a more appropriate definition.

The climax of my life was what is known as the Cairo Working, described in the minutest detail in the Equinox of the Gods. At that time most of The Book of the Law was completely unintelligible to me, and a good deal of it - especially the third chapter - extremely antipathetic. I fought against this book for years; but it proved irresistible.

I do not think I am boasting unfairly when I say that my personal researches have been of the greatest value and importance to the study of the subject of Magick and Mysticism in general, especially my integration of the various thought-systems of the world, notably the identification of the system

of the Yi King with that of the Qabalah. But I do assure you that the whole of my life's work, were it multiplied a thousand fold, would not be worth one tithe of the value of a single verse of The Book of the Law.

I think you should have a copy of the Equinox of the Gods and make The Book of the Law your constant study. Such value as my own work may possess for you should amount to no more than an aid to the interpretation of this book.

2) It may be that later on you will want a copy of Eight Lectures on Yoga so I am putting a copy aside for you in case you should want it.

3) With regard to the O.T.O., I believe I can find you a typescript of all the official documents. If so, I will let you have them to read, and you can make up your mind as to whether you wish to affiliate to the Third Degree of the Order. I should consequently, in the case of your deciding to affiliate, go with you through the script of the Rituals and explain the meaning of the whole thing; communicating, in addition, the real secret and significant knowledge of which ordinary Masonry is not possessed

4) The horoscope; I do not like doing these at all, but it is part of the agreement with the Grand Treasurer of the O.T.O. that I should undertake them in worthy cases, if pressed. But I prefer to keep the figure to myself for future reference, in case any significant event makes consultation desirable.

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Now there is one really important matter. The only thing besides The Book of the Law which is in the forefront of the battle. As I told you yesterday, the first essential is the dedication of all that one is and all that one has to the Great Work, without reservation of any sort. This must be kept constantly in mind; the way to do this is to practice Liber Resh vel Helios, sub figura CC, pp. 425-426 - Magick. There is another version of these Adorations, slightly fuller; but those in the text are quite alright. The important thing is not to forget. I shall have to teach you the signs and gestures which go with the words.

It is also desirable before beginning a formal meal to go through the following dialogue: Knock 3-5-3: say, "Do what thou wilt shall be the whole of the Law." The person at the other end of the table replies: "What is thy Will?" You: "It is my Will to eat and drink." He: "To what end?" You: "That my body may be fortified thereby." He: "To what end?" You: "That I may accomplish the Great Work." He: "Love is the law, love under will." You, with a single knock: "Fall to." When alone make a monologue of it: thus, Knock 3-5-3. Do what, etc. It is my Will to, etc., that my body, etc., that I may, etc., Love is, etc. Knock: and begin to eat.

It is impossible to exaggerate the importance of performing these small ceremonies regularly, and being as nearly accurate as possible with regard to the times. You must not mind stopping in the middle of a crowded thoroughfare --- lorries or no lorries --- and saying the Adorations; and you must not mind snubbing your guest --- or your host --- if he or she should prove ignorant of his or her share of the dialogue. It is perhaps because these

matters are so petty and trivial in appearance that they afford so excellent a training. They teach you concentration, mindfulness, moral and social courage, and a host of other virtues.

Like a perfect lady, I have kept the tit bit to the last. It is absolutely essential to begin a magical diary, and keep it up daily. You begin by an account of your life, going back even before your birth to your ancestry. In conformity with the practice which you may perhaps choose to adopt later, given in Liber Thisarb, sub figura CMXIII, paragraphs 27-28, Magick, pp. 420-422, you must find an answer to the question: "How did I come to be in this place at this time, engaged in this particular work?" As you will see from the book, this will start you on the discovery of who you really are, and eventually lead you to your recovering the memory of previous incarnations.

As it is difficult for you to come to Town except at rare and irregular intervals, may I suggest a plan which has previously proved very useful, and that is a weekly letter. Eliphas Lvi did this with the Baron Spedalieri, and the correspondence is one of the most interesting of his works. you ask such questions as you wish to have answered, and I answer them to the best of my ability. I, of course, add spontaneous remarks which may be elicited by my observations on your progress and the perusal of your magical diary. This, of course, should be written on one side of the paper only, so that the opposite page is free for comments, and an arrangement should be made for it to be inspected at regular intervals.

Love is the law, love under will.

Fraternally,

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Letter No. B

April 20, 1943

Cara Soror,

Do what thou wilt shall be the whole of the Law

I was very glad to have your letter, and am very sorry to hear that you have been in affliction. About the delay, however, I think I ought to tell you that the original Rule of the Order of A.'. A.'. was that the introducer read over a short lection to the applicant, then left him alone for a quarter of an hour, and on coming back received a "yes" or "no." If there was any hesitation about it the applicant was barred for life.

The reason for the relaxation of the rule was that it was thought better to help people along in the early stages of the work, even if there was no hope of their turning out first-class. But I should like you to realize that sooner or later, whether in this incarnation or another, it is put up

to you to show perfect courage in face of the completely unknown, and the power of rapid and irrevocable decision without without counting the cost.

I think that it is altogether wrong to allow yourself to be worried by "psychological, moral, and artistic problems." It is no good your starting anything of any kind unless you can see clearly into the simplicity of truth. All this humming and hawing about things is moral poison. What is the use of being a woman if you have not got an intuition, an instinct enabling you to distinguish between the genuine and the sham?

Your state of mind suggests to me that you must have been, in the past, under the influence of people who were always talking about things, and never doing any real work. They kept on arguing all sorts of obscure philosophical points; that is all very well, but when you have succeeded in analyzing your reactions you will understand that all this talk is just an excuse for not doing any serious work.

I am confirmed in this judgment by your saying: "I don't know if I want to enter into a great conflict. I need peace." Fortunately you save yourself by adding: "Real peace, that is living and not stagnant." All life is conflict. Every breath that you draw represents a victory in the struggle of the whole Universe. You can't have peace without perfect mastery of circumstance; and I take it that this is what you mean by "living, not stagnant."

But it is of the first consequence for you to summon up the resolution to stamp on this sea of swirling thoughts by an act of will; you must say: "Peace be still." The moment you have understood these thoughts for what they are, tools of the enemy, invented by him with the idea of preventing you from undertaking the Great Work --- the moment you dismiss all such considerations firmly and decisively, and say: "What must I do?" and having discovered that, set to work to do it, allowing of no interruption, you will find that living peace which (as you seem to see) is a dynamic and not a static condition. (There is quite a lot about this point in Little Essays Toward Truth, and also in The Vision and the Voice.)

Your postscript made me smile. It is not a very good advertisement for the

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kind of people with whom you have been associated in the past. My own position is a very simple one. I obeyed the injunction to "buy a perfectly black hen, without haggling." I have spent over 100,000 pounds of my inherited money on this work: and if I had a thousand times that amount today it would all go in the same direction. It is only when one is built in this way, to stand entirely aloof from all considerations of twopence halfpenny more or fourpence halfpenny less, that one obtains perfect freedom on this Plane of Discs.

All the serious Orders of the world, or nearly all, begin by insisting that the aspirant should take a vow of poverty; a Buddhist Bhikku, for example, can own only nine objects - his three robes, begging bowl, a fan, toothbrush, and so on. The Hindu and Mohammedan Orders have similar regulations; and so do all the important Orders of monkhood in Christianity.

Our own Order is the only exception of importance; and the reason for this

is that it is much more difficult to retain one's purity if one is living in the world than if one simply cuts oneself off from it. It is far easier to achieve technical attainments if one is unhampered by any such considerations. These regulations operate as restrictions to one's usefulness in helping the world. There are terrible dangers, the worst dangers of all, associated with complete retirement. In my own personal judgment, moreover, I think that our own ideal of a natural life is much more wholesome.

When you have found out a little about your past incarnations, you should be able to understand this very clearly and simply.

Love is the law, love under will.

Fraternally,

666

Letter No. C

April 30, 1943

Cara Soror,

Do what thou wilt shall be the whole of the Law

Thank you for your long letter of no date, but received two days ago. I am very sorry you are still feeling exhausted. I am not too good myself, for I find this weather very trying. I will answer your various points as best I can.

I am arranging to send you the official papers connected with the O.T.O., but the idea that you should meet other members first is quite impossible. Even after affiliation, you would not meet anyone unless it were necessary for you to work in cooperation with them. I am afraid you have still got the idea that the Great Work is a tea-party. Contact with other students only means that you criticize their hats, and then their morals; and I am not going to encourage this. Your work is not anybody else's; and undirected chatter is the worst poisonous element in human society.

When you talk of the "actual record" of the "Being called Jesus Christ," I don't know what you mean. I am not aware of the existence of any such record. I know a great many legends, mostly borrowed from previous legends of a similar character.

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It would be better for you to get a copy of the Equinox of the Gods and study it. The Great Work is the uniting of opposites. It may mean the uniting of the soul with God, of the microcosm with the macrocosm, of the female with the male, of the ego with the non-ego --- or what not.

By "love under will" one refers to the fact that the method in every case is love, by which is meant the uniting of opposites as above stated, such as hydrogen and chlorine, sodium and oxygen, and so on. Any reaction whatever, any phenomenon, is a phenomenon of "love", as you will understand when I come to explain to you the meaning of the word "point-event". But

love has to be "under will," if it is to be properly directed. You must find your True Will, and make all your actions subservient to the one great purpose.

Rahoor is the Sun God; Tahuti is the Egyptian Mercury; Kephra is the Sun at midnight.

About your problems; what I have to do is to try to teach you to think clearly. You will be immensely stimulated by having all the useless trimmings stripped from your thinking apparatus. For instance, I don't think you know the first principles of logic. You apparently take up a more or less Christian attitude, but at the same time you like very much the idea of Karma. You cannot have both.

The question about money does not arise. This old and very good rule (which I have always kept) was really pertinent to the time when there were actual secrets. But I have published openly all the secrets. All I can do is to train you in a perfectly exoteric way. My suggestion about the weekly letter was intended to exclude this question, as you would be getting full commercial value for anything paid.

Your questions about the Spirit of the Sun, and so on, are to be answered by experience. Intellectual satisfaction is worthless. I have to bring you to a state of mind completely superior to the mechanism of the normal mind.

A good deal of your letter is rather difficult to answer. You always seem to want to put the cart before the horse. Don't you see that, if I were trying to get you to do something or other, I should simply return you to the kind of answer which I thought would satisfy you, and make you happy? And this would be very easy to do because you have got no clear ideas about anything. For one thing, you keep on using terms about whose significance we are not yet in agreement. When you talk about the "Christian path," do you believe in vicarious atonement and eternal damnation --- or don't you? A great deal of the confusion that arises in all these questions, and grows constantly worse as fellow-students talk them over --- the blind leading the blind --- is because they have no idea of the necessity of defining their terms.

Then again, you ask me questions like "What is purity?" that can be answered in a dozen different ways; and you must understand what is meant by a "universe of discourse." If you asked me --- "Is this sample of chloride of gold a pure sample?" I can answer you. You must understand the value of precision in speech. I could go on rambling about purity and selflessness for years, and no one would be a penny the better.

P.S. --- or rather, I did not want to dictate this bit. --- Your ideas about the O.T.O. remind me of some women's idea of shopping. You want to

haul about the stock and then walk out with a proud glad smile: NO. Do you really think that I should muster all the most distinguished people alive for your inspection and approval?

The affiliation clause in our Constitution is a privilege: a courtesy to a sympathetic body. Were you not a Mason, or Co-Mason, you would have to be proposed and seconded, and then examined by savage Inquisitors; and then --- probably --- thrown out on to the garbage heap. Well, no, it's not as bad as that; but we certainly don't want anybody who chooses to apply. Would you do it yourself, if you were on the Committee of a Club? The O.T.O. is a serious body, engaged on a work of Cosmic scope. You should question yourself: what can I contribute?

Secrets. There is one exception to what I have said about publishing everything: that is, the ultimate secret of the O.T.O. This is really too dangerous to disclose; but the safeguard is that you could not use it if you knew it, unless you were an advanced Adept; and you would not be allowed to go so far unless we were satisfied that you were sincerely devoted to the Great Work. (See One Star in Sight). True, the Black Brothers could use it; but they would only destroy themselves.

Love is the law, love under will.

Fraternally,

666

Letter No. D

June 8, 1943

Cara Soror,

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

Thanks for your letter. I couldn't find the O.T.O. typescript --- and then it struck me that it would be useful to await your reactions. If I were expecting some presumably important papers by post, I should get anxious after 24 hours delay (at most) and start enquiries. Anyhow, I can't find them for the moment; but Mr. Bryant said he would lend you his Blue Equinox: pages 195-270 give what you require.

But the real point of your affiliating is that it saves me from constantly being on my guard lest I should mention something which I am sworn not to reveal. As in every serious society, members are pledged not to disclose what they may have learnt, whom they have met; it is so, even in Co-Masonry: isn't it: But one may mention the names of members who have died. (See Liber LII, par. 2.) Be happy then; the late X... Y... was one of us. I hope that he and Rudolph Steiner will (between them) satisfy your doubts.

The A.'.A.'. is totally different. One Star in Sight tells you everything that you need to know. (Perhaps some of these regulations are hard to grasp: personally, I can never understand all this By-Law stuff. So you must ask me what, and why, and so on.)

There is really only one point for your judgment. "By their fruits ye shall know them." You have read Liber LXV and Liber VII; That shows you

what states you can attain by this curriculum. Now read "A Master of the Temple" (Blue Equinox, pp. 127-170) for an account of the early stages of training, and their results. (Of course, your path might not coincide with, or even resemble, his path.)

But do get it into you head that "If the blind lead the blind, they shall both fall into the ditch." If you had seen 1% of the mischief that I have seen, you would freeze to the marrow of your bones at the mere idea of seeing another member through the telescope! Well, I employ the figure of hyperbole, that I admit; but it really won't do to have a dozen cooks at the broth! If you're working with me, you'll have no time to waste on other people.

I fear your "Christianity" is like that of most other folk. You pick out one or two of the figures from which the Alexandrines concocted "Jesus" (too many cooks, again, with a vengeance!) and neglect the others. The Zionist Christ of Matthew can have no value for you; nor can the Asiatic "Dying-God" --- compiled from Melcarth, Mithras, Adonis, Bacchus, Osiris, Attis, Krishna, and others --- who supplied the miraculous and ritualistic elements of the fable.

Rightly you ask: "What can I contribute?" Answer: One Book. That is the idea of the weekly letter: 52 of yours and 52 of mine, competently edited, would make a most useful volume. This would be your property: so that you get full material value, perhaps much more, for your outlay. I thought of the plan because one such arrangement has recently come to an end, with amazingly happy results: they should lie open to your admiring gaze in a few months from now. Incidentally, I personally get nothing out of it; secretarial work costs money these days. But there is another great advantage; it keeps both of us up to the mark. Also, in such letters a great deal of odds and ends of knowledge turn up automatically; valuable stuff, frequent enough; yes, but one doesn't want to lose the thread, once one starts. Possibly ten days might be best.

But please understand that this suggestion arose solely from your own statement of what you thought would help in your present circumstances. Anyway, as you say, decide! If it is yes, I should like to see you before June 15 when I expect to go away for a few days; better to give you some groundwork to keep you busy in my absence.

Love is the law, love under will.

Fraternally,

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Letter No. E

Aug. 18, 1943

Cara Soror,

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

Much thought has gone into the construction of your Motto. "I will become" can be turned neatly enough as "Let there be;" by avoiding the First Pronoun one gets the idea of "the absorption of the Self in the Beloved,"

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which is exactly what you want.

"The creative Force of the Universe" is quite ready-made. Pyramis¹, a pyramid, is that Force in its geometrical form; in its biological form it is Phallus², the Yang or Lingam. Both words have the same numerical value, 831. These two words can therefore serve you as the secret object of your Work. How than can you construct the number 831?

The Letter Kaph³, Jupiter (Jehovah), the Wheel of Fortune in the Tarot --- the Atu X is a picture of the Universe built up and revolving by virtue of those Three Principles: Sulphur, Mercury, Salt; or Gunas: Sattvas, Rajas, Tamas --- has the value 20. So also has the letter Yod⁴ spelt in full.

One Gnostic secret way of spelling and pronouncing Jehovah is IA⁵ and this has the value 811. So has "Let there be," Fiat, transliterating into Greek.

Resuming all these ideas, it seems that you can express your aspiration very neatly, very fully, by choosing for your motto the words FIAT YOD.

Love is the law, love under will.

Fraternally,

666

P.S. Please study this letter, and these explanatory figures (the author, BAPHOMET XØ O.T.O., in the original spells each word, giving the numerical equivalent of each letter in puramis, etc. This is here not copied.) and meditate upon them until you have fully assimilate not only the matter under immediate consideration, but the general method of Qabalistic research and construction. Note how new cognate ideas arise to enrich the formula.

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Letter No. F

Aug. 20, 1943

Cara Soror,

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

Let me begin by referring to my letter about the motto and make clear to you the working of this letter.

In this motto you have really got several ideas combined, and yet they are really, of course, one idea. Fiat, being 811, is identical with IA⁵, and therefore FIAT YOD might be read not only as "let there be" (or "Let me become"), the secret source of all creative energy, but as "the secret source of the energy of Jehovah." The two words together, having the value

- 1* In the original in Greek
- 2* In the original in Greek.
- 3* In the original in Hebrew.
- 4* In the original in Hebrew.
- 5* In the original in Greek.

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of 831, they contain the secret meanings Pyramis and Phallos, which is the same idea in different forms; thus you have three ways of expressing the creative form, in its geometrical aspect, its human aspect, and its divine aspect. I am making a point of this, because the working out of this motto should give you a very clear idea of the sort of way in which Qabalah should be used. I think it is rather useful to remember what the essence of the Qabalah is in principle; thus, in your correspondence for Malkuth, Yesod, and Hod you are simply writing down some of the ideas which pertain to the numbers 10, 9, and 8 respectively. Naturally, there is a great deal of redundancy and overloading as soon as you get to ideas important enough to be comprehensive; as is mentioned in the article on the Qabalah in Equinox Vol. I, No. 5, it is quite easy to prove $1 = 2 = 3 = 4$, etc.

On the other hand, you must be careful to avoid taking the correspondences given in the books of reference without thinking out why they are so given. Thus, you find a camel in the number which refers to the Moon, but the Tarot card "the Moon" refers not to the letter Gimel which means camel, but to the letter Qoph, and the sign Pisces which means fish, while the letter itself refers to the back of the head; and you also find fish has the meaning of the letter Nun. You must not go on from this, and say that the back of your head is like a camel - the connection between them is simply that they all refer to the same thing.

In studying the Qabalah you mention six months; I think after that time you should be able to realize that, after six incarnations of uninterrupted study, you may realize that you can never know it; as Confucius said about the Yi King. "If a few more years were added to my life, I would devote a hundred of them to the study of the Yi."

If, however, you work at the Qabalah in the same way as I did myself, in season and out of season, you ought to get a very fair grasp of it in six months. I will now tell you what this method is: as I walked about, I made a point of attributing everything I saw to its appropriate idea. I would walk out of the door of my house and reflect that door is Daleth, and house Beth; now the word "dob" is Hebrew for bear, and has the number 6, which refers to the Sun. Then you come to the fence of your property and that is Cheth - number 8, number of Tarot Trump 7, which is the Chariot: so you begin to look about for your car. Then you come to the street and the first house you see is number 86, and that is Elohim, and it is built of red brick which reminds you of Mars and the Blasted Tower, and so on. As soon as this sort of work, which can be done in a quite lighthearted spirit, becomes habitual, you will find your mind running naturally in this direction, and will be surprised at your progress. Never let your mind wander from the fact that your Qabalah is not my Qabalah; a good many of the things which I have noted may be useful to you, but you must construct your own system so that it is a living weapon in your hand.

I think I am fair if I say that the first step on the Qabalah which may be called success, is when you make an actual discovery which throws light on some problem which has been troubling you. A quarter of a century ago I was in New Orleans, and was very puzzled about my immediate course of action; in fact I may say I was very much distressed. There seemed literally nothing that I could do, so I bethought myself that I had better invoke Mercury. As soon as I got into the appropriate frame of mind, it naturally occurred to me, with a sort of joy, "But I am Mercury." I put it into Latin --- Mercurius sum, and suddenly something struck me, a sort of nameless reaction which said: "That's not quite right." Like a flash it came to me to put

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it into Greek, which gave me "Hermes Eimi", {Keynote: may wish to convert to true Greek} and adding that up rapidly, I got the number 418, with all the marvellous correspondences which had been so abundantly useful to me in the past (See Equ. of the Gods, p. 138). My troubles disappeared like a flash of lightning.

Now to answer your questions seriatum; it is quite all right to put questions to me about The Book of the Law; a very extended commentary has been written, but it is not yet published. I shall probably be able to answer any of your questions from the manuscript, but you cannot go on after that when it would become a discussion; as they say in the law-courts, "You must take the witness' answer."

II. The Qabalah, both Greek and Hebrew, also very likely Arabic, was used by the author of The Book of the Law. I have explained above the proper use of the Qabalah. I cannot tell you how the early Rosicrucians used it, but I think one may assume that their methods were not dissimilar to our own. Incidentally, it is not very safe to talk about Rosicrucians, because their name has become a signal for letting loose the most devastating floods of nonsense. What is really known about the original Rosicrucians is practically confined to the three documents which they issued. The eighteenth century Rosicrucians may, or may not, have been legitimate successors of the original brotherhood - I don't know. But from them the O.T.O. derived its authority; The late O.H.O. Theodor Reuss possessed a certain number of documents which demonstrated the validity of his claim according to him; but I only saw two or three of them, and they were not of very great importance. Unfortunately he died shortly after the last War, and he had got out of touch with some of the other Grand Masters. The documents did not come to me as they should have done; they were seized by his wife who had an idea that she could sell them for a fantastic price; and we did not feel inclined to meet her views. I don't think the matter is of very great importance, the work being done by members of the Order all over the place is to me quite sufficient.

III. The Ruach contains both the moral and intellectual worlds, which is really all that we mean by the conscious mind; perhaps it even includes certain portions of the subconscious.

IV. In initiation from the grade of Neophyte to that of Zelator, one passes by this way. The main work is to obtain admission to, and control of, the astral plane.

Your expressions about "purifying the feelings" and so on are rather vague to enter into a scientific system like ours. The result which you doubtless refer to is attained automatically in the course of your experiments. You very soon discover the sort of state of mind which is favourable or unfavourable to the work, and you also discover what is helpful and harmful to these states in your way of life. For instance, the practice like the non-receiving of gifts is all right for a Hindu whose mind is branded for ten thousand incarnations by the shock of accepting a cigarette or a cup of tea. Incidentally, most of the Eastern cults fall down when they come West, simply because they make no allowance for our different temperaments. Also they set tasks which are completely unsuitable to Europeans - an immense amount of disappointment has been caused by failure to recognize these facts.

Your sub-questions a, b, and c are really answered by the above. All the terms you use are very indefinite. I hope it will not take too long to

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get you out of the way of thinking in these terms. For instance, the word "initiation" includes the whole process, and how to distinguish between it and enlightenment I cannot tell you. "Probation," moreover, if it means "proving," continues throughout the entire process. Nothing is worse for the student than to indulge in these mild speculations about ambiguous terms.

V. You can, if you like, try to work out a progress of Osiris through Amennti on the Tree of Life, but I doubt whether you will get any satisfactory result.

It seems to me that you should confine yourself very closely to the actual work in front of you. At the present moment, of course, this includes a good deal of general study; but my point is that the terms employed in that study should always be capable of precise definition. I am not sure whether you have my Little Essays Toward Truth. The first essay in the book entitled "Man" gives a full account of the five principles which go to make up Man according to the Qabalistic system. I have tried to define these terms as accurately as possible, and I think you will find them,, in any case, clearer than those to which you have become accustomed with the Eastern systems. In India, by the way, no attempt is ever made to use these vague terms. They always have a very clear idea of what is meant by words like "Buddhi," "Manas" and the like. Attempts at translation are very unsatisfactory. I find that even with such a simple matter as the "Eight limbs of Yoga," as you will see when you come to read my Eight Lectures.

I am very pleased with your illustrations; that is excellent practice for you. Presently you have to make talismans, and a Lamen for yourself, and even to devise a seal to serve as what you might call a magical coat-of-arms, and all this sort of thing is very helpful.

It occurs to me that so far we have done nothing about the astral plane and this path of Tau of which you speak. Have you had any experience of travelling in the astral? If not, do you think that you can begin by your-

self on the lines laid down in Liber O, sections 5 and 6? (See Magick, pp. 387-9). If not you had better let me take you through the first gates. The question of noise instantly arises; I think we should have to do it not earlier than nine o'clock at night, and I don't know whether you can manage this.

Love is the law, love under will.

Fraternally,

666

Letter No. G

September 4.

Cara Soror,

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

"shall be" (instead of "Do what thou wilt is ... ") not "is". See Liber AL, I, 36, 54, and II, 54. Not "Master Perdurabo": see Magick p. XXIX. "Care Frater" is enough.

777 is practically unpurchaseable: copies fetch 10 or so. Nearly all im-

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portant correspondences are in Magick Table I. The other 2 books are being sent at once. "Working out games with numbers." I am sorry you should see no more than this. When you are better equipped, you will see that the Qabalah is the best (and almost the only) means by which an intelligence can identify himself. And Gematria methods serve to discover spiritual truths. Numbers are the network of the structure of the Universe, and their relations the form of expression of our Understanding of it. (He gives the numerical value of the letters of the Greek alphabet - not copied here. - ed.) In Greek and Hebrew there is no other way of writing numbers; our 1, 2, 3 etc. comes from the Phoenicians through the Arabs. You need no more of Greek and Hebrew than these values, some sacred words --- knowledge grows by use --- and books of reference.

One cannot set a pupil definite tasks beyond the groundwork I am giving you, and we should find this correspondence taking clear shape of its own accord. You have really more than you can do already. And I can only tell you what the right tasks --- out of hundreds --- are by your own reactions to your own study and practice.

"Osiris in Ameniti" - see the Book of the Dead. I meant you might try to trace a parallelism between his journeyings and the Path of Initiation.

Astral travel - development of the Astral Body is essential to research; and, above all, to the attainment of "the Knowledge and Conversation of the Holy Guardian Angel."

You ought to demonstrate your performance of the Pentagram Ritual to me; you are probably making any number of mistakes. I will, of course, take you carefully through the O.T.O. rituals to IIIØ as soon as you are fairly

familiar with them. The plan of the grades is this: ---

0ø Attraction to the Solar System
Iø Birth
IIø Life
IIIø Death
IVø "Exaltation"
P.I, "Annihilation"
Vø-IXø Progressive comment on IIø with very special reference to
the central secret of practical Magick.

There is thus no connection with the A.'.A.'. system and the Tree of Life.
Of course, there are certain analogies.

Your suggested method of study: you have got my idea quite well. But no-
body can "take you through" the Grades of A.'.A.'. The Grades confirm
your attainments as you make them; then, the new tasks appear. See One
Star in Sight.

Love is the law, love under will.

Fraternally,

666

Letter No. H

17

November 10 - 11. 11 p.m. - 2 a.m.

Cara Soror,

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

Your's of yestere'en came to gladden me just when the whole evening lay
blank before me: the one job such a big job that I simply can't get down
to it until I get help: How annoying! Still, yours the gain!

1. That verse (AL. I, 44) condenses the whole magical technique. It makes
clear --- when you have understood it --- the secret of success in the Great
Work. Of course at first it appears a paradox. You must have an aim, and
one aim only: yet on no account must you want to achieve it!!!

Those chapters of the Book of Lies quoted in my last letter⁶ do throw some
light onto this Abyss of self-contradiction; and there is meaning much
deeper than the contrast between the Will with a capital W, and desire,
want, or velleity. The main point seems to be that in aspiring to Power
one is limited by the True Will. If you use force, violating your own
nature either from lack of understanding or from petulant whim, one is
merely wasting energy; things go back to normal as soon as the stress is

removed. This is one small case of the big Equation "Free Will = Necessity" (Fate, Destiny, or Karma: it's all much the same idea). One is most rigidly bound by the causal chain that has dragged one to where one is; but it is one's own self that has forged the links.

Please refrain from the obvious retort: "Then, in the long run, you can't possibly go wrong: so it doesn't matter what you do." Perfectly true, of course! (There is no single grain of dust that shall not attain to Buddhahood:" with some such words did the debauched old reprobate seek to console himself when Time began to take its revenge.) But the answer is simple enough: you happen to be the kind of being that thinks it does matter what course you steer; or, still more haughtily, you enjoy the pleasure of sailing.

No, there is this factor in all success: self-confidence. If we analyze this, we find that it means that one is aware that all one's mental and physical faculties are working harmoniously. The deadliest and subtlest enemy of that feeling is anxiety about the result; the finest gauze of doubt is enough to dim one's vision, to throw the entire field out of focus. Hence, even to be aware that there is a result in prospect must militate against that serenity of spirit which is the essence of self-confidence. As you will know, all our automatic physiological functions are deranged if one is aware of them. This then, is the difficulty, to enjoy consciously while not disturbing the process involved. The obvious physical case is the sexual act: perhaps its chief importance is just that it is a type of this exceptional spiritual-mental condition. I hope, however, that you will remember what I have said on the subject in paragraphs 15 - 17 of my 3rd Lecture on Yoga for Yellowbellies (pp. 71-72); there is a way of obtaining ecstasy from the most insignificant physiological function. Observe that in transferring the whole consciousness to (say) one's little finger or big toe is not trying to interfere with the normal exercise of its activities, but only to realize what is going on in the organism, the 6* A letter dated Oct. 12, '43 constituted No. 48 in *Magick Without Tears* and the following chapters from the *Book of Lies*: - "Peaches", "Pilgrim-Talk", "Buttons and Rosettes", "The Gun-Barrel and the Mountaineer".

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exquisite pleasure of a function in its normal activity. With a little imagination one can conceive the analogical case of the Universe itself; and, still less fettered by even the mildest limitation which material symbols necessarily (however little) suggest, "Remember all ye that existence is pure joy; ..." (AL, II, 9).

Is it too bold to suggest that the gradual merging of all these Ways into an interwoven unity may be taken as one mode of presentation of the Accomplishment of the Great Work itself?

At least, I feel fairly satisfied the meditation of them severally and jointly may help you to an answer to your first question.

2. Most people in my experience either cook up a hell-broth of self-induced obstacles to success in Astral traveling, or else shoot forth on the wings of romantic imagination and fool themselves for the rest of their lives in the manner of the Village Idiot. Yours, luckily, is the former trouble.

But --- is it plain obstinacy? --- you do not exercise the sublime Art of Guru-bullying. You should have made one frenzied leap to my dying bed, thrust aside the cohorts of Mourning Archimandrites, and wrung my nose until I made you do it.

And you repeatedly insist that it is difficult. It isn't. Is there, however, some deep-seated inhibition - a (Freudian) fear of success? Is there some connection with that sense of guilt which is born in all but the very few?

But you don't give it a fair chance. There is, I admit, some trick, or knack, about getting properly across; a faculty which one acquires (as a rule) quite suddenly and unexpectedly. Rather like mastering some shots at billiards. Practice has taught me how to communicate this to students; only in rare cases does one fail. (It's incredible: one man simply could not be persuaded that intense physical exertion was the wrong way to to it. There he sat, with the veins on his forehead almost on the point of bursting, and the arms of my favourite chair visibly trembling beneath his powerful grip!) In your case, I notice that you have got this practice mixed up with Dharana: you write of "Emptying my mind of everything except the one idea, etc." Then you go on: "The invoking of a supersensible Being is impossible to me as yet." The impudence! The arrogance! How do you know, pray madam? (Dial numbers at random: the results are often surprisingly delightful!) Besides, I didn't ask you to invoke a supersensible (what a word! Meaning?) Being right away, or at any time: that supersensible is getting on my nerves: do you mean "not in normal circumstances to be apprehended by the senses?" I suppose so.

In a word: do fix a convenient season for going on the Astral Plane under my eye: half an hour (with a bit of luck) on not more than four evenings would put you in a very different frame of mind. You will soon "feel your feet" and then "get your sea-legs" and then, much sooner than you think "Afloat in the aethyr, O my God! my God!". . . . "White swan, bear thou ever me up between thy wings!"

3. Now then to your old Pons Asinorum about the names of the Gods! Stand in the corner for half an hour with your face to the wall! Stay in after school and write Malka be-Tharshishim v-Ruachoth b-Schebralim 999 times!

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My dear, dear, dear sister, a name is a formula of power. How can you talk of "anachronism" when the Being is eternal? For the type of energy is eternal.

Every name is a number: and "Every number is infinite; there is no difference." (AL I, 4). But one Name, or system of Names, may be more convenient either (a) to you personally or (b) to the work you are at. E.g. I have very little sympathy with Jewish Theology or ritual; but the Qabalah is so handy and congenial that I use it more than almost any --- or all the others together --- for daily use and work. The Egyptian Theogony is the noblest, the most truly magical, the most bound to me (or rather I to it) by some

inmost instinct, and by the memory of my incarnation as Ankh-f-n-Khonsu, that I use it (with its Graeco-Phoenician child) for all work of supreme import. Why stamp my vitals, madam! The Abramelin Operation itself turned into this form before I could so much as set to work on it! like the Duchess' baby (excuse this enthusiasm; but you have aroused the British Lion-Serpent.)

Note, please, that the equivalents given in 777 are not always exact. Tahuti is not quite Thoth, still less Hermes; Mercury is a very much more comprehensive idea, but not nearly so exalted: Hanuman hardly at all. Nor is Tetragrammaton IAO, though even etymology asserts the identity.

In these matters you must be catholic, eclectic, even syncretic. And you must consider the nature of your work. If I wanted to evoke Taphthartharath, there would be little help indeed from any but the Qabalistic system; for that spirit's precise forms and numbers are not to be found in any other.

The converse, however, is not so true. The Qabalah, properly understood, properly treated, is so universal that one can vamp up a ritual to suit almost "any name and form." But in such a case one may expect to have to reinforce it by a certain amount of historical, literary, or philosophic study --- and research.

4. Quite right, dear lady, about your incarnation memories acting as a "Guide to the Way Back." Of course, if you "missed an Egyptian Incarnation," you would not be so likely to be a little Martha, worried "about much serving." Don't get surfeited with knowledge, above all things; it is so very fascinating, so dreadfully easy; and the danger of becoming a pedant --- "Deuce take all your pedants! say I." Don't "dry-rot at ease 'till the Judgment Day."

No, I will NOT recommend a book. It should not hurt you too much to browse on condensed hay (or thistles) such as articles in Encyclopedias. Take Roget's Thesaurus or Smith's Smaller Classical Dictionary (and the like) to read yourself to sleep on. But don't stultify yourself by taking up such study too seriously. You only make yourself ridiculous by trying to do at 50 what you ought to have done at 15. As you didn't --- tant pis! You can't possibly get the spirit; if you could, it would mean merely mental indigestion. We have all read how Cato started to learn Greek at 90: but the story stops there. We have never been told what good it did to himself or anyone else.

5. God-forms. See Magick pp. 378-9. Quite clear: quite adequate: no use at all without continual practice. No one can join with you --- off you go again! No, no, a thousand times no: this is the practice par excellence where you have to do it all yourself. The Vibration of God-names: that perhaps, I can at least test you in. But don't you dare come up for a test

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until you've been at it --- and hard --- for at least 100 exercises.

I think this is your trouble about being "left in the air." When I "present many new things" to you, the sting is in the tail --- the practice that vitalizes it. Doctrinal stuff is fine "Lazily, lazily, drowsily, drowsily,

in the noo-on-dye shaun!" An ounce of your practice is worth a ton of my teaching. GET THAT. It's all your hatred of hard work:

"Go to the ant thou sluggard!
Consider her ways and be -----."

I am sure that Solomon was too good a poet, and too experienced a Guru, to tail off with the anticlimax "wise."

6. Minerval. What is the matter? All you have to do is understand it: just a dramatization of the process of incarnation. Better run through it with me: I'll make it clear, and you can make notes of your troubles and their solution for the use of future members.

7. The Book of Thoth. Surely all terms not in a good dictionary are explained in the text. I don't see what I can do about it, in any case; the same criticism would apply to (say) Bertrand Russell's Introduction to Mathematical Physics, wouldn't it?

Is x an R -ancestor of y if y has every R -hereditary that x has, provided x is a term which has the relation R to something or to which something has the relation R ? (Enthusiastic cries of "Yes, it is!") He says "A number is anything which has the number of some class." Feel better now?

Still, it would be kind of you to go through a page or so with me, and tell me where the shoe pinches. Of course I have realized the difficulty long ago; but I don't know the solution --- or if there is a solution. I did think of calling Magick "Magick Without Tears"; and I did try having my work cross-examined as I went on by minds of very inferior education or capacity. In fact, Parts I and II of Book 4 were thus tested.

What about applying the Dedekindian cut to this letter? I am sure you would not wish it to develop into a Goclenian Sorites, especially as I fear that I may already have deviated from the diapantos⁷ Hapaxlegomenon.

Love is the law, love under will.

Fraternally,

666

Letter No. I

January 27, 1944

Cara Soror,

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

7* Greek letters in the original

It is very good hearing that these letters do good, but rather sad to reflect that it is going to make you so unpopular. Your friends will notice at once that glib vacuities fail to impress, and hate you, and tell lies about you. It's worth it.

Yes, your brain is quite all right; what is wanted is to acquire the habit of pinning things down instantly. (He says 're-incarnation' --- now what exactly does he mean by that? He says "it is natural to suppose . . . ": what is "natural", and what is implied by supposition?) Practice this style of criticism; write down what happens. Within a week or two you will be astounded to discover that you have got what is apparently little less than a new brain! You must make this a habit, not letting anything get by the sentries.

Indeed, I want you to go even further; make sure of what is meant by even the simplest words. Trace the history of the word with the help of Skeat's Etymological Dictionary. E.g. "pretty" means tricky, deceitful; on the other hand, "hussy" is only "housewife". It's amusing, too, this "tabby" refers to Prince Attab, the grandson of Ommeya --- the silk quarter of Baghdad where utabi, a rich watered silk was sold. This will soon give you the power of discerning instantly when words are being used to hide meaning or lack of it.

About A.'A'., etc.: your resolution is noble, but there is a letter ready for you which deals with what is really a legitimate enquiry; necessary, too, with so many hordes of "Hidden Masters" and "Mahatmas" and so on scurrying all over the floor in the hope of distracting attention from the inanities of their trusted henchmen.

Love is the law, love under will.

Fraternally,

666

P.S. I must write at length about the Higher Self or "God within us," too easy to get muddled about it, and the subject requires careful preparation.

CHAPTER I.

WHAT IS MAGICK?

Cara Soror,

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

What is Magick? Why should anyone study and practice it? Very natural; the obvious preliminary questions of any subject soever. We must certainly get all this crystal clear; fear not that I shall fail to set forth the whole business as concisely as possible yet as fully, as cogently yet as lucidly, as may prove within my power to do.

At least I need not waste any time on telling you what Magick is not; or to go into the story of how the word came to be misapplied to conjuring tricks, and to sham miracles such as are to this day foisted by charlatan swindlers, either within or without the Roman Communion, upon a gaping crew of pious imbeciles.

First let me go all Euclidean, and rub your nose in the Definition, Postulate and Theorems given in my comprehensive (but, alas! too advanced and too technical) Treatise on the subject. Here we are!

I. DEFINITION:

Magick is the Science and Art of causing Change to occur in conformity with Will.

(Illustration: It is my Will to inform the World of certain facts within my knowledge. I therefore take "magical weapons," pen, ink, and paper; I write "incantations" --- these sentences --- in the "magical language" i.e. that which is understood by people I wish to instruct. I call forth "spirits" such as printers, publishers, booksellers, and so forth, and constrain them to convey my message to those people. The composition and distribution is thus an act of --- MAGICK --- by which I cause Changes to take place in conformity with my Will.⁸)

II. POSTULATE:

ANY required Change may be effected by application of the proper kind and degree of Force in the proper manner through the proper medium to the proper object.

(Illustration: I wish to prepare an ounce of Chloride of Gold. I must take the right kind of acid, nitro-hydrochloric and no other, in sufficient quantity and of adequate strength, and place it, in a vessel which will not break, leak or corrode, in such a manner as will not produce undesirable results, with the necessary quantity of Gold, and so forth. Every Change has its own conditions.

In the present state of our knowledge and power some changes are not possible in practice; we cannot cause eclipses, for instance, or transform lead into tin, or create men from mushrooms. But it is theoretically possible to cause in any object any change of which that object is capable by nature; and the conditions are covered by the above postulate.)

III. THEOREMS:

1. Every intentional act is a Magical Act.⁹

(Illustration: See "Definition" above.)

2. Every successful act has conformed to the postulate.

3. Every failure proves that one or more requirements of the postulate have not been fulfilled

(Illustrations: There may be failure to understand the case; as when a doctor makes a wrong diagnosis, and his treatment injures his patient. There may be failure to apply the right kind of force,

8* By "intentional" I mean "willed". But even unintentional acts so seeming are not truly so. Thus, breathing is an act of the Will-to-live.

9* In one sense Magick may be defined as the name given to Science by the vulgar.

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as when a rustic tries to blow out an electric light. There may be failure to apply the right degree of force, as when a wrestler has his hold broken. There may be failure to apply the force in the right manner, as when one presents a cheque at the wrong window of the Bank. There may be failure to employ the correct medium, as when Leonardo da Vinci found his masterpiece fade away. The force may be applied to an unsuitable object, as when one tries to crack a stone, thinking it a nut.)

4. The first requisite for causing any change is thorough qualitative and quantitative understanding of the condition.

(Illustration: The most common cause of failure in life is ignorance of one's own True Will, or of the means by which to fulfill that Will. A man may fancy himself a painter, and waste his life trying to become one; or he may be really a painter, and yet fail to understand and to measure the difficulties peculiar to that career.)

5. The second requisite of causing any change is the practical ability to set in right motion the necessary forces.

(Illustration: A banker may have a perfect grasp of a given situation, yet lack the quality of decision, or the assets, necessary to take advantage of it.)

6. "Every man and every woman is a star." That is to say, every human being is intrinsically an independent individual with his own proper character and proper motion.

7. Every man and every woman has a course, depending partly on the self, and partly on the environment which is natural and necessary for each. Anyone who is forced from his own course, either through not understanding himself, or through external opposition, comes into conflict with the order of the Universe, and suffers accordingly.

(Illustration: A man may think it his duty to act in a certain way, through having made a fancy picture of himself, instead of investigating his actual nature. For example, a woman may make herself miserable for life by thinking that she prefers love to social consideration, or vice versa. One woman may stay with an unsympathetic husband when she would really be happy in an attic with a lover, while another may fool herself into a romantic elopement when her only true pleasures are those of presiding at fashionable functions. Again, a boy's instinct may tell him to go to sea, while his parents insist on his becoming a doctor. In such a case, he will be both unsuccessful and unhappy in medicine.

8. A man whose conscious will is at odds with his True Will is

wasting his strength. He cannot hope to influence his environment efficiently.

(Illustration: When Civil War rages in a nation, it is in no condition to undertake the invasion of other countries. A man with cancer employs his nourishment alike to his own use and to that of the enemy which is part of himself. He soon fails to resist the pressure of his environment. In practical life, a man who is doing what his conscience tells him to be wrong will do it very clumsily. At first!)

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9. A man who is doing his True Will has the inertia of the Universe to assist him.

(Illustration: The first principle of success in evolution is that the individual should be true to his own nature, and at the same time adapt himself to his environment.)

10. Nature is a continuous phenomenon, though we do not know in all cases how things are connected.

(Illustration: Human consciousness depends on the properties of protoplasm, the existence of which depends on innumerable physical conditions peculiar to this planet; and this planet is determined by the mechanical balance of the whole universe of matter. We may then say that our consciousness is causally connected with the remotest galaxies; yet we do not know even how it arises from --- or with --- the molecular changes in the brain.)

11. Science enables us to take advantage of the continuity of Nature by the empirical application of certain principles whose interplay involves different orders of idea, connected with each other in a way beyond our present comprehension.

(Illustration: We are able to light cities by rule-of-thumb methods. We do not know what consciousness is, or how it is connected with muscular action; what electricity is or how it is connected with the machines that generate it; and our methods depend on calculations involving mathematical ideas which have no correspondence in the Universe as we know it.10)

12. Man is ignorant of the nature of his own being and powers. Even his idea of his limitations is based on experience of the past. and every step in his progress extends his empire. There is, therefore, no reason to assign theoretical limits¹¹ to what he may be, or to what he may do.

(Illustration: Two generations ago it was supposed theoretically impossible that man should ever know the chemical composition of the fixed stars. It is known that our senses are adapted to receive only an infinitesimal fraction of the possible rates of vibration. Modern instruments have enabled us to detect some of these supersensibles by indirect methods, and even to use their peculiar quali-

ties in the service of man, as in the case of the rays of Hertz and Roentgen. As Tyndall said, man might at any moment learn to perceive and utilize vibrations of all conceivable and inconceivable kinds. The question of Magick is a question of discovering and employing hitherto unknown forces in nature. We know that they exist, and we cannot doubt the possibility of mental or physical instruments capable of bringing us in relation with them.)

13. Every man is more or less aware that his individuality comprises several orders of existence, even when he maintains that his subtler principles are merely symptomatic of the changes in his gross vehicle. A similar order may be assumed to extend throughout nature.

10* For instance, "irrational," "unreal," and "infinite" expressions.

11* i.e. except --- possibly --- in the case of logically absurd questions, such as the schoolmen discussed in connection with "God."

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(Illustration: One does not confuse the pain of toothache with the decay which causes it. Inanimate objects are sensitive to certain physical forces, such as electrical and thermal conductivity; but neither in us nor in them --- so far as we know --- is there any direct conscious perception of these forces. Imperceptible influences are therefore associated with all material phenomena; and there is no reason why we should not work upon matter through those subtle energies as we do through their material bases. In fact, we use magnetic force to move iron, and solar radiation to reproduce images.)

14. Man is capable of being, and using, anything which he perceives; for everything that he perceives is in a certain sense a part of his being. He may thus subjugate the whole Universe of which he is conscious to his individual Will.

(Illustration: Man has used the idea of God to dictate his personal conduct, to obtain power over his fellows, to excuse his crimes, and for innumerable other purposes, including that of realizing himself as God. He has used the irrational and unreal conceptions of mathematics to help him in the construction of mechanical devices. He has used his moral force to influence the actions even of wild animals. He has employed poetic genius for political purposes.)

15. Every force in the Universe is capable of being transformed into any other kind of force by using suitable means. There is thus an inexhaustible supply of any particular kind of force that we may need.

(Illustration: Heat may be transformed into light and power by using it to drive dynamos. The vibrations of the air may be used to kill men by so ordering them in speech as to inflame war-like passions. The hallucinations connected with the mysterious energies of sex result in the perpetuation of the species.)

16. The application of any given force affects all the orders of being which exist in the object to which it is applied, whichever

of those orders is directly affected.

(Illustration: If I strike a man with a dagger, his consciousness, not his body only, is affected by my act; although the dagger, as such, has no direct relation therewith. Similarly, the power of my thought may so work on the mind of another person as to produce far-reaching physical changes in him, or in others through him.)

17. A man may learn to use any force so as to serve any purpose, by taking advantage of the above theorems.

(Illustration: A man may use a razor to make himself vigilant over his speech, by using it to cut himself whenever he unguardedly utters a chosen word. He may serve the same purpose by resolving that every incident of his life shall remind him of a particular thing, Making every impression the starting point of a connected series of thoughts ending in that thing. He might also devote his whole energies to some particular object, by resolving to do nothing at variance therewith, and to make every act turn to the advantage of that object.)

18. He may attract to himself any force of the Universe by making himself a fit receptacle for it, establishing a connection with it,

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and arranging conditions so that its nature compels it to flow toward him.

(Illustration: If I want pure water to drink, I dig a well in a place where there is underground water; I prevent it from leaking away; and I arrange to take advantage of water's accordance with the laws of Hydrostatics to fill it.)

19. Man's sense of himself as separate from, and opposed to, the Universe is a bar to his conducting its currents. It insulates him.

(Illustration: A popular leader is most successful when he forgets himself, and remembers only "The Cause." Self-seeking engenders jealousies and schism. When the organs of the body assert their presence otherwise than by silent satisfaction, it is a sign that they are diseased. The single exception is the organ of reproduction. Yet even in this case self-assertion bears witness to its dissatisfaction with itself, since it cannot fulfill its function until completed by its counterpart in another organism.)

20. Man can only attract and employ the forces for which he is really fitted.

(Illustration: You cannot make a silk purse out of a sow's ear. A true man of science learns from every phenomenon. But Nature is dumb to the hypocrite; for in her there is nothing false.)

21. There is no limit to the extent of the relations of any man with the Universe in essence; for as soon as man makes himself one with any idea, the means of measurement cease to exist. But his

power to utilize that force is limited by his mental power and capacity, and by the circumstances of his human environment.

(Illustration: When a man falls in love, the whole world becomes, to him, nothing but love boundless and immanent; but his mystical state is not contagious; his fellow-men are either amused or annoyed. He can only extend to others the effect which his love has had upon himself by means of his mental and physical qualities. Thus, Catullus, Dante, and Swinburne made their love a mighty mover of mankind by virtue of their power to put their thoughts on the subject in musical and eloquent language. Again, Cleopatra and other people in authority moulded the fortunes of many other people by allowing love to influence their political actions. The Magician, however well he succeeds in making contact with the secret sources of energy in nature, can only use them to the extent permitted by his intellectual and moral qualities. Mohammed's intercourse with Gabriel was only effective because of his statesmanship, soldier-ship, and the sublimity of his command of Arabic. Hertz's discovery of the rays which we now use for wireless telegraphy was sterile until reflected through the minds and wills of the people who could take his truth, and transmit it to the world of action by means of mechanical and economic instruments.)

12* It is no objection that the hypocrite is himself part of Nature. He is an "endothermic" product, divided against himself, with a tendency to break up. He will see his own qualities everywhere, and thus obtain a radical misconception of phenomena. Most religions of the past have failed by expecting Nature to conform with their ideals of proper conduct.

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22. Every individual is essentially sufficient to himself. But he is unsatisfactory to himself until he has established himself in his right relation with the Universe.

(Illustration: A microscope, however perfect, is useless in the hands of savages. A poet, however sublime, must impose himself upon his generation if he is to enjoy (and even to understand) himself, as theoretically should be the case.)

23. Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in action.

(Illustration: A golf club is intended to move a special ball in a special way in special circumstances. A Niblick should rarely be used on the tee, or a Brassie under the bank of a bunker. But, also, the use of any club demands skill and experience.)

24. Every man has an indefeasible right to be what he is.

(Illustration: To insist that anyone else shall comply with one's own standards is to outrage, not only him, but oneself, since both parties are equally born of necessity.)

25. Every man must do Magick each time that he acts or even thinks,

since a thought is an internal act whose influence ultimately affects action, thought it may not do so at the time.

(Illustration: The least gesture causes a change in a man's own body and in the air around him: it disturbs the balance of the entire universe and its effects continue eternally throughout all space. Every thought, however swiftly suppressed, has its effect on the mind. It stands as one of the causes of every subsequent thought, and tends to influence every subsequent action. A golfer may lose a few yards on his drive, a few more with his second and third, he may lie on the green six bare inches too far from the hole; but the net result of these trifling mishaps is the difference of a whole stroke, and so probably between having and losing the hole.)

26. Every man has a right, the right of self-preservation, to fulfill himself to the utmost.¹³

(Illustration: A function imperfectly performed injures, not only itself, but everything associated with it. If the heart is afraid to beat for fear of disturbing the liver, the liver is starved for blood, and avenges itself on the heart by upsetting digestion, which disorders respiration, on which cardiac welfare depends.)

27. Every man should make Magick the keynote of his life. He should learn its laws and live by them.

(Illustration: The Banker should discover the real meaning of his existence, the real motive which led him to choose that profession. He should understand banking as a necessary factor in the economic existence of mankind, instead of as merely a business whose objects

13* Men of "criminal nature" are simply at issue with their true Wills. The murderer has the Will-to-live; and his will to murder is a false will at variance with his true Will, since he risks death at the hands of Society by obeying his criminal impulse.

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are independent of the general welfare. He should learn to distinguish false values from real, and to act not on accidental fluctuations but on considerations of essential importance. Such a banker will prove himself superior to others; because he will not be an individual limited by transitory things, but a force of Nature, as impersonal, impartial and eternal as gravitation, as patient and irresistible as the tides. His system will not be subject to panic, any more than the law of Inverse Squares is disturbed by Elections. He will not be anxious about his affairs because they will not be his; and for that reason he will be able to direct them with the calm, clear-headed confidence of an onlooker, with intelligence unclouded by self-interest and power unimpaired by passion.)

28. Every man has a right to fulfill his own will without being afraid that it may interfere with that of others; for if he is in his proper path, it is the fault of others if they interfere with him.

(Illustration: If a man like Napoleon were actually appointed by destiny to control Europe, he should not be blamed for exercising his rights. To oppose him would be an error. Anyone so doing would have made a mistake as to his own destiny, except in so far as it might be necessary for him to learn the lessons of defeat. The sun moves in space without interference. The order of Nature provides a orbit for each star. A clash proves that one or the other has strayed from its course. But as to each man that keeps his true course, the more firmly he acts, the less likely are others to get in his way. His example will help them to find their own paths and pursue them. Every man that becomes a Magician helps others to do likewise. The more firmly and surely men move, and the more such action is accepted as the standard of morality, the less will conflict and confusion hamper humanity.)

Well, here endeth the First Lesson.

That seems to me to cover the ground fairly well; at least, that is what I have to say when serious analysis is on the agenda.

But there is a restricted and conventional sense in which the word may be used without straying too far from the above philosophical position. One might say: -

"Magick is the study and use of those forms of energy which are (a) subtler than the ordinary physical-mechanical types, (b) accessible only to those who are (in one sense or another) 'Initiates'." I fear that this may sound rather *obscurum per obscurius*; but this is one of these cases --- we are likely to encounter many such in the course of our researches --- in which we understand, quite well enough for all practical purposes, what we mean, but which elude us more and more successfully the more accurately we struggle to define their import.

We might fare even worse if we tried to clear things up by making lists of events in history, tradition, or experience and classifying this as being, and that as not being, true Magick. The borderland cases would confuse and mislead us.

But --- since I have mentioned history --- I think it might help, if I went straight on to the latter part of your question, and gave you a brief

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sketch of Magick past, present and future as it is seen from the inside. What are the principles of the "Masters"? What are They trying to do? What have They done in the past? What means do They employ?

As it happens, I have by me a sketch written by M. Gerard Aumont of Tunis some twenty years ago, which covers this subject with reasonable adequacy.

I have been at the pains of translating it from his French, I hope not too much reminiscent of the old traduttore, traditore. I will revise it, divide it (like Gaul) into Three Parts and send it along.

Love is the law, love under will.

Fraternally,

666

CHAPTER II

THE NECESSITY OF MAGICK FOR ALL

Cara Soror,

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

Right glad am I to hear that you have been so thoroughly satisfied with my explanation of what Magick is, and on what its theories rest. It is good, too, hearing how much you were interested in the glimpse that you have had of some of its work in the world; more, that you grasped the fact that this apparently recondite and irrelevant information has an immediate bearing on your personal life of today. Still, I was not surprised that you should add: "But why should I make a special study of, and devote my time and energy to acquiring proficiency in, the Science and Art of Magick?"

Ah, well then, perhaps you have not understood my remarks at one of our earliest interviews as perfectly as you suppose! For the crucial point of my exposition was that Magick is not a matter extraneous to the main current of your life, as music, gardening, or collection jade might be. No, every act of your life is a magical act; whenever from ignorance, carelessness, clumsiness or what not, you come short of perfect artistic success, you inevitably register failure, discomfort, frustration. Luckily for all of us, most of the acts essential to continued life are involuntary; the "unconscious" has become so used to doing its "True Will" that there is no need of interference; when such need arises, we call it disease, and seek to restore the machine to free spontaneous fulfillment of its function.

But this is only part of the story. As things are, we have all adventured into an Universe of immeasurable, of incalculable, possibilities, of situations never contemplated by the trend of Evolution. Man is a marine monster; when he decided that it would be better for him somehow to live on land, he had to grow lungs instead of gills. When we want to travel over soft snow, we have to invent ski; when we wish to exchange thoughts, we must arrange a conventional code of sounds, of knots in string, of carved or written characters --- in a word --- embark upon the boundless ocean of hieroglyphics or symbols of one sort or another. (Presently I shall have to explain the supreme importance of such systems; in fact, the Universe itself is not, and cannot be, anything but an arrangement of

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symbolic characters!)

Here we are, then, caught in a net of circumstances; if we are to do anything at all beyond automatic vegetative living, we must consciously apply ourselves to Magick, "the Science and Art" (let me remind you!) "of causing change to occur in conformity with the Will." Observe that the

least slackness or error means that things happen which do not thus conform; when this is so despite our efforts, we are (temporarily) baffled; when it is our own ignorance of what we ought to will, or lack of skill in adapting our means to the right end, then we set up a conflict in our own Nature: our act is suicidal. Such interior struggle is at the base of nearly all neuroses, as Freud recently "discovered" --- as if this had not been taught, and taught without his massed errors, by the great teachers of the past! The Taoist doctrine, in particular, is most precise and most emphatic on this point; indeed, it may seem to some of us to overshoot the mark; for nothing is permissible in that scheme but frictionless adjustment and adaptation to circumstance. "Benevolence and righteousness" are actually deprecated! That any such ideas should ever have existed (says Lao-tse) is merely evidence of the universal disorder. Taoist sectaries appear to assume that Perfection consists in the absence of any disturbance of the Stream of Nescience; and this is very much like the Buddhist idea of Nibbana.

We who accept the Law of Thelema, even should we concur in this doctrine theoretically, cannot admit that in practice the plan would work out; our aim is that our Nothing, ideally perfect as it is in itself, should enjoy itself through realizing itself in the fulfillment of all possibilities. All such phenomena or "point-events" are equally "illusion"; Nothing is always Nothing; but the projection of Nothing on this screen of the phenomenal does not only explain, but constitutes, the Universe. It is the only system which reconciles all the contradictions inherent in Thought, and in Experience; for in it "Reality" is "Illusion", "Free-will" is "Destiny", the "Self" is the "Not-Self"; and so for every puzzle of Philosophy.

Not too bad an analogy is an endless piece of string. Like a driving band, you cannot tie a knot in it; all the complexities you can contrive are "Tom Fool" knots, and unravel at the proper touch. Always either Naught or Two! But every new re-arrangement throws further light on the possible tangles, that is, on the Nature of the String itself. It is always "Nothing" when you pull it out; but becomes "Everything" as you play about with it,¹⁴

since there is no limit to the combinations that you can form from it, save only in your imagination (where the whole thing belongs!) and that grows mightily with Experience. It is accordingly well worth while to fulfill oneself in every conceivable manner.

It is then (you will say) impossible to "do wrong", since all phenomena are equally "Illusion" and the answer is always "Nothing". In theory one can hardly deny this proposition; but in practice --- how shall I put it? "The state of Illusion which for convenience I call my present consciousness is such that the course of action A is more natural to me than the course of action B?"

Or: A is a shorter cut to Nothing; A is less likely to create internal conflict.

¹⁴* N ñ N = Two or Naught; one is the Magical, the other the mystical, process. You will hear a lot about this one day!

Will that serve?

Offer a dog a juicy bone, and a bundle of hay; he will naturally take the bone, whereas a horse would choose the hay. So, while you happen to imagine yourself to be a Fair Lady seeking the Hidden Wisdom, you come to me; if you thought you were a Nigger¹⁵ Minstrel, you would play the banjo, and sing songs calculated to attract current coin of the Realm from a discerning Public! The two actions are ultimately identical - see AL I, 22 - and your perception of that fact would make you an Initiate of very high standing; but in the work-a-day world, you are "really" the Fair Lady, and leave the minstrel to grow infirm and old and hire an orphan boy to carry his banjo!

Now then, what bothers me it this: Have I or have I not explained this matter of "Magick" - "Why should I (who have only just heard of it, at least as a serious subject of study) acquire a knowledge of its principles, and of the powers conferred by its mastery?" Must I bribe you with promises of health, wealth, power over others, knowledge, thaumaturgical skill, success in every worldly ambition - as I could quite honestly do? I hope there is no such need - and yet, shall I confess it? - it was only because all the "good things of life" were suddenly seen of me to be worthless, that I took the first steps towards the attainment of that Wisdom which, while enjoying to the full the "Feast of Life," guarantees me against surfeit, poison or interruption by the knowledge that it is all a Dream, and gives me the Power to turn that dream at will into any form that happens to appeal to my Inclination.

Let me sum up, very succinctly; as usual, my enthusiasm has lured me into embroidering my sage discourse with Poets' Imagery!

Why should you study and practice Magick? Because you can't help doing it, and you had better do it well than badly. You are on the links, whether you like it or not; why go on topping your drive, and slicing your brassie, and fluffing your niblick, and pulling your iron, and socketting your mashie and not being up with your putt - that's 6, and you are not allowed to pick up. It's a far cry to the Nineteenth, and the sky threatens storm before the imminent night.

Love is the law, love under will.

Fraternally,

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CHAPTER III

HIEROGLYPHICS: LIFE AND LANGUAGE NECESSARILY SYMBOLIC

Cara Soror,

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

Very natural, the irritation in your last! You write: ---

"But why? Why all this elaborate symbolism? Why not say straight out
¹⁵ WEH NOTE: Expound here a bit to clarify Crowley's attitude toward race.
refer to Chapter LXXIII.

what you mean? Surely the subject is difficult enough in any case --- must you put on a mask to make it clear? I know you well enough by now to be sure that you will not fob me off with any Holy-Willie nonsense about the ineffable, about human language being inadequate to reveal such Mysteries, about the necessity of constructing a new language to explain a new system of thought; of course I know that this had to be done in the case of chemistry, of higher mathematics, indeed of almost all technical subjects; but I feel that you have some other, deeper explanation in reserve. After all, most of what I am seeking to learn from you has been familiar to many of the great minds of humanity for many centuries. Indeed, the Qabalah is a special language, and that is old enough; there is not much new material to fit into that structure. But why did they, in the first place, resort to this symbolic jargon?"

You put it very well; and when I think it over, I feel far from sure that the explanation which I am about to inflict upon you will satisfy you, or even whether it will hold water! In the last resort, I shall have to maintain that we are justified by experience, by the empirical success in communicating thought which has attended, and continues to attend, our endeavors.

But to give a complete answer, I shall have to go back to the beginning, and restate the original problem; and I beg that you will not suppose that I am evading the question, or adopting the Irish method of answering it by another, though I know it may sound as if I were.

Let me set out by restating our original problem; what we want is Truth; we want an even closer approach to Reality; and we want to discover and discuss the proper means of achieving this object.

Very good; let us start by the simplest of all possible enquiries --- and the most difficult --- "What is anything?" "What do we know?" and other questions that spring naturally from these.

I see a tree..
I hear it --- rustling or creaking in the wind.
I touch it --- hard.
I smell it --- acrid.
I taste it --- bitter.

Now all the information given by these five senses has to be put together, although no two agree in any sort of way. The logic by which we build up our complex idea of a tree has more holes than a sponge.

But this is to jump far ahead: we must first analyze the single, simple impression. "I see a tree." This phenomenon is what is called a "point-event." It is the coming together of the two, the seer and the seen. It is single and simple; yet we cannot conceive of either of them as anything but complex. And the Point-Event tells us nothing whatever about either; both, as Herbert Spencer and God knows how many others have shown, unknowable; it stands by itself, alone and aloof. It has happened; it is undeniably Reality. Yet we cannot confirm it; for it can never happen again precisely the same. What is even more bewildering is that since it takes time for the eye to convey an impression to the consciousness (it may alter in 1,000 ways in the process!) all that really exists

is a memory of the Point-Event. not the Point-Event itself. what then is this Reality of which we are so sure? Obviously, it has not got a name, since it never happened before, or can happen again! To discuss it at

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all we must invent a name, and this name (like all names) cannot possibly be anything more than a symbol.

Even so, as so often pointed out, all we do is to "record the behaviour of our instruments." Nor are we much better off when we've done it; for our symbol, referring as it does to a phenomenon unique in itself, and not to be apprehended by another, can mean nothing to one's neighbors. What happens, of course, is that similar, though not identical, Point-Events happen to many of us, and so we are able to construct a symbolic language. My memory of the mysterious Reality resembles yours sufficiently to induce us to agree that both belong to the same class.

But let me furthermore ask you to reflect on the formation of language itself. Except in the case of onomato-poetic words and a few others, there is no logical connection between a thing and the sound of our name for it. "Bow-wow" is a more rational name than "dog", which is a mere convention agreed on by the English, while other nations prefer chien, hund, cane, kalb, kutta and so on. All symbols, you see, my dear child, and it's no good your kicking!

But it doesn't stop there. When we try to convey thought by writing, we are bound to sit down solidly, and construct a holy Qabalah out of nothing. Why would a curve open to the right, sound like the ocean, open at the top, like you? And all these arbitrary symbolic letters are combined by just as symbolic and arbitrary devices to take on conventional meanings, these words again combined into phrases by no less high-handed a procedure.

And then folk wonder how it is that there should be error and misunderstanding in the transmission of thought from one person to another! Rather regard it as a miraculous intervention of Providence when even one of even the simplest ideas "gets across." Now then, this being so, it is evidently good sense to construct one's own alphabet, with one's own very precise definitions, in order to handle an abstruse and technical subject like Magick. The "ordinary" words such as God, self, soul, spirit and the rest have been used so many thousand times in so many thousand ways, usually by writers who knew not, or cared not for the necessity of definition that to use them to-day in any scientific essay is almost ludicrous.

That is all, just now, sister; no more of your cavilling, please; sit down quietly with your 777, and get it by heart!

Love is the law, love under will.

Fraternally,

666

CHAPTER IV

THE QABALAH, THE BEST TRAINING FOR MEMORY

Cara Soror,

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

Now you must learn Qabalah. Learn this Alphabet of Magick. You must take it on trust, as a child does his own alphabet. No one has ever

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found out why the order of the letters is what it is. Probably there isn't any answer.

If you only knew what I am grappling with in the Yi King! the order of the sixty-four hexagrams. I am convinced that it is extremely significant, that it implies a sublime system of philosophy. I've got far enough to be absolutely sure that there is a necessary rhythm; and it's killing me by millimetres, finding out why each pair succeeds the last. Forgive these tears!

But our Magical Alphabet is primarily not letters, but figures, not sounds but mathematical ideas. Sir Humphrey Davyl⁶, coming out of his famous illumination (with some help from Nitrous Oxide he got in) exclaimed: The Universe is composed solely of ideas. We, analyzing this a little, say: The Universe is a mathematical expression.

Sir James Jeans might have said this, only his banker advised him to cash in on God. The simplest form of this expression is $0 = 2$, elsewhere expounded at great length. This 2 might itself be expressed in an indefinitely great number of ways. Every prime number, including some not in the series of "natural numbers", is an individual. The other numbers with perhaps a few exceptions (e.g. 41817) are composed of their primes.

Each of these ideas may be explained, investigated, understood, by means very various. Firstly, the Hebrew, Greek and Arabic numbers are also letters. Then, each of these letters is further described by one of the (arbitrarily composed) "elements of Nature;" the Four (or Five) Elements, the Seven (or Ten) Planets, and the Twelve Signs of the Zodiac.

All these are arranged in a geometrical design composed of ten "Sephiroth" (numbers) and twenty-two "paths" joining them; this is called the Tree of Life.

Every idea soever can be, and should be, attributed to one or more of these primary symbols; thus green, in different shades, is a quality or function of Venus, the Earth, the Sea, Libra, and others. So also abstract ideas; dishonesty means "an afflicted Mercury," generosity a good, though not always strong, Jupiter; and so on.

The Tree of Life has got to be learnt by heart; you must know it backwards, forwards, sideways, and upside down; it must become the automatic background of all your thinking. You must keep on hanging everything that comes your way upon its proper bough.

At first, of course, all this is dreadfully confusing; but persist, and a time will come when all the odd bits fit into the jig-saw, and you behold --- with what adoring wonder! --- the marvellous beauty and symmetry of the Qabalistic system.

And then --- what a weapon you will have forged!

16^ WEH NOTE: Option to add a comment of Humphrey Davy and the invention of modern anesthesia to clarify the reference. On the occasion of a Nitrous Oxide party, such as he catered, he chanced to note that one of the participants had taken injury but felt no pain. This led to the practice of administering anesthetics to patients in operations, and gave the time in surgery to perfect modern procedural medicine.

17^^ WEH NOTE: 418 = give the prime factors.

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What power to analyze, to order, to manipulate your thinking!

And please remember when people compliment you on your memory or the clarity of your thought, to give credit to the Qabalah!

That's fine, I seem to hear you purr; that looks a lovely machine. The Design is just elegant; that scarf-pin of yours is perfectly sweet. There's only one point: how to make the damn thing work?

Ah yes, like the one in the Apocalypse, the sting is in your tail.

Honest, you needn't worry; it works on ball-bearings, and there's always those "Thirteen Fountains of Magnificent Oil flowing down the Beard of Macroprosopus" in case it creaks a little at first. But seriously, all the mathematics you need is simple Addition and Multiplication.

"Yeah!" you rudely reply. "That's what you think; but you haven't got very far in the Qabalah!"

Too true, sister.

The Book of the Law itself insists upon the fact that it contains a Qabalah which was beyond me at the time of its dictation, is beyond me now, and always will be beyond me in this incarnation. Let me direct your spiritual attention to AL I, 54; I, 56; II, 54-55; II, 76; III, 47.

Now there was enough comprehensible at the time to assure me that the Author of the Book knew at least as much Qabalah as I did: I discovered subsequently more than enough to make it certain without error that he knew a very great deal more, and that of an altogether higher order, than I knew; finally, such glimmerings of light as time and desperate study have thrown on many other obscure passages, to leave no doubt whatever in my mind that he is indeed the supreme Qabalist of all time

"I asked you how to work it."

Don't be so peevish, querulous, and impatient; your zeal is laudable, but it's wasting your own time to hurry me.

Well, when you've got this Alphabet of Numbers (in its proper shape) absolutely by heart, with as many sets of attributions as you can commit to memory without getting confused, you may try a few easy exercises, beginning with the past.

("How many sets of attributions?" - Well, certainly, the Hebrew and Greek Alphabets with the names and numbers of each letter, and its meaning: a couple of lists of God-names, with a clear idea of the character, qualities, functions, and importance of each; the "King-scale" of colour, all the Tarot attributions, of course; then animals, plants, drugs, perfumes, a list or two of archangels, angels, intelligences and spirits --- that ought to be enough for a start.)

Now you are armed! Ask yourself: why is the influence of Tiphareth transmitted to Yesod by the Path of Samekh, a fence, 60, Sagittarius, the Archer, Art, blue - and so on; but to Hod by the Path of Ayin, an eye, 70, Capricornus, the Goat, the Devil, Indigo, K.T.

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Thirteen is the number of Achad {Hebrew option}, Unity, and Ahebah {Hebrew option}, Love; then what word should arise when you expand it by the Creative Dyad, and get 26; what when you multiply it by 4, and get 52? Then, suppose the Pentagram gets busy, $13 \times 5 = 65$, what then?

Now don't you dare to come round crawling to me for the answers; work it out yourself what sort of words they ought to be, and then check your result by looking up those numbers in the Sepher Sephiroth: Equinox Vol. I, No. 8, Supplement.

When you are a real adept at all these well-known calculations "prepare to enter the Immeasurable Region" and dig out the Unknown.

You must construct your own Qabalah!

Nobody can do it for you. What is your own true Number? You must find it and prove it to be correct. In the course of a few years, you should have built yourself a Palace of Ineffable Glory, a Garden of Indescribable Delight. Nor Time nor Fate can tame those tranquil towers, those Minarets of Music, or fade one blossom in those avenues of Perfume!

Humph! Nasty of me: but it has just stuck me that it might be just as well if you made a Sepher Sephiroth of your own! What a positively beastly thing to suggest! However, I do suggest it.

After all, it's simple enough. Every word you come across, add it up, stick it down against that number in a book kept for the purpose. That may seem tedious and silly; why should you do all over again the work that I have already done for you? Reason: simple. Doing it will teach you Qabalah as nothing else could. Besides, you won't be all cluttered

up with words that mean nothing to you; and if it should happen that you want a word to explain some particular number, you can look it up in my Sepher Sephiroth.

By this method, too, you may strike a rich vein of words of your own that I have altogether missed.

No doubt, a Really Great Teacher would have said: "Beware! Use my Dictionary, and mine alone! All others are spurious!" But then I'm not a R.G.T. of that kind.

For a start, of course, you should put down the words that are bound to come in your way in any case: numbers like 11, 13, 31, 37, and their multiples; the names of God and the principal angels; the planetary and geomantic names; and your own private and particular name with its branches. After that, let your work on the Astral Plane guide you. When investigating the name and other words communicated to you by such beings as you meet there, or invoke, many more will come up in their proper connections. Very soon you will have quite a nice little Sepher Sephiroth of your very own. Remember to aim, above all things, at coherence.

It is excellent practice, but the way, to do some mental arithmetic on your walks; acquire the habit of adding up any names that you have come across in your morning's reading. Nietzsche has well observed that the best thoughts come by walking; and it has happened to me, more than once or twice, that really important correspondences have come, as by

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a flashlight, when I was padding the old hoof.

You will have noticed that in this curt exposition I have confined myself to Gematria, the direct relation of number and work, omitting any reference to Notariqon, the accursed art of making words out of initials, like (in profane life) Wren and Gestapo and their horrid brood, or to Temurah, the art of altering the position of the letters in a word, a sort of cipher; for these are almost always frivolous. To base any serious calculations on them would be absurd.

Love is the law, love under will.

Fraternally,

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P.S. You should study the Equinox Vol. I, No. 5, "The Temple of Solomon the King" for a more elaborate exposition of the Qabalah.

CHAPTER V

THE UNIVERSE. THE 0 = 2 EQUATION

Cara Soror,

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

Yes, I admit everything! It is all my fault. Looking over my past writings, I do see that my only one-pointed attempt to set forth a sound ontology was my early fumbling letter brochure Berashith¹⁸. Since then, I seem to have kept assuming that everybody knew all about it; referring to it, quoting it, but never sitting down seriously to demonstrate the thesis, or even to state it in set terms. Chapter 0 of Magick in Theory and Practice skates gently over it; the "Naples Arrangement" in The Book of Thoth dodges it with really diabolical ingenuity. I ask myself why. It is exceedingly strange, because every time I think of the Equation, I am thrilled with a keen glow of satisfaction that this sempiternal Riddle of the Sphinx should have been answered at last.

So then let me now give myself the delight, and you the comfort, of stating the problem from its beginning, and proving the soundness of the solution --- of showing that the contradiction of this Equation is unthinkable. --- --- Are you ready? Forward! Paddle!

A. We are aware.

B. We cannot doubt the existence (whether "real" or "illusory" makes no difference) of something, because doubt itself is a form of awareness.

C. We lump together all that of which we are aware under the convenient name of "Existence", or "The Universe". Cosmos is not so good for this purpose; that word implies "order", which in the present stage of our argument, is a mere assumption.

D. We also tend to think of the Universe as containing things of which we are not aware; but this is altogether unjustifiable, although it is difficult to think at all without making some such assumption. For 18* See Crowley, Collected Works.

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instance, one may come upon a new branch of knowledge --- say, histology or Hammurabi or the language of the Iroquois or the poems of the Herma-phrodite of Panormita. It seems to be there all ready waiting for us; we simply cannot believe that we are making it all up as we go along. For all that, it is sheer sophistry; we may merely be unfolding the contents of our own minds. Then again, does a thing cease to exist if we forget it? The answer is that one cannot be sure.

Personally, I feel convinced of the existence of an Universe outside my own immediate awareness; but it is true, even so, that it does not exist for me unless and until it takes its place as part of my consciousness.

E. All this paragraph D is in the nature of a digression, for what you may think of it does not at all touch the argument of this letter. But it had to be put in, just to prevent your mind from raising irrelevant objections. Let me continue, then, from C.

F. Something is¹⁹. This something appears incalculably vast and complex. How did it come to be?

This, briefly, is the "Riddle of the Universe," which has been always the first preoccupation of all serious philosophers since men began to think at all.

G. The orthodox idiot answer, usually wrapped up in obscure terms in the hope of concealing from the enquirer the fact that it is not an answer at all, but an evasion, is: God created it.

Then, obviously, who created God? Sometimes we have a Demiurge, a creative God behind whom is an eternal formless Greatness --- anything to confuse the issue!

Sometimes the Universe is supported by an elephant; he, in turn, stands on a tortoise . . . by that time it is hoped that the enquirer is too tired and muddled to ask what holds up the tortoise.

Sometimes, a great Father and Mother crystallize out of some huge cloudy confusion of "Elements" - and so on. But nobody answers the question; at least, none of these God-inventing mules, with their incurably commonplace minds.

H. Serious philosophy has always begun by discarding all these puerilities. It has of necessity been divided into these schools: the Nihilist, the Monist, and the Dualist.

I. The last of these is, on the surface, the most plausible; for almost the first thing that we notice on inspecting the Universe is what the Hindu schools call "the Pairs of Opposites."

This too, is very convenient, because it lends itself so readily to orthodox theology; so we have Ormuzd and Ahriman, the Devas and the Asuras, Osiris and Set, et cetera and da capo, personifications of "Good" and "Evil." The foes may be fairly matched; but more often the tale tells of a revolt in heaven. In this case, "Evil" is temporary; soon, especially with the financial help of the devout, the "devil" will be "cast into the Bottomless Pit" and "the Saints will reign with Christ in glory 19* You must read The Soldier and The Hunchback: ! and ? in the Equinox I, 1.

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for ever and ever, Amen!" Often a "redeemer," a "dying God," is needed to secure victory to Omnipotence; and this is usually what little vulgar boys might call a "touching story!"

J. The Monist (or Advaitist) school, is at once subtler and more refined; it seems to approach the ultimate reality (as opposed to the superficial examination of the Dualists) more closely.

It seems to me that this doctrine is based upon a sorites of doubtful validity. To tell you the hideously shameful truth, I hate this doctrine so rabidly that I can hardly trust myself to present it fairly! But I will try. Meanwhile, you can study it in the Upanishads, in the Bhagavad-Gita, in Ernst Haeckel's The Riddle of the Universe, and

dozens of other classics. The dogma appears to excite its dupes to dithyrambs. I have to admit the "poetry" of the idea; but there is something in me which vehemently rejects it with excruciating and vindictive violence. Possibly, this is because part of our own system runs parallel with the first equations of theirs.

K. The Monists perceive quite clearly and correctly that it is absurd to answer the question "How came these Many things (of which we are aware) to be?" by saying that they came from Many; and "Many" in this connection includes Two. The Universe must therefore be a single phenomenon: make it eternal and all the rest of it --- i.e. remove all limit of any kind --- and the Universe explains itself. How then can Opposites exist, as we observe them to do? Is it not the very essence of our original Sorites that the Many must be reducible to the One? They see how awkward this is; so the "devil" of the Dualist is emulsified and evaporated into "illusion;" what they call "Maya" or some equivalent term.

"Reality" for them consists solely of Brahman, the supreme Being "without quantity or quality." They are compelled to deny him all attributes, even that of Existence; for to do so would instantly limit them, and so hurl them headlong back in to Dualism. All that of which we are aware must obviously possess limits, or it could have no intelligible meaning for us; if we want "pork," we must specify its qualities and quantities; at the very least, we must be able to distinguish it from "that-which-is-not-pork."

But - one moment, please!

L. There is in Advaitism a most fascinating danger; that is that, up to a certain point, "Religious Experience" tends to support this theory.

A word on this. Vulgar minds, such as are happy with a personal God, Vishnu, Jesus, Melcarth, Mithras, or another, often excite themselves - call it "Energized Enthusiasm" if you want to be sarcastic! --- to the point of experiencing actual Visions of the objects of their devotion. But these people have not so much as asked themselves the original question of "How come?" which is our present subject. Sweep them into the discard!

M. Beyond Vishvarupadarshana, the vision of the Form of Vishnu, beyond that yet loftier vision which corresponds in Hindu classification to our "Knowledge and Conversation of the Holy Guardian Angel", is that called Atmadarshana, the vision (or apprehension, a much better word) of the Universe as a single phenomenon, outside all limitations, whether of time, space, causality, or what not.

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Very good, then! Here we are with direct realization of the Advaitist theory of the Universe. Everything fits perfectly. Also, when I say "realization," I want you to understand that I mean what I say in a sense so intense and so absolute that it is impossible to convey my meaning to anyone who has not undergone that experience20.

How do we judge the "reality" of an ordinary impression upon consciousness? Chiefly by its intensity, but its persistence, by the fact that nobody can argue us out of our belief in it. As people said of Berkeley's 'Idealism' - "his arguments are irrefutable but they fail to carry conviction." No sceptical, no idealist queries can persuade us that a kick in the pants is not 'real' in any reasonable sense of the word. Moreover memory reassures us. However vivid a dream may be at the time, however it may persist throughout the years (though it is rare for any dream, unless frequently repeated, or linked to waking impressions by some happy conjunction of circumstances, to remain long in the mind with any clear-cut vision) it is hardly ever mistaken for an event of actual life. Good: then, as waking life is to dream, so --- yes, more so! --- is Religious Experience as above described to that life common to all of us. It is not merely easy, it is natural, not merely natural, but inevitable, for anyone who has experienced "Samadhi" (this word conveniently groups the higher types of vision²¹) to regard normal life as "illusion" by comparison with this state in which all problems are resolved, all doubts driven out, all limitations abolished.

But even beyond Atmadarshana comes the experience called Sivadarshana²², in which this Atman (or Brahman), this limit-destroying Universe, is itself abolished and annihilated.

(And, with its occurrence, smash goes the whole of the Advaitist theory!)

It is a commonplace to say that no words can describe this final destruction. Such is the fact; and there is nothing one can do about it but put it down boldly as I have done above. It does not matter to our present purpose; all that we need to know is that the strongest prop of the Monist structure has broken off short.

Moreover, is it really adequate to postulate an origin of the Universe, as they inevitably do? Merely to deny that there ever was a beginning by saying that this "one" is eternal fails to satisfy me.

What is very much worse, I cannot see that to call Evil "illusion" helps us at all. When the Christian Scientist hears that his wife has been savagely mauled by her Peke, he has to smile, and say that "there is a claim of error." Not good enough.

N. It has taken a long while to clear the ground. That I did not expect; the above propositions are so familiar to me, they run so cleanly through my mind, that, until I came to set them down in order, I had no idea what a long and difficult business it all was.

Still, it's a long lane, etc. We have seen that "Two" (or "Many") are
20* I have discussed this and the following points very fully in Book 4 Part I, pp. 63-89

21* "Vision" is a dreadfully bad word for it; "trance" is better, but idiots always mix it up with hypnotism.

22** Possibly almost identical with the Buddhist Neroda-Samapatti.

"One"; and "One" itself is no better, because, among other things, it finds itself forced to deny the very premises on which it was founded.

Shall we be any better off if we assume that "Ex nihilo nihil fit" is a falsehood, that the origin of All Things is Nothing? Let us see!

O. Shall we first glance at the mathematical aspect of Nothing? (Including its identical equation in Logic.) This I worked out so long ago as 1902 e.g. in Berashith, which you will find reprinted in The Sword of Song, and in my Collected Works, Vol. I.

The argument may be summarized as follows.

When, in the ordinary way of business, we write 0, we should really write $0n^3$. For 0 implies that the subject is not extended in any dimension under discussion. Thus a line may be two feet in length, but in breadth and depth the coefficient is Zero. We could describe it as $2f + 0b + 0d$, or $n^2f + 0b + 0d$.

What I proposed in considering "What do we mean by Nothing?" was to consider every possible quality of any object as a dimension.

For instance, one might describe this page as being $nf + n'b + n"d + 0$ redness +) 0 amiability + 0 velocity + 0 potential and so on, until you had noted and measured all the qualities it possesses, and excluded all that it does not. For convenience, we may write this expression as $Xf+b+d+r+a+v+p$ --- using the initials of the qualities which we call dimensions.

Just one further explanation in pure mathematics. To interpret X_1 , X_1+1 or X_2 , and so on, we assume the reference to be to spatial dimensions. Thus suppose X_1 to be a line a foot long, X_2 will be a plane a foot square, and X_3 a cube measuring a foot in each dimension. But what about X_4 ? There are no more spatial dimensions. Modern mathematics has (unfortunately, I think) agreed to consider this fourth dimension as time. Well, and X_5 ? To interpret this expression, we may begin to consider other qualities, such as electric capacity, colour, moral attributes, and so on. But this remark, although necessary, leads us rather away from our main thesis instead of toward it.

P. What happens when we put a minus sign before the index (that small letter up on the right) instead of a plus? Quite simple.

23^{\wedge} WEH NOTE: Add comments to distinguish indices (Abstract Algebra) from powers of numbers.

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{Keynote: I shouldn't, but as a physicist, I have to say}
{that Crowley is giving an erroneous layman's opinion }
{and his usage of math notation cannot be considered }
{correct. These expressions are ok as text, but not as }
{math without redefinition through Abstract Algebra, a }
{field Crowley appears not to know by name. The ideas }
{are valid, but the expressions are misleading. It might}
{be wise to add a footnote about the notation being non-}
{traditional. Notably, this line defies Pythagoras! }
{Crowley's notation with superscripts is the problem. }
{It looks like powers of numbers instead of indices. }
{He probably intended indices, but didn't know how to }
{represent them or flag them in typography. }
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x2 = X1+1 = X1 + X1. With a minus, we divide instead of multiplying. Thus, X3-2 = X3 ÷ X2 = X1, just as if you had merely subtracted the 2 from the 3 in the index.

Now, at last, we come to the point of real importance to our thesis: how shall we interpret X0? We may write it, obviously, as X1-1 or Xn-n. Good, divide. Then X1 ÷ X1 = 1. This is the same, clearly enough, whatever X may be.

Q. Ah, but what we started to do was discover the meaning of Nothing. It is not correct to write it simply as 0; for that 0 implies an index 01, or 02, or 0n. And if our Nothing is to be absolute Nothing, then there is not only no figure, but no index either. So we must write it as 00.

What is the value of this expression? We proceed as before; divide.

$$0 = 0n-n = 0n \div 0n = \frac{0n}{1} \times \frac{1}{0n}. \text{ Of course } 0n \div 1 \text{ remains } 0;$$

but 1 ÷ 0n = ∞ {Keynote: this last is an elongated infinity symbol}.

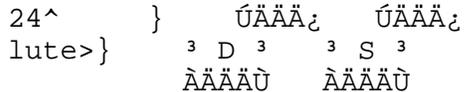
That is, we have a clash of the "infinitely great" with the "infinitely small;" that knocks out the "infinity" (and Advaitism with it!) and leaves us with an indeterminate but finite number of utter variety. That is: 00 can only be interpreted as "The Universe that we know."

R. So much for one demonstration. Some people have found fault with the algebra; but the logical Equivalent is precisely parallel. Suppose I wish to describe my study in one respect: I can say "No dogs are in my study," or "Dogs are not in my study." I can make a little diagram: D is the world of dogs; S is my study. Here it is: The squares are quite separate. The whole world outside the square D is the world of no dogs: outside the square S, the world of no-study.24 But suppose now that I want to make the Zero absolute, like our 00, I must say "No dogs are not in my study."

Or, "There is no absence-of-dog in my study." That is the same as saying: "Some doge are in my study;" diagram again: 25 In Diagram 1, 26 "the world where no dogs are" included the whole of my study; in Diagram 2 that absence-of-dog is no longer there; so one or more of them must have got in somehow.

That's that; I know it may be a little difficult at first; fortunately there is a different way --- the Chinese way --- of stating the theorem in very much simpler terms.

S. The Chinese, like ourselves, begin with the idea of "Absolute Nothing." They "make an effort, and call it the Tao;" but that is exactly what



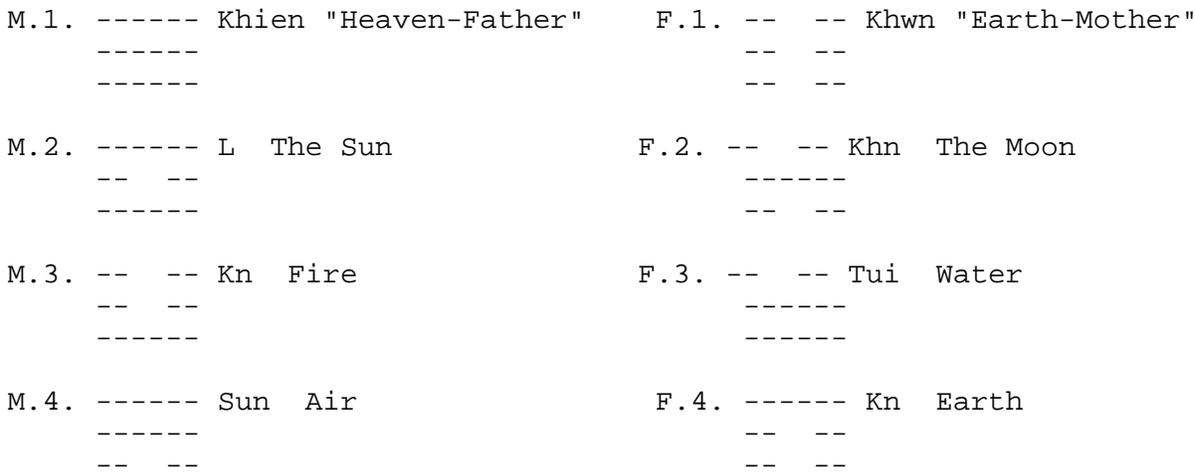
25^{Keynote: Same two labeled squares, but this time the} {square with S overlaps lower right of D square at an angle}

{--gratuitious comment: Crowley's

language is invalid but diagrams ok}
26^{Keynote: need to label these two figures}

the Tao comes to mean, when we examine it. They see quite well, as we have done above, that merely to assert Nothing is not to explain the Universe; and they proceed to do so by means of a mathematical equation even simpler than ours, involving as it does no operations beyond simple addition and subtraction. They say "Nothing obviously means Nothing; it has no qualities nor quantities." (The Advaitists²⁷ said the same, and then stultified themselves completely by calling it One!) "But," continue the sages of the Middle Kingdom, "it is always possible to reduce any expression to Nothing by taking any two equal and opposite terms." (Thus $n = (-n) = 0$.) "We ought therefore to be able to get any expression that we want from Nothing; we merely have to be careful that the terms shall be precisely opposite and equal." ($0 = n + (-n)$). This then they did, and began to diagrammatize the Universe as the {S.B. cap "I"} - a pair of opposites, the Yang or active male, and the Yin or passive Female, principles. They represented the Yang by an unbroken (-----), the Yin by a broken (--- ---), line. (The first manifestation in Nature of these two is Thi Yang, the Sun, and the Thi Yin, the Moon.) This being a little large and loose, they doubled these lines, and obtained the four Hsiang. They then took them three at a time, and got the eight Kwa. These represent the development from the original {S.B. cap "I"} to the Natural Order of the Elements.

I shall call the male principle M, the Female F.



Note how admirably they have preserved the idea of balance. M.1. and F.1. are perfection. M.2. and F.2. still keep balance in their lines. The four "elements" show imperfection; yet they are all balanced as against each other. Note, too, how apt are the ideograms. M.3. shows the flames flickering on the hearth, F.3., the wave on the solid bottom of the sea; M.4., the mutable air, with impenetrable space above, and finally F.4., the thin crust of the earth masking the interior energies of the planet. They go in to double these Kw, thus reaching the sixty-

four Hexagrams of the Y King, which is not only a Map, but a History of the Order of Nature.

It is pure enthusiastic delight in the Harmony and Beauty of the System that has led me thus far afield; my one essential purpose is to show how the Universe was derived by these Wise Men from Nothing.

27^ WEH NOTE: Do an Arthur Avalon plug here, highlighting his "Garland of Letters"

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When you have assimilated these two sets of Equations, when you have understood how $0 = 2$ is the unique, the simple, and the necessary solution of the Riddle of the Universe, there will be, in a sense, little more for you to learn about the Theory of Magick.

You should, however, remember most constantly that the equation of the Universe, however complex it may seem, inevitably reels out to Zero; for to accomplish this is the formula of your Work as a Mystic. To remind you, and to amplify certain points of the above, let me quote from Magick pp. 152-3 footnote 2.

"All elements must at one time have been separate --- that would be the case with great heat. Now when atoms get to the sun, we get that immense extreme heat, and all the elements are themselves again. Imagine that each atom of each element possesses the memory of all his adventures in combination. By the way, that atom (fortified with that memory) would not be the same atom; yet it is, because it has gained nothing from anywhere except this memory. Therefore, by the lapse of time, and by virtue of memory, a thing could become something more than itself; thus a real development is possible. One can then see a reason for any element deciding to go through this series of incarnations, because so, and only so, can he go; and he suffers the lapse of memory which he has during these incarnations, because he knows he will come through unchanged.

"Therefore you can have an infinite number of gods, individual and equal though diverse, each one supreme and utterly indestructible. This is also the only explanation of how a "Perfect Being" could create a world in which war, evil, etc., exist. God is only an appearance, because (like "good") it cannot affect the substance itself, but only multiply its combinations. This is something the same as mystic monotheism; but all parts of himself, so that their interplay is false. If we presuppose many elements, their interplay is natural.

"It is no objection to this theory to ask who made the elements --- the elements are at least there, and God, when you look for him, is not there. Theism is *obscurum per obscurius*. A male star is built up from the centre outwards; a female from the circumference inwards. This is what is meant when we say that woman has no soul. It explains fully the difference between the sexes."

Every "act of love under will" has the dual result (1) the creation of a child combining the qualities of its parents, (2) the withdrawal by

ecstasy into Nothingness. Please consult what I have elsewhere written on "The Formula of Tetagrammaton;" the importance of this at the moment is to show how 0 and 2 appear constantly in Nature as the common Order of Events.

Love is the law, love under will.

Fraternally,

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CHAPTER VI

THE THREE SCHOOLS OF MAGICK (I)

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Cara Soror,

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

Here is the first section of M. Gerard Aumont's promised essay²⁸; it was originally called "The Three Schools of Magick". (Don't be cross, please, because it is not in the form of a personal letter!)

There is today much misunderstanding of the meaning of the term "Magick". Many attempts have been made to define it, but perhaps the best for our present purpose of historical-ideological exposition will be this -- Magick is the Science of the Incommensurables.

This is one of the many restricted uses of the word; one suited to the present purpose.

It is particularly to be noted that Magick, so often mixed up in the popular idea of a religion, has nothing to do with it. It is, in fact, the exact opposite of religion; it is, even more than Physical Science, its irreconcilable enemy.

let us define this difference clearly.

Magick investigates the laws of Nature with the idea of making use of them. It only differs from "profane" science by always keeping ahead of it. As Fraser²⁹ has shown, Magick is science in the tentative stage; but it may be, and often is, more than this. It is science which, for one reason or another, cannot be declared to the profane.

Religion, on the contrary, seeks to ignore the laws of Nature, or to escape them by appeal to a postulated power which is assumed to have laid them down. The religious man is, as such, incapable of understanding what the laws of Nature really are. (They are generalizations from the order of observed fact.)

The History of Magick has never been seriously attempted. For one reason, only initiates pledged to secrecy know much about it; for another, every historian has been talking about some more or less con-

ventional idea of Magick, not of the thing itself. But Magick has led the world from before the beginning of history, if only for the reason that Magick has always been the mother of Science. It is, therefore, of extreme importance that some effort should be made to understand something of the subject; and there is, therefore, no apology necessary for essaying this brief outline of its historical aspects.

There have always been, at least in nucleus, three main Schools of Philosophical practice. (We use the word "philosophical" in the old good broad sense, as in the phrase "Philosophical Transactions of the Royal Society for the Advancement of Knowledge.")

It is customary to describe these three Schools as Yellow, Black, and White. The first thing necessary is to warn the reader that they must by no means be confounded with racial distinctions of colour; and they correspond still less with conventional symbols such as yellow caps, yellow robes, black magick, white witchcraft, and the like. The danger
28* A few amendments - very few - have been necessitated by the lapse of time.

29^ WEH NOTE: Mention Fraser source, locate it in G.B.

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is only the greater that these analogies are often as alluring as the prove on examination to be misleading.

These Schools represent three perfectly distinct and contrary theories of the Universe, and, therefore, practices of spiritual science. The magical formula of each is as precise as a theorem of trigonometry. Each assumes as fundamental a certain law of Nature, and the subject is complicated by the fact that each School, in a certain sense, admits the formulae of the other two. It merely regards them as in some way incomplete, secondary, or illusory. Now, as will be seen later, the Yellow School stand aloof from the other two by the nature of its postulates. But the Black School and the White are always more or less in active conflict; and it is because just at this moment that conflict is approaching a climax that it is necessary to write this essay. The adepts of the White School consider the present danger to mankind so great that they are prepared to abandon their traditional policy of silence, in order to enlist in their ranks the profane of every nation.

We are in possession of a certain mystical document³⁰ which we may describe briefly, for convenience sake, as an Apocalypse of which we hold the keys, thanks to the intervention of the Master who has appeared at this grave juncture of Fate. This document consists of a series of visions, in which we hear the various Intelligences whose nature it would be hard to define, but who are at the very least endowed with knowledge and power far beyond anything that we are accustomed to regard as proper to the human race.

We must quote a passage from one of the most important of these documents. The doctrine is conveyed, as is customary among Initiates, in the form of a parable. Those who have attained even a mediocre degree of enlightenment are aware that the crude belief of the faithful, and the crude infidelity of the scoffer, with regard to matters of fact, are merely

childish. Every incident in Nature, true or false, possesses a spiritual significance. It is this significance, and only this significance, that possesses any philosophical value to the Initiate.

The orthodox need not be shocked, and the enlightened need not be contemptuous, to learn that the passage which we are about to quote, is a parable based on the least decorous of the Biblical legends which refer to Noah. It simply captures for its own purposes the convenience of Scripture.

(Here follows the excerpt from the Vision.)

"And a voice cries: Cursed be he that shall uncover the nakedness of the Most High, for he is drunken upon the wine that is the blood of the adepts. And BABALON hath lulled him to sleep upon her breast, and she hath fled away, and left him naked, and she hath called her children together saying: Come up with me, and let us make a mock of the nakedness of the Most High.

"And the first of the adepts covered His shame with a cloth, walking backwards, and was white. And the second of the adepts covered his shame with a cloth, walking sideways, and was yellow, And the third of the adepts made a mock of His nakedness, walking forwards, and was black. And these are the three great schools of the Magi, who are also the three Magi that journeyed unto Bethlehem; and because thou hast not 30* Liber CDXVIII, The Vision and the Voice, edition with Introduction and Commentary by 666. Thelema Publishing Co., Barstow, California.

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wisdom, thou shalt not know which school prevailleth, or if the three schools be not one."

We are now ready to study the philosophical bases of these three Schools. We must, however, enter a caveat against too literal an interpretation, even of the parable. It may be suspected, for reasons which should be apparent after further investigation of the doctrines of the Three Schools, that this parable was invented by an Intelligence of the Black School, who was aware of his iniquity, and thought to transform it into righteousness by the alchemy of making a boast of it. The intelligent reader will note the insidious attempt to identify the doctrine of the Black School with the kind of black magic {sic} that is commonly called Diabolism. In other words, this parable is itself an example of an exceedingly subtle black magical operation, and the contemplation of such devices carried far enough brings us to an understanding of the astoundingly ophidian processes of Magicians. Let not the profane reader dismiss such subtleties from his mind as negligible nonsense. It is cunning of this kind that determines the price of potatoes.

The above digression is perhaps not so inexcusable as it may seem on a first reading. Careful study of it should reveal the nature of the thought-processes which are habitually used by the secret Masters of the human race to determine its destiny.

When everyone has done laughing, I will ask you to compare the real effects produced on the course of human affairs by Caesar, Attila, and

Napoleon, on the one hand; of Plato, the Encyclopaedists, and Karl Marx³¹ on the other.

The Yellow School of Magick considers, with complete scientific and philosophical detachment, the fact of the Universe as a fact. Being itself apart of that Universe, it realizes its impotence to alter the totality in the smallest degree. To put it vulgarly, it does not try to raise itself from the ground by pulling at its socks. It therefore opposes to the current of phenomena no reaction either of hatred or of sympathy. So far as it attempts to influence the course of events at all, it does so in the only intelligent way conceivable. It seeks to diminish internal friction.

It remains, therefore, in a contemplative attitude. To use the terms of Western philosophy, there is in its attitude something of the stoicism of Zeno; or of the Pickwickianism, if I may use the term, of Epicurus. The ideal reaction to phenomena is that of perfect elasticity. It possesses something of the cold-bloodedness of mathematics; and for this reason it seems fair to say, for the purposes of elementary study, that Pythagoras is its most adequate exponent in European philosophy.

Since the discovery of Asiatic thought, however, we have no need to take our ideas at second-hand. The Yellow School of Magick possesses one perfect classic. The Tao Teh King³².

31* It is interesting to note that the three greatest influences in the world today are those of Teutonic Hebrews: Marx, Hertz, and Freud.

32* Unfortunately there is no translation at present published which is the work of an Initiate. All existing translations have been garbled by people who simply failed to understand the text. An approximately perfect rendering is indeed available, but so far it exists only in manuscript. One object of this letter is to create sufficient public interest to make this work, and others of equal value available to the public.

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It is impossible to find any religion which adequately represents the thought of this masterpiece. Not only is religion as such repugnant to science and philosophy, but from the very nature of the tenets of the Yellow School, its adherents are not going to put themselves to any inconvenience for the enlightenment of a lot of people whom they consider to be hopeless fools.

At the same time, the theory of religion, as such, being a tissue of falsehood, the only real strength of any religion is derived from its pilferings of Magical doctrine; and, religious persons being by definition entirely unscrupulous, it follows that any given religion is likely to contain scraps of Magical doctrine, filched more or less haphazard from one school or the other as occasion serves.

Let the reader, therefore, beware most seriously of trying to get a grasp of this subject by means of siren analogies. Taoism has as little to do with the Tao Teh King as the Catholic Church with the Gospel.

The Tao Teh King inculcates conscious inaction, or rather unconscious

inaction, with the object of minimizing the disorder of the world. A few quotations from the text should make the essence of the doctrine clear.

X 3 "Here is the Mystery of Virtue. It createth all and nourisheth all; yet it doth not adhere to them. It operateth all; but knoweth not of it, nor proclaimeth it; it directeth all, but without conscious control."

XXII 2 "Therefore the sage concentrateth upon one Will, and it is as a light to the whole world. Hiding himself, he shineth; withdrawing himself, he attracteth notice; humbling himself, he gaineth force to achieve his Will. Because he striveth not, no man may contend against him."

XLIII 1 "The softest substance hunteth down the hardest. The Unsubstantial penetrateth where there is no opening. Here is the Virtue of Inertia."

2 "Few are they who attain: whose speech is Silence, whose Work is Inertia."

XLVIII 3 "He who attracteth to himself all that is under Heaven doth so without effort. He who maketh effort is not able to attract it."

LVIII 3 "The wise man is foursquare and avoideth aggression; his corners do not injure others. He moveth in a straight line, and turneth not aside therefrom; he is brilliant, but doth not blind with his brightness."

LXIII 2 "Do great things while they are yet small, hard things while they are yet easy; for all things, how great or hard soever, have a beginning when they are little and easy. So thus the wise man accomplisheth the greatest tasks without undertaking anything important."

{Keynote: This footnote is obsolete. The "Tao Teh King" was published as "Equinox" III - 8, 1975 e.v. by H.P.S.}

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LXXVI 2 "So then rigidity and hardness are the stigmata of death; elasticity and adaptability of life."

3 "He then who putteth forth strength is not victorious; even as a strong tree filleth the embrace."

4 "Thus the hard and rigid have the inferior place, the soft and elastic the superior."

Enough, I think, for this part of the essay.

Love is the law, love under will.

Fraternally,

666

CHAPTER VII

THE THREE SCHOOLS OF MAGICK (2)

Cara Soror,

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

Hoping that you are now recovered from the devastating revelations in the matter of the Yellow School, I must ask you to brace yourself for disclosures even more formidable about the Black. Do not confuse with the Black Lodge, or the Black Brothers. The terminology is unfortunate, but it wasn't I that did it. Now then, to work!

The Black School of Magick, which must by no means be confused with the School of Black Magick or Sorcery, which latter is a perversion of the White tradition, is distinguished fundamentally from the Yellow School in that it considers the Universe not as neutral, but as definitely a curse. Its primary theorem is the "First Noble Truth" of the Buddha --- "Everything is Sorrow." In the primitive classics of this School the idea of sorrow is confused with that of sin. (This idea of universal lamentation is presumably responsible for the choice of black as its symbolic colour. And yet? Is not white the Chinese hue of mourning?)

The analysis of the philosophers of this School refers every phenomenon to the category of sorrow. It is quite useless to point out to them that certain events are accompanied with joy: they continue their ruthless calculations, and prove to your satisfaction, or rather dissatisfaction, that the more apparently pleasant an event is, the more malignantly deceptive is its fascination. There is only one way of escape even conceivable, and this way is quite simple, annihilation. (Shallow critics of Buddhism have wasted a great deal of stupid ingenuity on trying to make out that Nirvana or Nibbana means something different from what etymology, tradition and the evidence of the Classics combine to define it. The word means, quite simply, cessation: and it stands to reason that, if everything is sorrow, the only thing which is not sorrow is nothing, and that therefore to escape from sorrow is the attainment of nothingness.)

Western philosophy has on occasion approached this doctrine. It has at least asserted that no known form of existence is exempt from sorrow.

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Huxley says, in his Evolution and Ethics, "Suffering is the badge of all the tribe of sentient things."

The philosophers of this School, seeking, naturally enough, to amend the evil at the root, inquire into the cause of this existence which is sorrow, and arrive immediately at the 'Second Noble Truth' of the Buddha: "The Cause of Sorrow is Desire". They follow up with the endless concatenation of causes, of which the final root is Ignorance. (I am not

concerned to defend the logic of this School: I merely state their doctrine.) The practical issue of all this is that every kind of action is both unavoidable and a crime. I must digress to explain that the confusion of thought in this doctrine is constantly recurrent. That is part of the blackness of the Ignorance which they confess to be the foundation of their Universe. (And after all, everyone has surely the right to have his own Universe the way he wants it.)

This School being debased by nature, is not so far removed from conventional religion as either the White or the Yellow. Most primitive fetishistic religions may, in fact, be considered fairly faithful representatives of this philosophy. Where animism holds sway, the "medicine-man" personifies this universal evil, and seeks to propitiate it by human sacrifice. The early forms of Judaism, and that type of Christianity which we associate with the Salvation Army, Billy Sunday and the Fundamentalists of the back-blocks of America, are sufficiently simple cases of religion whose essence is the propitiation of a malignant demon.

When the light of intelligence begins to dawn dimly through many fogs upon these savages, we reach a second stage. Bold spirits master courage to assert that the evil which is so obvious, is, in some mysterious way, an illusion. They thus throw back the whole complexity of sorrow to a single cause; that is, the arising of the illusion aforesaid. The problem then assumes a final form: How is that illusion to be destroyed.

A fairly pure example of the first stage of this type of thought is to be found in the Vedas, of the second stage, in the Upanishads. But the answer to the question, "How is the illusion of evil to be destroyed?", depends on another point of theory. We may postulate a Parabrahm infinitely good, etc. etc. etc., in which case we consider the destruction of the illusion of evil as the reuniting of the consciousness with Parabrahm. the unfortunate part of this scheme of things is that on seeking to define Parabrahm for the purpose of returning to Its purity, it is discovered sooner or later, that It possesses no qualities at all! In other words, as the farmer said, on being shown the elephant: There ain't no sich animile. It was Gautama Buddha who perceived the inutility of dragging in this imaginary pachyderm. Since our Parabrahm, he said to the Hindu philosophers, is actually nothing, why not stick to or original perception that everything is sorrow, and admit that the only way to escape from sorrow is to arrive at nothingness?

We may complete the whole tradition of the Indian peninsula very simply. To the Vedas, the Upanishads, and the Tripitaka of the Buddhists, we have only to add the Tantras of what are called the Vamacharya Schools. Paradoxical as it may sound the Tantrics are in reality the most advanced of the Hindus. Their theory is, in its philosophical ultimatum, a primitive stage of the White tradition, for the essence of the Tantric cults is that by the performance of certain rites of Magick, one does not only escape disaster, but obtains positive benediction. The Tantric is not

obsessed by the will-to-die. It is a difficult business, no doubt, to get any fun out of existence; but at least it is not impossible. In

other words, he implicitly denies the fundamental proposition that existence is sorrow, and he formulates the essential postulate of the White School of Magick, that means exist by which the universal sorrow (apparent indeed to all ordinary observation) may be unmasked, even as at the initiatory rite of Isis in the ancient days of Kehm. There, a Neophyte presenting his mouth, under compulsion, to the pouting buttocks of the Goat of Mendez, found himself caressed by the chaste lips of a virginal priestess of that Goddess at the base of whose shrine is written that No man has lifted her veil.

The basis of the Black philosophy is not impossibly mere climate, with its resulting etiolation of the native, its languid, bilious, anaemic, fever-prostrated, emasculation of the soul of man. We accordingly find few true equivalents of this School in Europe. In Greek philosophy there is no trace of any such doctrine. The poison in its foulest and most virulent form only entered with Christianity³³. But even so, few men of any real eminence were found to take the axioms of pessimism seriously. Huxley, for all of his harping on the minor key, was an eupeptic Tory. The culmination of the Black philosophy is only found in Schopenhauer, and we may regard him as having been obsessed, on the one hand, by the despair born of that false scepticism which he learnt from the bankruptcy of Hume and Kant; on the other, by the direct obsession of the Buddhist documents to which he was one of the earliest Europeans to obtain access. He was, so to speak, driven to suicide by his own vanity, a curious parallel to Kiriloff in *The Possessed* of Dostoiewsky.

We have, however, examples plentiful enough of religions deriving almost exclusively from the Black tradition in the different stages. We have already mentioned the Evangelical cults with their ferocious devil-god who creates mankind for the pleasure of damning it and forcing it to crawl before him, while he yells with drunken glee over the agony of his only son³⁴. But in the same class, we must place Christian Science, so grotesquely afraid of pain, suffering and evil of every sort, that its dupes can think of nothing better than to bleat denials of its actuality, in the hope of hypnotizing themselves into anaesthesia.

Practically no Westerns have reached the third stage of the Black tradition, the Buddhist stage. It is only isolated mystics, and those men who rank themselves with a contemptuous compliance under the standard of the nearest religion, the one which will bother them least in their quest of nothingness, who carry the sorites so far.

The documents of the Black School of Magick have already been indicated. They are, for the most part, tedious to the last degree and repulsive to every wholesome-minded man; yet it can hardly be denied that such books as *The Dhammapada* and *Ecclesiastes* are masterpieces of literature. They represent the agony of human despair at its utmost degree of intensity, and the melancholy contemplation which is induced by their perusal is not favourable to the inception of that mood which should lead every truly courageous intelligence to the determination to escape from the

^{33*} Anti-semite writers in Europe --- e.g. Weininger --- call the Black theory and practice Judaism, while by a curious confusion, the same ideas are called Christian among Anglo-Saxons. In 1936 e.v. the "Nazi" School began to observe this fact.

^{34*} N.B. Christianity was in its first stage a Jewish Communism, hardly distinguishable from Marxism.

ferule of the Black Schoolmaster to the outstretched arms of the White Mistress of Life.

Let us leave the sinister figure of Schopenhauer for the mysteriously radiant shape of Spinoza! This latter philosopher, in respect at least of his Pantheism, represents fairly enough the fundamental thesis of the White tradition. Almost the first observation that we have to make is that this White tradition is hardly discoverable outside Europe. It appears first of all in the legend of Dionysus. (In this connection read carefully Browning's Apollo and the Fates.)

The Egyptian tradition of Osiris is not dissimilar. The central idea of the White School is that, admitted that "everything is sorrow" for the profane, the Initiate has the means of transforming it to "Everything is joy". There is no question of any ostrich-ignoring of fact, as in Christian Science. There is not even any more or less sophisticated argument about the point of view altering the situation as in Vedantism. We have, on the contrary, and attitude which was perhaps first of all, historically speaking, defined by Zoroaster, "nature teaches us, and the Oracles also affirm, that even the evil germs of Matter may alike become useful and good." "Stay not on the precipice with the dross of Matter; for there is a place for thine Image in a realm ever splendid." "If thou extend the Fiery Mind to the work of piety, thou wilt preserve the fluxible body."35

It appears that the Levant, from Byzantium and Athens to Damascus, Jerusalem, Alexandria and Cairo, was preoccupied with the formulation of this School in a popular religion, beginning in the days of Augustus Caesar. For there are elements of this central idea in the works of the Gnostics, in certain rituals of what Frazer conveniently calls the Asiatic God, as in the remnants of the Ancient Egyptian cult. The doctrine became abominably corrupted in committee, so to speak and the result was Christianity, which may be regarded as a White ritual overlaid by a mountainous mass of Black doctrine, like the baby of the mother that King Solomon non-suited.

We may define the doctrine of the White School in its purity in very simple terms.

Existence is pure joy. Sorrow is caused by failure to perceive this fact; but this is not a misfortune. We have invented sorrow, which does not matter so much after all, in order to have the exuberant satisfaction of getting rid of it. Existence is thus a sacrament.

Adepts of the White School regard their brethren of the Black very much as the aristocratic English Sahib (of the days when England was a nation) regarded the benighted Hindu. Nietzsche expresses the philosophy of this School to that extent with considerable accuracy and vigour. The man who denounces life merely defines himself as the man who is unequal to it. The brave man rejoices in giving and taking hard knocks, and the brave man is joyous. The Scandinavian idea of Valhalla may be primitive, but it is manly. A heaven of popular concert, like the Christian; of unconscious repose, like the Buddhist; or even of sensual enjoyment, like the Moslem, excites his nausea and contempt. He understands that the only joy worth while is the joy of continual victory, and victory itself would become as tame as croquet if it were not spiced by equally contin-

35* This passage appears to be a direct hint at the Formula of the IXø

O.T.O., and the preparation of the Elixir of Life.

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ual defeat.

The purest documents of the White School are found in the Sacred Books of Thelema. The doctrine is given in excellent perfection both in the book of the Heart Girt with the Serpent and the book of Lapis Lazuli. A single passage is adequate to explain the formula.

7. Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream.
8. I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her.
9. Yea! I gave her of the flower of my youth.
10. But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.
11. Yet I worshipped her, and gave her of the flower of my youth.
12. Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.
13. Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun.
14. Then rose she up from abyss of Ages of Sleep, and her body embraced me. Altogether I melted in her beauty and was glad.
15. The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me, that beareth me.

Liber LXV, Cap. II.

We find even in profane literature this doctrine of the White School of Magick: -

O Buddha! couldst thou nowhere rest
A pivot for the universe?
Must all things be alike confessed
Mere changes rung upon a curse?

I swear by all the bliss of blue
My Phryne with her powder on
Is just as false - and just as true -
As your disgusting skeleton.

Each to his taste: if you prefer
This loathly brooding on Decay;
I call it Growth, and lovelier
Than all the glammers of the day.

You would not dally with Doreen
Because her fairness was to fade,

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Because you know the things unclean
That go to make a mortal maid.

I, if her rotten corpse were mine,
Would take it as my natural food,
Denying all but the Divine
Alike in evil and in good.

Aspasia may skin me close,
And Lais load me with disease.
Poor pleasures, bitter bargains, these?
I shall despise Diogenes.

Follow your fancy far enough!
At last you surely come to God.

There is thus in this School no attempt to deny that Nature is, as Zoroaster said, "a fatal and evil force"; but Nature is, so to speak, "the First Matter of the Work", which is to be transmuted into gold. The joy is a function of our own part in this alchemy. For this reason we find the boldest and most skillful adepts deliberately seeking out the most repugnant elements of Nature that their triumph may be the greater. The formula is evidently one of dauntless courage. It expresses the idea of vitality and manhood in its most dynamic sense.

The only religion which corresponds to this School at all is that of ancient Egypt; possibly also that of Chaldea. This is because those religions are Magical religions in the strict technical sense; the religious component of them is negligible. So far as it exists, it exists only for the uninitiate.

There are, however, traces of the beginning of the influence of the School in Judaism and in Paganism. There are, too, certain documents of the pure Greek spirit which bear traces of this. It is what they called Theurgy.

The Christian religion in its simplest essence, by that idea of overcoming evil through a Magical ceremony, the Crucifixion, seems at first sight a fair example of the White tradition; but the idea of sin and of propitiation tainted it abominably with Blackness. There have been, however, certain Christian thinkers who have taken the bold logical step of regarding evil as a device of God for exercising the joys of combat and victory. This is, of course, a perfectly White doctrine; but it is regarded as the most dangerous of heresies. (Romans VI. 1,2, et al.)

For all that, the idea is there. The Mass itself is essentially a typical White ritual. Its purpose is to transform crude matter directly into Godhead. It is thus a cardinal operation of Talismanic Magick. But the influence of the Black School has corroded the idea with theological accretions, metaphysical on the one hand, and superstitious on the other, so completely as to mask the Truth altogether.

At the Reformation, we find a nugatory attempt to remove the Black element. The Protestant thinkers did their best to get rid of the idea of sin, but it was soon seen that the effort could only lead to antinomianism; and they recognized that this would infallibly destroy the religious idea as such.

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Mysticism, both Catholic and Protestant, made a further attempt to free Christianity from the dark cloud of iniquity. They joined hands with the Sufis and the Vedantists. But this again led to the mere denial of the reality of evil. Thus drawing away, little by little, from clear appreciation of the facts of Nature, their doctrine became purely theoretical, and faded away, while the thundercloud of sin settled down more heavily than ever.

The most important of all the efforts of the White School, from an exoteric point of view, is Islam. In its doctrine there is some slight taint, but much less than in Christianity. It is a virile religion. It looks facts in the face, and admits their horror; but it proposes to overcome them by sheer dint of manhood. Unfortunately, the metaphysical conceptions of its quasi-profane Schools are grossly materialistic. It is only the Pantheism of the Sufis which eliminates the conception of propitiation; and, in practice, the Sufis are too closely allied to the Vedantists to retain hold of reality.

That will be all for the present.

Love is the law, love under will.

Fraternally,

666

CHAPTER VIII

THE THREE SCHOOLS OF MAGICK (3)

Cara Soror,

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

It has been a long --- I hope not too tedious --- voyage; but at last the harbour is in sight.

Our Essay approaches its goal; the theory of Life to which initiation tends.

Let us continue!

There is in history only one movement whose object has been to organize the isolated adepts of the White School of Magick, and this movement was totally unconnected with religion, except in so far as it lent its influence to the reformers of the Christian church. Its appeal was not at all to the people. It merely offered to open up relations with, and communicate certain practical secrets of wisdom to, isolated men of science through Europe. This movement is generally known by the name of Rosicrucianism.

The word arouses all sorts of regrettable correspondences; but the adepts of the Society have never worried themselves in the least about the abuse of their name for the purposes of charlatanism, or about the attacks directed against them by envious critics. Indeed, so wisely have they concealed their activities that some modern scholars of the shallower type have declared that no such movement ever existed, that it was a kind of practical joke played upon the curiosity of the credulous Middle Ages. It is at least certain that, since the original

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proclamations, no official publications have been put forward. The essential secrets have been maintained inviolate. If, during the last few years, a considerable number of documents have been published by them, though not in their name, it is on account of the impending crisis to civilization, of which mention will later be made.

There is no good purpose, even were there license, to discuss the nature of the basis of scientific attainment which is the core of the doctrines of the Society. It is only necessary to point out that its correspondence with alchemy is the one genuine fact on the subject which has been allowed to transpire; for the Rosicrucian, as indicated by his central symbol, the barren cross on which he has made a rose to flower, occupies himself primarily with spiritual and physiological alchemy. Taking for "The First Matter of the Work" a neutral or inert substance (it is constantly described as the commonest and least valued thing on earth, and may actually connote any substance whatever) he deliberately poisons it, so to speak, bringing it to a stage of transmutation generally called the Black Dragon, and he proceeds to work upon this virulent poison until he obtains the perfection theoretically possible.

Incidentally, we have an almost precise parallel with this operation in modern bacteriology. The apparently harmless bacilli of a disease are cultivated until they become a thousand times more virulent than at first, and it is from this culture that is prepared the vaccine which is an efficacious remedy for all the possible ravages of that kind of micro-organism.

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We have been obliged to expose, perhaps at too considerable a length, the main doctrines of the three Schools. The task, however tedious, has been necessary in order to explain with reasonable lucidity their connection with the world which their ideas direct; that is to say,

the nature of their political activities.

The Yellow School, in accordance with its doctrine of perfectly elastic reaction and non-interference, holds itself, generally speaking, entirely apart from all such questions. We can hardly imagine it sufficiently interested in any events soever to react aggressively. It feels strong enough to deal satisfactorily with anything that may turn up: and generally speaking, it feels that any conceivable action on its part would be likely to increase rather than to diminish the mischief.

It remains somewhat contemptuously aloof from the eternal conflict of the Black School with the White. At the same time, there is a certain feeling among the Yellow adepts that should either of these Schools become annihilated, the result might well be that the victor would sooner or later turn his released energy against themselves.

In accordance, therefore, with their general plan of non-action, as expressed in the Tao Teh King, of dealing with mischief before it has become too strong to be dangerous, they interfere gently from time to time to redress the balance.

During the last two generations the Masters of the Yellow School have been compelled to take notice of the progressive ruin of the White adepts. Christianity, which possessed at least the semblance of a White formula, is in the agonies of decomposition, even before it is

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actually dead. Materialistic science has overwhelmed the faith and hope of the Christians (they never possessed any charity to overwhelm) with a demonstration of the sorrow, transitoriness and cruel futility of the Universe. A vast wave of pessimism has engulfed the fortress of Mansoul.

It was indeed a deadly blow to the adepts of the White School when Science, their own familiar friend in whom they trusted, lifted up his heel against them. It was in this conjuncture that the Yellow adepts sent forth into the Western world a messenger, Helena Petrovna Blavatsky, with the distinct mission to destroy, on the one hand, the crude schools of Christianity, and, on the other, to eradicate the materialism from Physical Science. She made the necessary connection with Edward Maitland and Anna Kingsford, who were trying rather helplessly to put the exoteric formulae of the White School into the hands of students, and with the secret representatives of the Rosicrucian Brotherhood. It is not for us in this place to estimate the degree of success with which she carried out her embassy; but at least we see today that Physical Science is at last penetrating to the spiritual basis of material phenomena. The work of Henry Poincaré, Einstein, Whitehead, and Bertrand Russell is sufficient evidence of this fact.

Christianity, too, has fallen into a lower degree of contempt than ever. Realizing that it was moribund, it made a supreme and suicidal effort, and plunged into the death-spasm of the first world-war. It was too far corrupt to react to the injections of the White formula

which might have saved it. We see today that Christianity is more bigoted, further divorced from reality, than ever. In some countries it has again become a persecuting church.

With horrid glee the adepts of the Black School looked on at these atrocious paroxysms. But it did more. It marshalled its forces quietly, and prepared to clean up the debris of the battlefields. It is at present (1924 e.v.) pledged to a supreme attempt to chase the manly races from their spiritual halidom. (The spasm still [1945 e.v.] continues; note well the pro-German screams of Anglican Bishops, and the intrigues of the Vatican.)

The Black School has always worked insidiously, by treachery. We need then not be surprised by finding that its most notable representative was the renegade follower of Blavatsky, Annie Besant, and that she was charged by her Black masters with the mission of persuading the world to accept for its Teacher a negroid³⁶ Messiah. To make the humiliation more complete, a wretched creature was chosen who, to the most loathsome moral qualities, added the most fatuous imbecility. And then blew up!

. . .

. . .

This, then, is the present state of the war of the Three Schools. We cannot suppose that humanity is so entirely base as to accept Krishna-murti; yet that such a scheme could ever have been conceived is a symptom of the almost hopeless decadence of the White School³⁷. The

³⁶ WEH NOTE: Inject something about Krishnamurti here, and soften the racial remark made above.

³⁷* Note. This passage was written in 1924 e.v. The Master Therion arose and smote him. What seemed a menace is now hardly even a memory.

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Black adepts boast openly that they have triumphed all along the line. Their formula has attained the destruction of all positive qualities. It is only one step to the stage when the annihilation of all life and thought will appear as a fatal necessity. The materialism and vital scepticism of the present time, its frenzied rush for pleasure in total disregard of any idea of building for the future, testifies to a condition of complete moral disorder, of abject spiritual anarchy.

The White School has thus been paralysed. We are reminded of the spider described by Fabre, who injects her victims with a poison which paralyzes them without killing them, so that her own young may find fresh meat. And this is what is going to happen in Europe and America unless something is done about it, and done in very short order.

The Yellow School could not remain impassive spectators of the abominations. Madame Blavatsky was a mere forerunner. They, in conjunction with the Secret Chiefs of the White School in Europe, Chiefs who had been compelled to suspend all attempts at exoteric enlightenment by the general moral debility which had overtaken the races from which they drew their adepts, have prepared a guide for mankind. This man, of an extreme moral force and elevation, combined with a profound sense of

worldly realities, has stood forth in an attempt to save the White School, to rehabilitate its formula, and to fling back from the bastions of moral freedom the howling savages of pessimism. Unless his appeal is heard, unless there comes a truly virile reaction against the creeping atrophy which is poisoning them, unless they enlist to the last man under his standard, a great decisive battle will have been lost.

This prophet of the White School, chosen by its Masters and his brethren, to save the Theory and Practice, is armed with a sword far mightier than Excalibur. He has been entrusted with a new Magical formula, one which can be accepted by the whole human race. Its adoption will strengthen the Yellow School by giving a more positive value to their Theory; while leaving the postulates of the Black School intact, it will transcend them and raise their Theory and Practice almost to the level of the Yellow. As to the White School, it will remove from them all taint of poison of the Black, and restore vigour to their central formula of spiritual alchemy by giving each man an independent ideal. It will put an end to the moral castration involved in the assumption that each man, whatever his nature, should deny himself to follow out a fantastic and impracticable ideal of goodness. Incidentally, this formula will save Physical Science itself by making negligible the despair of futility, the vital scepticism which has emasculated it in the past. It shows that the joy of existence is not in a goal, for that indeed is clearly unattainable, but in the going itself.

This law is called the Law of Thelema. It is summarized in the four words, "Do what thou wilt."

It should not be necessary to explain that a full appreciation of this message is not to be obtained by a hasty examination. It is essential to study it from every point of view, to analyse it with the keenest philosophical acumen, and finally to apply it as a key for every problem, internal and external, that exists. This key, applied with skill, will open every lock.

From the deepest point of view, the greatest value of this formula is that it affords, for the first time in history, a basis of reconciliation

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between the three great Schools of Magick. It will tend to appease the eternal conflict by understanding that each type of thought shall go on its own way, develop its own proper qualities without seeking to interfere with other formulae, however (superficially) opposed to its own.

What is true for every School is equally true for every individual. Success in life, on the basis of the Law of Thelema, implies severe self-discipline. Each being must progress, as biology teaches, by strict adaptation to the conditions of the organism. If, as the Black School continually asserts, the cause of sorrow is desire, we can still escape the conclusion by the Law of Thelema. What is necessary is not to seek after some fantastic ideal, utterly unsuited to our real needs, but to discover the true nature of those needs, to fulfill them, and rejoice therein.

This process is what is really meant by initiation; that is to say, the going into oneself, and making one's peace, so to speak, with all the forces that one finds there.

It is forbidden here to discuss the nature of The Book of the Law, the Sacred Scripture of Thelema. Even after forty years of close expert examination, it remains to a great extent mysterious; but the little we know of it is enough to show that it is a sublime synthesis of all Science and all ethics. It is by virtue of this Book that man may attain a degree of freedom hitherto never suspected to be possible, a spiritual development altogether beyond anything hitherto known; and, what is really more to the point, a control of external nature which will make the boasted achievements of the last century appear no more than childish preliminaries to an incomparably mighty manhood.

It has been said by some that the Law of Thelema appeals only to the lite of humanity. No doubt here is this much in that assertion, that only the highest can take full advantage of the extraordinary opportunities which it offers. At the same time, "the Law is for all." Each in his degree, every man may learn to realise the nature of his own being, and to develop it in freedom. It is by this means that the White School of Magick can justify its past, redeem its present, and assure its future, by guaranteeing to every human being a life of Liberty and of Love.

Such, then, are the words of Grard Aumont. I should not like to endorse every phrase; but the whole exposition is so masterly in its terse, tense vigour, and so unrivalled by any other document at my disposal, that I thought it best to let you have it in its own original form, with only those few alterations which lapse of time has made necessary.

Love is the law, love under will.

Fraternally,

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P.S. Our own School unites the ruby red of Blood with the gold of the Sun. It combines the best characteristics of the Yellow and the White Schools. In the light of M. Aumont's exposition, it is easy to understand.

To us, every phenomenon is an Act of Love, Every experience is necessary,

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is a Sacrament, is a means of Growth. Hence, "...existence is pure joy;..." (AL II, 9) "A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight!" (AL II, 42-43).

Let this soak in!

CHAPTER IX

THE SECRET CHIEFS

Cara Soror,

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

Very glad I am, since at one time I was obliged to be starkly stern about impertinent curiosity, to note that your wish to be informed about the Secret Chiefs of the A.'.A.'. is justified; it is most certainly of the first importance that you and I should be quite clear in our minds about Those under whose jurisdiction and tutelage we both work.

The question is beset with thickets of tough thorn; what is worse, the path is so slippery that nothing is easier than to tumble head first into the spikiest bush of them all.

You justly remind me that one of my earliest slogans was "Mystery is the enemy of Truth;" how then is it what I acquiesce in the policy of concealment in a matter so cardinal?

Perhaps the best plan is for me to set down the facts of the case, so far as is possible, from them it may appear that no alternative policy is feasible.

The first condition of membership of the A.'.A.'. is that one is sworn to identify one's own Great Work with that of raising mankind to higher levels, spiritually, and in every other way.

Accordingly, it stands to reason that those charged with the conduct of the Order should be at least Masters of the Temple, or their judgment would be worthless, and at least Magi (though not that particular kind of Magus who brings the Word of a New Formula to the world every 2,000 years or so) or they would be unable to influence events on any scale commensurate with the scope of the Work.

Of what nature is this Power, this Authority, this Understanding, this Wisdom --- Will?

(I go up from Geburah to Chokmah.)

Of the passive side it is comparatively easy to form some idea; for the qualities essential are mainly extensions of those that all of us possess in some degree. And whether Understanding - Wisdom is "right" or "wrong" must be largely a matter of opinion; often Time only can decide such points.

But for the active side it is necessary to postulate the existence of a form of Energy at their disposal which is able "to cause change to occur in conformity with the Will" --- one definition of "Magick".

Now this, as you know, is an exceedingly complex subject; its theory is tortuous, and its practice encompassed with every kind of difficulty.

Is there no simple method?

Yes: the thaumaturgic engine disposes of a type of energy more adaptable than Electricity itself, and both stronger and subtler than this, its analogy in the world of profane science. One might say, that it is electrical, or at least one of the elements in the "Ring-formula" of modern Mathematical Physics.

In the R.R. et A.C., this is indicated to the Adept Minor by the title conferred upon him on his initiation to that grade: Hodos Camelionis: --- the Path of the Chameleon. (This emphasizes the omnivalence of the force.) In the higher degrees of O.T.O. --- the A.'.A.'. is not fond of terms like this, which verge on the picturesque --- it is usually called "the Ophidian Vibrations", thus laying special stress upon its serpentine strength, subtlety, its control of life and death, and its power to insinuate itself into any desired set of circumstances.

It is of this universally powerful weapon that the Secret Chiefs must be supposed to possess complete control.

They can induce a girl to embroider a tapestry, or initiate a political movement to culminate in a world-war; all in pursuit of some plan wholly beyond the purview or the comprehension of the deepest and subtlest thinkers.

(It should go without saying that the adroit use of these vibrations enables one to perform all the classical "miracles.")

These powers are stupendous: they seem almost beyond imagination to conceive.

"Hic ego nec metas rerum nec tempora pono;
Imperium sine fine dedi."

as Vergil, that mighty seer and magician of Rome at her perihelion says in his First Book of the Aeneid. (Vergil whose every line is also an Oracle, the leaves of his book more sacred, more significant, more sure than those of the Cumaean Sibyl!)

These powers move in dimensions of time and space quite other than those with which we are familiar. Their values are incomprehensible to us. To a Secret Chief, wielding this weapon, "The nice conduct of a clouded cane" might be infinitely more important than a war, famine and pestilence such as might exterminate a third part of the race, to promote whose welfare is the crux of His oath, and the sole reason of His existence!

But who are They?

Since They are "invisible" and "inaccessible," may They not merely be figments invented by a self-styled "Master," not quite sure of himself, to prop his tottering Authority?

Well, the "invisible" and "inaccessible" criticism may equally be

leveled at Captain A. and Admiral B. of the Naval Intelligence Department. These "Secret Chiefs" keep in the dark for precisely the same reasons; and these qualities disappear instantaneously the moment They want to get hold of you.

It is written, moreover, "Let my servants be few & secret: they shall rule the many & the known." (AL I, 10)

But are They then men, in the usual sense of the word? They may be incarnate or discarnate: it is a matter of Their convenience.

Have They attained Their position by passing through all the grades of the A.'.A.'.?

Yes and no: the system which was given to me to put forward is only one of many. "Above the Abyss" all these technical wrinkles are ironed out. One man whom I suspect of being a Secret Chief has hardly any acquaintance with the technique of our system at all. That he accepts The Book of the Law is almost his only link with my work. That, and his use of the Ophidian Vibrations: I don't know which of us is better at it, but I am sure that he must be a very long way ahead of me if he is one of Them.

You have already in these pages and elsewhere in my writings examples numerous and varied of the way in which They work. The list is far from complete. The matters of Ab-ul-Diz and of Amalantrah show one method of communication; then there is the way of direct "inspiration," as in the case of "Hermes Eimi" in New Orleans³⁸.

Again, They may send an ordinary living man, whether one of Themselves or no I cannot feel sure, to instruct me in some task, or to set me right when I have erred. Then there have been messages conveyed by natural objects, animate or inanimate³⁹. Needless to say, the outstanding example in my life is the whole Plan of Campaign concerning The Book of the Law. But is Aiwaz a man (presumably a Persian or Assyrian) and a "Secret Chief," or is He an "angel" in the sense that Gabriel is an angel? Is Ab-ul-Diz an Adept who can project himself into the aura of some woman with whom I happen to be living, although she has no previous experience of the kind, or any interest in such matters at all? Or is He a being whose existence is altogether beyond this plane, only adopting human appearance and faculties in order to make Himself sensible and intelligible to that woman?

I have never attempted to pursue any such enquiry. It was not forbidden; and yet I felt that it was! I always insisted, of course, on the strictest proof that He actually possessed the authority claimed by Him! But I felt it improper to assume any other initiative. Just a point of good manners, perhaps?

You ask whether, contact once made, I am able to renew it should I so wish. Again, yes and no. But the real answer is that no such gesture on my part can ever be necessary. For one thing, the "Chief" is so far^{38*} I will remember to give you details of these incidents when the occasion arises.

^{39*} One thing I regard from my own experience as certain: when you call, They come. The circumstances usually show that the call had been foreseen, and preparations made to answer it, long before it was made. But I suppose in some way the call has to justify the making.

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above me that I can rely on Him to take the necessary steps, whenever contact would be useful; for another, there is one path always open which is perfectly sufficient for all possible contingencies.

Elsewhere I will explain why they picked out so woebegone a ragamuffin as myself to proclaim the Word of the Aeon, and do all the chores appurtenant to that particular Work.

The Burden is heavier as the years go by; but --- Perdurabo.

Love is the law, love under will.

Fraternally,

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P.S. Reading this typescript over for "literals," it struck me that you would ask, very reasonably: "But if the Secret Masters have these boundless powers, why do They allow you to be plagued by printers, held up for lack of secretaries, worried by all sorts of practical problems? . . . Why, in a word, does anything ever go wrong?"

There are several lines of reply; coalescing, they suffice:

1. What is "wrong?" Since four wars is Their idea of "right," you may well ask by what standard you may judge events.
2. Their Work is creative; They operate on the dull mass of unrealized possibilities. Thus they meet, firstly, the opposition of Inertia; secondly, the recoil, the reaction, the rebound.
3. Things theoretically feasible are practically impossible when (a) desirable though their accomplishment may be, it is not the one feat essential to the particular Work in hand and the moment; (b) the sum total of available energy being used up by that special task, there is none available for side-issues; (c) the opposition, passive or active, is too strong, temporarily, to overcome.

More largely, one cannot judge how a plan is progressing when one has no precise idea what it is. A soldier is told to "attack;" he may be intended to win through, to cover a general retreat, or to gain time by deliberate sacrifice. Only the Commander in Chief knows what the order means, or why he issues it; and even he does not know the issue, or whether it will display and justify his military skill and judgment.

Our business is solely to obey orders: our responsibility ends when we have satisfied ourselves that they emanate from a source which has the right to command.

P.P.S. A visitor's story has just reminded me of the possibility that I am a Secret Chief myself without knowing it: for I have sometimes been recognized by other people as having acted as such, though I was

not aware of the fact at the time.

CHAPTER X

THE SCOLEX SCHOOL

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Cara Soror,

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

You actually want to know how to distinguish gold from copper pyrites⁴⁰ --- "fool's gold" they called it in '49 California --- no! I wasn't there --- or "absolute" alcohol and --- Liqueur Whisky from "alki" (commercial alcohol ---

see Jack London's *The Princess*, a magnificent story --- don't miss it!) and Wartime Scotch as sold in most British pubs in 1944, era vulgari.

One pretty good plan is to take a masterpiece, pick out a page at random, translate it into French or German or whatever language you like best, walk around your chair three times (so as to forget the English) and then translate it back again.

You will gather a useful impression of the value of the masterpiece by noticing the kind of difficulty that arises in the work of translation; more, by observing the effect produced on you by reading over the result; and finally, by estimating the re-translation; has the effect of the original been enhanced by the work done on it? Has it become more lucid? Has it actually given you the information which it purported to do?

(I am giving you credit for very unusual ability; this test is not easy to make; and, obviously, you may have spoilt the whole composition, especially where its value depends on its form rather than on its substance. But we are not considering poetry, or poetic prose; all we want is intelligible meaning.)

It does not follow that a passage is nonsensical because you fail to understand it; it may simply be too hard for you. When Bertrand Russell writes "We say that a function R is 'ultimately Q -convergent \hat{a} ' if there is a member y of the converse domain of R and the field of Q such that the value of the function for the argument y and for any argument to which y has the relation Q is a member of \hat{a} ." Do we?

But you do not doubt that if you were to learn the meaning of all these unfamiliar terms, you would be able to follow his thought.

Now take a paragraph from an "occult teacher."

What's more, I'll give you wheat, not tares; it seems terrifyingly easy for sound instruction to degenerate in to a "pi-jaw." Here goes!

"To don Nirmanakaya's humble robe is to forego eternal bliss for self, to help on man's salvation. To reach Nirvana's bliss but to

renounce it, is the supreme, the final step --- the highest on Renunciation's Path."

Follows a common-sense comment by Frater O.M.

"All this about Gautama Buddha having renounced Nirvana is apparently all a pure invention of Mme. Blavatsky, and has no authority in the Buddhist canon. The Buddha is referred to, again and again, as having 'passed away by that kind of passing away which leaves nothing what-
40^ WEH NOTE: If Homer can nod, so can Crowley. The mineral called fool's gold is actually iron pyrites, not copper. It has a brassy look, and that might account for this error.

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ever behind.' The account of his doing this is given in the Mahaparinibbana Sutta; and it was the contention of the Toshophists that this 'great, sublime Nibbana story' was something peculiar to Gautama Buddha. They began to talk about Parinibbana, super-Nibbana, as if there were some way of subtracting one from one which would leave a higher, superior kind of a nothing, or as if there were some way of blowing out a candle which would leave Moses in a much more Egyptian darkness than we ever supposed when we were children.

"This is not science. This is not business. This is American Sunday journalism. The Hindu and the American are very much alike in this innocence, this 'naivet' which demands fairy stories with ever bigger giants. They cannot bear the idea of anything being complete and done with. So, they are always talking in superlatives, and are hard put to it when the facts catch up with them, and they have to invent new superlatives. Instead of saying that there are bricks of various sizes, and specifying those sizes, they have a brick and a super-brick, and 'one' brick, and 'some' brick; and when they have got to the end they chase through the dictionary for some other epithet to brick, which shall excite the sense of wonder at the magnificent progress and super-progress --- I present the American public with this word --- which is supposed to have been made. Probably the whole thing is a bluff without a single fact behind it. Almost the whole of the Hindu psychology is an example of this kind of journalism. They are not content with the supreme God. The other man wishes to show off by having a supreamer God than that, and when a third man comes along and finds them disputing, it is up to him to invent a supremest super-God.

"It is simply ridiculous to try to add to the definition of Nibbana by this invention of Parinibbana, and only talkers busy themselves with these fantastic speculations. The serious student minds his own business, which is the business in hand. The President of a Corporation does not pay his bookkeeper to make a statement of the countless billions of profit to be made in some future year. It requires no great ability to string a row of zeros after a significant figure until the ink runs out. What is wanted is the actual balance of the week.

"The reader is most strongly urged not to permit himself to indulge

in fantastic flights of thought, which are the poison of the mind, because they represent an attempt to run away from reality, a dispersion of energy and a corruption of moral strength. His business is, firstly, to know himself; secondly, to order and control himself; thirdly, to develop himself on sound organic lines little by little. The rest is only leather and prunella.

"There is, however, a sense in which the service of humanity is necessary to the completeness of the Adept. He is not to fly away too far.

"Some remarks on this course are given in the note to the next verse.

"The student is also advised to take note of the conditions of membership of the A.'.A.'. (Equinox III, Supplement pp. 57 - 59).

So much for the green tree; now for the dry!

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We come down to the average popular "teacher," the mere humbug. Read this: ---

"One day quite soon an entirely different kind of electricity will be discovered which will bring as many profound changes into human living as the first type did. This new electricity will move in a finer ether than does our familiar kind, and thus w

CHAPTER XVI

ON CONCENTRATION

Cara Soror,

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

You wisely ask me for a special letter on Concentration; you point out that I have implied it constantly, but never given plain instruction.

It hope I have not been so vague as to allow you to suppose that Concentration Camps are evidence that benevolent and enlightened governments are at last seriously concerned to educate the world to Yoga; but I do agree that it cannot do great harm if I take a dose of my own medicine, and gather into one golden sheaf all the ripe corn of my wisdom on this subject.

For concentration does indeed unlock all doors; it lies at the heart of every practice as it is of the essence of all theory; and almost all the various rules and regulations are aimed at securing adeptship in this matter. All the subsidiary work --- awareness, one-pointedness, mind-fullness and the rest --- is intended to train you to this.

All the greetings, salutations, "Saying Will," periodical adorations, even

saying "apo pantos kakodaimonos" with a downward and outward sweep of the arm, the eyes averted, when one sees a person dressed in a religious (Christian) uniform: all these come under "Don't stroke the cat the wrong way!" or, in the modern pseudo-scientific journalese jargon "streamlining life."

Let us see if Frater Perdurabo has anything to the point! Of course, Part I of Book 4 is devoted to it; but there is too much, and not enough, to be useful to us just now.

What you really need is the official Instruction in The Equinox, and the very fullest and deepest understanding of Eight Lectures on Yoga; but these lectures are so infernally interesting that when I look into the book for something to quote, it carries me away with it. I can't put it down, I forget all about this letter. Rather a back-handed advertisement for Concentration!

The best way is the hardest; to forget all this and start from the beginning as if there had never been anything on the subject written before.

I must keep always in mind that you are assumed to know nothing whatever about Yoga and Magick, or anything else beyond what the average educated person may be assumed to have been taught.

What is the problem? There are two.

Beta: To train the mind to move with the maximum speed and energy, with the utmost possible accuracy in the chosen direction, and with the minimum of disturbance or friction. That is Magick.

1

Alpha: To stop the mind altogether. That is Yoga.

The rules, strangely enough, are identical in both cases; at least, until your "Magick" is perfect; Yoga merely goes on a step further. In Beta you have reduced all movements from many to One; in Alpha you reduce that One to Zero.

Now then, with a sigh of relief, know you this: that every possible incident in the Beta training is mutatis mutandis, perfectly familiar to the engineer.

The material must be chosen and prepared in the kind and in the manner, best suited to the design of the intended machine; the various parts must be put together with the utmost precision; every obstacle to the function must be removed, and every source of error eliminated. Now cheer up, child! In the case of a machine that he has devised and constructed himself with every condition in his favour, he thinks he is doing not too badly if he gets some fifteen or twenty per cent of the calculated efficiency out of the instrument; and even Nature, with millions of years to adjust and improve, very often cannot boast of having done much better. So you have no reason to be discouraged if success does not smile upon you in the first week or so of your Work, starting as you do with material of

whose properties you are miserably ignorant, with means pitifully limited, with Laws of Nature which you do not understand; in fact, with almost everything against you but indomitable Will and unconquerable courage.

(I know I'm a poor contemptible Lowbrow; but I refuse to be ashamed for finding Kipling's *If* and Henley's *Don't remember-the title*; they may not be poetry --- but they are honest food and damned good beer for the plebeian wayfarer. It was such manhood, not the left-wing high-brow Bloomsbury sissies, that kept London through the blitz. Pray forgive the digression!)

There is only one method to adopt in such circumstances as those of the Aspirant to Magick and Yoga: the method of Science. Trial and error. You must observe. That implies, first of all, that you must learn to observe. And you must record your observations. No circumstance of life is, or can be irrelevant. "He that is not with me is against me." In all these letters you will find only two things: either I tell you what is bad for you, or what is good for you. But I am not you; I don't know every detail of your life, every trick of your thought. You must do ninety percent of the work for yourself. Whether it is love, or your daily avocation, or diet, or friends, or amusement, or anything else, you must find out what helps you to your True Will and what hinders; cherish the one and eschew the other.

I want to insist most earnestly that concentration is not, as we nearly all of us think, a matter of getting things right in the practices; you must make every breath you draw subservient to the True Will, to fertilize the soil for the practices. When you sit down in your Asana to quiet your mind, it is much easier for you if your whole life has tended to relative quietude; when you knock with your Wand to announce the opening of an Invocation, it is better if the purpose of that ceremony has been simmering in the background of your thought since childhood!

Yes indeed: background!

Deep down, on the very brink of the subconscious, are all those facts which have determined you to choose this your Great Work.

2

Then, the ambition, conscious, which arranges the general order and disposition of your life.

Lastly, the practices themselves. And my belief is that the immense majority of failures have their neglect to brush up their drill to thank for it.

For technical advice on all these subjects, I shall refer you to those official works mentioned in the early part of this letter; I shall be happy if you will take to heart what I am now so violently thrusting at you, this Middle Work of Concentration.

Love is the law, love under will.

Fraternally,

CHAPTER XVII

ASTRAL JOURNEY, EXAMPLE. HOW TO DO IT:

HOW TO VERIFY YOUR EXPERIENCES

Cara Soror,

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

There is no better way of training the memory than the practice of the Holy Qabalah.

The whole mechanism of memory depends on joining up independent data. You must go on adding a little to little, always joining the simple impressions by referring them to others which are more general; and so on until the whole of your universe is arranged like the brain and the nervous system. This system in fact, becomes the Universe. When you have got everything properly correlated, your central consciousness understands and controls every tiniest detail. But you must begin at the beginning --- you go out for a walk, and the first thing you see is a car; that represents the Atu VII, the Chariot, referred to Cancer. Then you come to a fishmonger, and notice certain crustacea, very mala chostomous. This comes under the same sign of Cancer. The next thing you notice is an amber-coloured dress in Swan and Edgar's; amber also is the colour of Cancer in the King's Scale. Now then you have a set of three impressions which is joined together by the fact that they all belong to the Cancer class; experience will soon teach that you can remember all three very much more clearly and accurately than you could any one of the three singly.

You have not increased the burden on your memory, but diminished it.

What you say about tension and eagerness and haste is very true. See The Book of the Law, Chapter I, 44.

"For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."

This, from a practical point of view, is one of the most important verses

3

in the book.

The unusual word "unassuaged" is very interesting. People generally suppose that "will" is the slave of purpose, that you cannot will a thing properly unless you are aiming at a definite goal. But this is not the case. Thinking of the goal actually serves to distract the mind. In these few words is included the whole method without all the bombastic piety of the servile doctrine of mysticism about the surrender of the Will. Nor is this idea of surrender actually correct; the will must be identified with the Divine Will, so-called. One wants to become like a

mighty flowing river, which is not consciously aiming at the sea, and is certainly not yielding to any external influence. It is acting in conformity with the law of its own nature, with the Tao. One can describe it, if necessary, as "passive love"; but it is love (in effect) raised to its highest potential. We come back to the same thing: when passion is purged of any "lust of result" it is irresistible; it has become "Law." I can never understand why it is that mystics fail to see that their smarmy doctrine of surrender actually insists upon the duality which they have set out to abolish!

I certainly have no intention of "holding you down" to "a narrow path of work" or any path. All I can do is to help you to understand clearly the laws of your own nature, so that you may go ahead without extraneous influence. It does not follow that a plan that I have found successful in my own case will be any use to you. That is another cardinal mistake of most teachers. One must have become a Master of the Temple to annihilate one's ego. Most teachers, consciously or unconsciously, try to get others to follow in their steps. I might as well dress you up in my cast-off clothing! (In the steps of the Master. At the feet of the Master. Steward!)

Please observe that the further you get on, the higher your potential, the greater is the tendency to leak, or even to break the containing vessel. I can help you by warning you against setting up obstacles, real or imaginary, in your own path; which is what most people do. It is almost laughable to think that the Great Work consists merely in "letting her rip;" but Karma bumps you from one side of the toboggan slide to the other, until you "come into the straight." (There's a chapter or two in the Book of Lies about this, but I haven't got a copy. I must find one, and put them in here. Yes: p. 22)

O thou that settest out upon the Path, false is the Phantom that thou seekest. When thou hast it thou shalt know all bitterness, thy teeth fixed in the Sodom-Apple.

Thus hast thou been lured along that Path, whose terror else had driven thee far away.

O thou that stridest upon the middle of the Path, no phantoms mock thee. For the stride's sake thou stridest.

Thus art thou lured along that Path, whose fascination else had driven thee far away.

O thou that drawest toward the End of The Path, effort is no more. Faster and faster dost thou fall; thy weariness is changed into Ineffable Rest.

4

For there is no Thou upon that Path: thou hast become The Way.

As in the Yi King, the 3rd hexagram has departed from the original perfection, and it takes all the rest of the hexagrams to put things right again.

The result, it is true, is superior; the perfection of the original has been enhanced and enriched by its experience.

There is another way of defining the Great Work. That explains to us the whole object of manifestation, of departing from the perfection of "Nothing" towards the perfection of "everything", and one may consider this advantage, that it is quite impossible to go wrong. Every experience, whatever may be its nature, is just another necessary bump.

Naturally one cannot realize this until one becomes a Master of the Temple; consequently one is perpetually plunged in sorrow and despair. There is, you see, a good deal more to it than merely learning one's mistakes. One can never be sure what is right and what is wrong, until one appreciates that "wrong" is equally "right." Now then one gets rid of the idea of "effort" which is associated with "lust of result." All that one does is to exercise pleasantly and healthfully one's energies.

It will not do to regard "man" as the "final cause" of manifestation. Please do not quote myself against me.

"Man is so infinitely small,
In all these stars, determinate.
Maker and master of them all,
Man is so infinitely great."

The human apparatus is the best instrument of which we are, at present, aware in our normal consciousness; but when you come to experience the Conversation of the higher intelligences, you will understand how imperfect are your faculties. It is true that you can project these intelligences as parts of yourself, or you can suppose that certain human vehicles may be temporally employed by them for various purposes; but these speculations tend to be idle. The important thing is to make contact with beings, whatever their nature, who are superior to yourself, not merely in degree but in kind. That is to say, not merely different as a Great Dane differs from a Chihuahua, but as a buffalo differs from either.

Of course you are perfectly right about the senses, though I would not agree to confine the meaning to the five which are common to most people. There must, one might suspect, be ways of apprehending directly such phenomena as magnetism, electrical resistance, chemical affinity and the like. Let me direct you once more to The Book of the Law, Chapter II, vs. 70 - 72.

"There is help & hope in other spells. Wisdom says: be strong!
Then canst thou bear more joy. Be not animal; refine thy rapture!
If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

"But exceed! exceed!

"Strive ever to more! and if thou art truly mine --- and doubt it not, an if thou art ever joyous! --- death is the crown of all."

The mystic's idea of deliberately stupefying and stultifying himself is an "abomination unto the Lord." This, by the way, does not conflict with the rules of Yoga. That kind of suppression is comparable to the restrictions in athletic training, or diet in sickness.

Now we get back to the Qabalah --- how to make use of it.

Let us suppose that you have been making an invocation, or shall we call it an investigation, and suppose you want to interpret a passage of Bach. To play this is the principal weapon of your ceremony. In the course of your operation, you assume your astral body and rise far above the terrestrial atmosphere, while the music continues softly in the background. You open your eyes, and find that it is night. Dark clouds are on the horizon; but in the zenith is a crown of constellations. This light helps you, especially as your eyes become accustomed to the gloom, to take in your surroundings. It is a bleak and barren landscape. Terrific mountains rim the world. In the midst looms a cluster of blue-black crags. Now there appears from their recesses a gigantic being. His strength, especially in his hands and in his loins, is terrifying. He suggests a combination of lion, mountain goat and serpent; and you instantly jump to the idea that this is one of the rare beings which the Greeks called Chimaera. So formidable is his appearance that you consider it prudent to assume an appropriate god-form. But who is the appropriate god? You may perhaps consider it best, in view of your complete ignorance as to who he is and where you are, to assume the god-form of Harpocrates, as being good defence in any case; but of course this will not take you very far. If you are sufficiently curious and bold, you will make up your mind rapidly on this point. This is where your daily practice of the Qabalah will come in useful. You run through in your mind the seven sacred planets. The very first of them seems quite consonant with what you have so far seen. Everything suits Saturn well enough. To be on the safe side, you go through the others; but this is a very obvious case --- Saturn is the only planet that agrees with everything. The only other possibility will be the Moon; but there is no trace noticeable of any of her more amiable characteristics. You will therefore make up your mind that it is a Saturnian god-form that you need. Fortunate indeed for you that you have practiced daily the assumption of such forms! Very firmly, very steadily, very slowly, very quietly, you transform your normal astral appearance into that of Sebek. The Chimaera, recognizing your divine authority, becomes less formidable and menacing in appearance. He may, in some way, indicate his willingness to serve you. Very good, so far; but it is of course the first essential to make sure of his integrity. Accordingly you begin by asking his name. This is vital; because if he tells you the truth, it gives you power over him. But if, on the other hand, he tells you a lie, he abandons for good and all his fortress. He becomes rather like a submarine whose base has been destroyed. He may do you a lot of mischief in the meantime, of course, so look out!

Well then, he tells you that his name is Ottillia. Shall we try to spell it in Greek or in Hebrew. By the sound of the name and perhaps to some extent by his appearance one might plump for the former; but after all the Greek Qabalah is so unsatisfactory. We give Hebrew the first chance --- we start with Ayin Teth Yod Lamed Yod Aleph Hay {render in Hebrew}. Let us try this lettering for a start. It adds up to 135. I daresay that you don't remember what the Sepher Sephiroth tells you about the number; but as luck will have it, there is no need to inquire; for $135 = 3 \times 45$. Three is the number, is the first number of Saturn, and 45 the last. (The sum of the numbers in the magic {sic} square

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of Saturn is 45.) That corresponds beautifully with everything you have got so far; but then of course you must know if he is "one of the believing Jinn." Briefly, is he a friend or an enemy? You accordingly say to him "The word of the Law is Thelema {spell it in Greek}" It turns out that he doesn't understand Greek at all, so you were certainly right in choosing Hebrew. You put it to him, "What is the word of the Law?" and he replies darkly. "The word of the Law is Thora." That means nothing to you; any one might know as much as that, Thora being the ordinary word for the Sacred Law of Israel, and you accordingly ask him to spell it to make sure you have heard aright; and he gives you the letters, perhaps by speaking them, perhaps by showing them: Teth, Resh, Ayin. You add these up and get 279. This again is divisible by the Saturnian 3, and the result is 93; in other words, he has been precisely right. On the plane of Saturn one may multiply by three and therefore he has given you the correct word "Thelema" in a form unfamiliar to you. You may now consider yourself satisfied of his good faith, and may proceed to inspect him more closely. The stars above his head suggest the influence of Binah, whose number also is three, while the most striking thing about him is the core of his being: the letter Yod. (One does not count the termination "AH": being a divine suffix it represents the inmost light and the outermost light.) This Yod, this spark of intense brilliance, is of the pale greenish gold which one sees (in this world) in the fine gold leaf of Tibet. It glows with ever greater intensity as you concentrate upon observing him, which you could not do while you were preoccupied with investigating his credentials.

Confidence being thus established, you inquire why he has appeared to you at this time and at this place; and the answer to this question is of course your original idea, that is to say, he is presenting to you in other terms that "mountainous Fugue" which invoked him. You listen to him with attention, make such enquiries as seem good to you, and record the proceedings.

The above example is, of course, pure imagination, and represents a very favourable case. You are only too likely, and that not only at the beginning, to meet all sorts of difficulties and dangers.

Love is the law, love under will.

Fraternally,

666

CHAPTER XVIII

THE IMPORTANCE OF OUR CONVENTIONAL GREETINGS, ETC.

Cara Soror,

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

From time to time I have exhorted you with mine accustomed matchless eloquence never to neglect the prescribed Greetings: but I think it just as well to collect the various considerations connected with their use ---

and in "Greetings" I include "saying Will" before set meals, the four daily adorations of the Sun (Liber CC, vel Resh) and the salutation of Our Lady the Moon. I propose to deal with the general object of the combined rituals, not with the special virtues of each separately.

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The practice of Liber III vel Jugorum¹ is the complement of these grouped customs. By sharp physical self-chastisement when you think, say, or do whatever it is that you have set yourself to avoid doing, you set a sentry at the gate of your mind ready to challenge all comers, and so you acquire the habit of being on the alert. Keep this in mind, and you will have no difficulty in following the argument of this letter.

When you are practicing Dharana² concentration, you allow yourself so many minutes. It is a steady, sustained effort. The mind constantly struggles to escape control. (I hope you remember the sequence of "breaks." In case you don't, I summarize them.

- (1) Immediate physical interruptions: Asana should stop these.
- (2) Things that are "on you mind."
- (3) Reverie, and "Wouldn't it help if I were to --- ?"
- (4) Atmospherics --- e.g. voices apparently from some alien source.
- (5) Aberrations of the control itself; and the result itself.
(Remember the practice of some Hindu schools: "Not that, not that!" to whatever it is the presents itself as Tat Sat --- reality, truth).

Need I remind you how urgent the wish to escape will assuredly become, how fantastic are the mind's devices and excuses, amounting often to deliberate revolt? In Kandy I broke away in a fury, and dashed down to Colombo with the intention of painting the very air as red as the betel-spittle on the pavements! But after three days of futile search for satisfying debauchery I came back to my horses, and, sure enough, it was merely that I had gone stale; the relaxation soothed and steadied me; I resumed the discipline with redoubled energy, and Dhyana dawned before a week had elapsed.

I mention this because it is the normal habit of the mind to organize these counter-attacks that makes their task so easy. What you need is a mind that will help rather than hinder your Work by its normal function.

This is where these Greetings, and Will-sayings, and Adorations come in.

It is not a concentration-practice proper; I haven't a good word for it. "Background-concentration" or "long-distance-concentration" are clumsy, and not too accurate. It is really rather like a public school education. One is not constantly "doing a better thing that one has ever done;" one is not dropping one's eye-glass every two minutes, or being a little gentleman in the act of brushing one's hair. The point is that one trains

oneself to react properly at any moment of surprise. It must become "second nature" for "Do what thou wilt shall be the whole of the Law." to spring to the forefront of the mind when one is introduced to a stranger, or comes down to breakfast, or hears the telephone bell, or observes the hour of the adoration, (these are to be the superficial reactions, like instinctively rising when a lady enters the room), or, at the other end, in moments of immediate peril, or of sudden apprehension, or when in one's meditation, one approaches the deepest strata.

1* See Magick in Theory and Practice, pp. 427 - 429.

2** Book 4, Part I.

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One need not be dogmatic about the use of these special words. One might choose a formula to represent one's own particular True Will. It is a little like Cato, (or Scipio, was it?) who concluded every speech, whether about the Regulations of the Roman Bath or the proposal to reclaim a marsh of the Maremma, with the words: "And moreover, in my opinion, Carthage ought to be destroyed."

Got it?

You teach the mind to push your thought automatically to the very thing from which it was trying to wander. "Yes, I get you Stephen! . . . But, Uncle Dudley, come clean, do you always do all this yourself? Don't you sometimes feel embarrassed, or fear that you may destroy the effect of your letter, or "create a scene" in the public street when you suddenly stop and perform these incomprehensible antics, or simply forget about the whole thing?"

Yes, I do.

Peccavi.

Mea culpa, mea macima culpa.

I am not your old and valued friend, Adam Qadmon, the Perfect Man.

I am a pretty poor specimen.

I am nothing to cable about to Lung Peng Choung, or Himi, or Monsalvat.

I do forget now and again; though, I am glad to say, not nearly as often as I used to do. (As the habit is acquired, it tends to strengthen itself). But often I deliberately omit to do my duty. I do funk it. I do resent it. I do feel that it's too much bother.

As I said above, Adam Qadman is not my middle name.

Well now, have I any shadow of an excuse? Yes, I have, after a fashion; I don't think it good manners to force my idiosyncrasies down people's throats, and I don't want to appear more of an eccentric than I need. It might detract from my personal influence, and so actually harm the Work that I am trying to perform. . .

"Yes, that's all very well, Alibi Ike; you are exceedingly well know as a Scripture-quoting Satan, as a Past-Master in self-justification. Trained from infancy by the Plymouth Brethern, who for casuistry leave the Jesuits at the post!" "Yes, yes, but --- --- ---."

"You needn't but me no butts, you old he-goat! Wasn't there once a Jonas Hanway, the first man to sport an umbrella? Wouldn't your practice be natural, and right, and the cream of the cream of good manners as soon as a few hundred people of position took to doing it? And wouldn't Thomas, Richard, and Henry, three months later, make a point of doing the same as their betters?" (That was Conscience speaking.)

All right, you win.

Love is the law, love under will.

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Yours Fraternally,

CHAPTER XIX

THE ACT OF TRUTH

Cara Soror,

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

It seems that last Wednesday I so far forgot myself as to refer to the "Act of Truth" in conversation, and never mentioned what it is when it's at home, or why anyone should perform it, or what happens when one does perform it!

All right, I will remedy that; luckily, it is a very simple matter; very important, perfectly paradoxical and devastatingly effective.

Analysed, it is to make the assumption that something which seems very wrong is actually all right, that an eager wish is an accomplished fact. a reasonable anxiety, entirely unfounded --- and to act accordingly.

For instance, I'm in some desolate place, dependent for my food supply on a weekly messenger. If he is a day late, it is awkward; if two, it means hardship; if three, serious risk. One is naturally anxious as the day approaches; perhaps the weather, or some similar snag, makes it likely that he will be late. From one cause or another, I have rather exceeded my ration. There is nothing I can do about it, materially.

The sensible course of action is to draw in my horns, live on the minimum, necessary to life, which involves cutting the day's work down to almost nothing, and hope for the best, expecting the worst.

But there is a Magical mode of procedure. You say to yourself: I am here to do this Work in accordance with my true Will. The Gods have got to see to it that I'm not baulked by any blinking messenger. (But take

care They don't overhear you; They might mistake it for Hybris, or presumption. Do it all in the Sign of Silence, under the aegis of Harpocrates, the "Lord of Defence and Protection"; be careful to assume his God-form, as standing on two crocodiles. Then you increase your consumption, and at the same time put in a whole lot of extra Work. If you perform this "Act of Truth" properly, with genuine conviction that nothing can go wrong, your messenger will arrive a day early, and bring an extra large supply.

This, let me say at once, is very difficult, especially at first, until one has gained confidence in the efficacy of the Formula; and it is very nastily easy to "fake." Going through the motions (as they say) is more futile here than in most cases, and the results of messing it up are commonly disastrous.³

You must invent your act to suit your case, every time; suppose you expect a cable next Friday week, transferring cash to your account. You need \$500 to make up an important payment, and you don't know whether they will send even \$200. What are you going to do about it? Skimp, and save your expenses, and make yourself miserable and incapable of 3* Do not be misled by any apparent superficial resemblance to "Christian Science" and "Coueism" and their cackling kin. They miss every essential feature of the formula.

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vigorous thought or action? You may succeed in saving enough to swing the deal; but you won't get a penny beyond the amount actually needed --- and look at the cost in moral grandeur!

No, go and stand yourself a champagne luncheon, and stroll up Bond Street with an 8 1/2 "Hoyo de Monterey," and squander \$30 on some utterly useless bauble. Then the \$500 will swell to \$1000, and arrive two days early at that!

There are one or two points to consider very carefully indeed before you start: ---

1. The proposed Act must be absurd; it won't do at all if by some fluke, however unlikely, it might accomplish your aim. For instance, it's no use backing an outsider. there must be no causal link.
2. The Act must be one which makes the situation definitely worse. E.g.: suppose you are counting on a new dress to make a hit at a Reception, and doubt whether it is so much better than your present best, or whether it will be finished in time. Then, wear that present best to-night (wet, of course), knowing you are sure to soil it.
3. Obviously, all the usual conditions of a Magical Operation apply in this as in all cases; your aim must conform with your True Will, and all that; but there is one curious point about an Act of Truth: this, that one should resort to it only when there is no other method possible. In the explorer's case, above, it

won't do if he has any means of hurrying up the messenger.

It seems to me that the above brief sketch should suffice an intelligent and imaginative student like yourself; but if any point remains darkling, let me know, and I will follow up with a postscript.

Love is the law, love under will.

Yours fraternally,

666

P.S. --- I thought it might help you if I were to make a few experiments. I have done so. Result: this is much more difficult and delicate an affair than I had thought when I wrote this letter. For instance, one single thought of a "second string" --- e.g. "if it fails, I had better do so and so" --- is enough to kill the while operation stone dead. Of course, I am totally out of practice; but, even so

CHAPTER XX

TALISMANS: THE LAMEN: THE PANTACLE

Cara Soror,

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

Really you comfort me when you turn from those abstruse and exalted themes with which you have belaboured me so often of late to dear cuddlesome

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little questions like this in our letter received this morning: "Do please, dear Master, give me some hints about how to make Talismans (that's the same as Telesmata, isn't it? Yes, 666) and the Pantacle. The official instructions are quite clear, of course; but somehow I find them just a little frightening."

Well, I think I know pretty well what you mean; so I will try to imitate the style of Aunt Tabitha in "The Flapper's Fireside."

For one thing, you forgot to mention the Lamén. Now what are these things when they are at home? That's easy enough.

The Lamén is a sort of Coat of Arms. It expresses the character and powers of the wearer.

A talisman is a storehouse of some particular kind of energy, the kind that is needed to accomplish the task for which you have constructed it.

The Pantacle is often confused with both the others; accurately, it is a "Minutum Mundum", "the Universe in Little"; it is a map of all that exists, arranged in the Order of Nature. There is a chapter in Book 4, Part II, devoted to it (pp. 117 - 129); I cannot make up my mind whether I like it. At the best it is very far from being practical instruction.

(The chapter on the Lamén, pp. 159 - 161, is even worse.)

An analogy, not too silly, for these three; the Chess-player, the Openings, and the Game itself.

But --- you will object --- why be silly at all? Why not say simply that the Lamén, stating as it does the Character and Powers of the wearer, is a dynamic portrait of the individual, while the Pantacle, his Universe, is a static portrait of him? And that, you pursue flattering, is why you preferred to call the Weapon of Earth (in the Tarot) the Disk, emphasizing its continual whirling movement rather than the Pantacle of Coin, as is more usual. Once again, exquisite child of our Father the Archer of Light and of seaborne Aphrodite, your well-known acumen has "nicked the ninety and nine and one over" as Browning says when he (he too!) alludes to the Tarot.

As you will have gathered from the above, a Talisman is a much more restricted idea; it is no more than one of the objects in his Pantacle, one of the arrows in the quiver of his Lamén. As, then, you would expect, it is very little trouble to design. All that you need is to "make considerations" about your proposed operation, decide which planet, sign, element or sub-element or what not you need to accomplish your miracle.

As you know, a very great many desirable objects can be attained by the use of the talismans in the Greater and Lesser Keys of Solomon the King; also in Pietro di Abano and the dubious Fourth Book of Cornelius Agrippa.

You must on no account attempt to use the squares given in the Book of the Sacred Magic of Abramelin the Mage until you have succeeded in the Operation. More, unless you mean to perform it, and are prepared to go to any length to do so, you are a fool to have the book in your possession at all. Those squares are liable to get loose and do things on their own initiative; and you won't like it.

The late Philip Haseltine, a young composer of genius, used one of these squares to get his wife to return to him. He engraved it neatly on his

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arm. I don't know how he proceeded to set to work; but his wife came back all right, and a very short time afterwards he killed himself.

Then there are the Elemental Tablets of Sir Edward Kelly and Dr. John Dee. From these you can extract a square to perform almost any conceivable operation, if you understand the virtue of the various symbols which they manifest. They are actually an expansion of the Tarot. (Obviously, the Tarot itself as a whole is a universal Pantacle --- forgive the pleonasm! Each card, especially is this true of the Trumps, is a talisman; and the whole may also be considered as the Lamén of Mercury. It is evidently an Idea far too vast for any human mind to comprehend in its entirety. For it is "the Wisdom whereby He created the worlds.")

The decisive advantage of this system is not that its variety makes it so adaptable to our needs, but that we already possess the Invocations necessary to call forth the Energies required. What is perhaps still more to the point, they work without putting the Magician to such severe toil

and exertion as is needed when he has to write them out from his own ingenium. Yes! This is weakness on my part, and I am very naughty to encourage you to shirk the hardest path.

I used often to make the background of my Talismans of four concentric circles, painting then, the first (inmost) in the King (or Knight) scale, the second in the Queen, the third in the Prince, and the outermost in the Princess scale, of the Sign, Planet, or Element to which I was devoting it. On this, preferably in the "flashing" colours, I would paint the appropriate Names and Figures.

Lastly, the Talisman may be surrounded with a band inscribed with a suitable "versicle" chosen from some Holy book, or devised by the Magician to suit the case.

In the British Museum (and I suppose elsewhere) you may see the medal struck to commemorate the victory over the Armada. This is a reproduction, perhaps modified, of the Talisman used by Dee to raise the storm which scattered the enemy fleet.

You must lay most closely to your heart the theory of the Magical Link (see Magick pp . 107 - 122) and see well to it that it rings true; for without this your talisman is worse than useless. It is dangerous; for all that Energy is bound to expend itself somehow; it will make its own links with anything handy that takes its fancy; and you can get into any sort of the most serious kind of trouble.

There is a great deal of useful stuff in Magick; pp. 92 - 100, and pp. 179 - 189. I could go on all night doing nothing but indicating sources of information.

Then comes the question of how to "charge" the Talisman, of how to evoke or to invoke the Beings concerned, and of --- oh! of so much that you need a lifetime merely to master the theory.

Remember, too, please, what I have pointed out elsewhere, that the greatest Masters have quite often not been Magicians at all, technically; they have used such devices as Secret Societies, Slogans and Books. If you are so frivolous as to try to exclude these from our discourse, it is merely evidence that you have not understood a single word of what I have been trying to tell you these last few hundred years!

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May I close with a stray example or so? Equinox III, 1, has the Neophyte's Pantacle of Frater O.I.V.V.I.O. The Fontispiece of the original (4 volume) edition of Magick, the colors vilely reproduced, is a Lamen of my own Magick, or a Pantacle of the Science, I'm sure I'm not sure which!

Most of my Talismans, like my Invocations, have been poems. This letter must be like the Iliad in at least one respect: it does not end; it stops.

Love is the law, love under will.

Yours fraternally,

666

CHAPTER XXI

MY THEORY OF ASTROLOGY

Cara Soror,

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

A few well-chosen words about Astrology? Madam, I am only too happy to oblige: our aim is to serve. The customer is usually wrong; but statistics indicate that it doesn't pay to tell him so.

It seems a long while since I set up your Nativity, and read it, but it is very clear in my mind that you were astonished, as so many others have been, by the simplicity and correctness of my reading. It began, you remember, by your giving me the usual data when we dropped in for tea at the Anglers' Rest,. I calculated the Ascendant on the spot, and remarked "Rubbish!" I looked at you again very carefully; and, after many grunts, observed, "More likely half-past ten --- within an hour one way or the other." You insisted; I insisted. Unwilling to make a Fracas in the Inn, we decided to put you to the trouble of writing to your mother to settle the dispute. Back came the answer: "within a few minutes of eleven. I remember because your father had hung on as long as he could --- he had to take the morning service."

This occurrence is very common in my experience; I have contradicted what sounded like ascertained fact and proved on enquiry to have been right; so, considering that the statistics I made many years ago showed me to have been right 109 times out of 120, I think two things are fairly near probation; firstly, I am not guessing --- that doesn't matter much; but, secondly, which is of supreme importance, there is a definite connection between the personal appearance and manner of the native, and the Sign of the Zodiac which was rising when he first drew air into his lungs.

Let me add, to strengthen the argument, that on the few occasions where I have erred there has been a good astrological reason for it. E.g. I might plump for Pisces rising when it was actually Capricornus; but in that case Saturn would have been afflicted by being in Cancer, with bad aspects from Venus and the Moon, thus taking away all his rugged, male, laborious qualities, and in the Ascendant might have been Jupiter, suggesting many of the qualities of Pisces: and so forth.

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Now let me start! You want me to explain the system --- or no-system! --- which I use. I do not "move in a mysterious way My wonders to perform;" for nothing could be simpler. For its origin I have to thank Abramelin the Mage, who empties the vials of his scorn upon the astrologers of his time with their meticulous calculations of "the hours of the planets"

and so on. I think he goes too far when he says that a planet can have no influence at all, or very little, unless it is above the horizon; but he meant well, bless him! And, though he does not say so, I believe that I do my stuff in very much the same way as he did.

Modern astrologers multiply their charts until their desks remind me of a Bargain Basement in the rush hour! They compare and contrast until they are in bat-eyed bewilderment bemused; and when the answer turns out absolutely false, exclaim, what a shout: "By Ptolemy, I forgot to look at the last Luniation for Buda-Pesth!" But then they can always find something or other which will explain how they came to go wrong: naturally, when you have several hundred factors, helplessly bound and gagged, it would be just too bad if you couldn't pick out one to serve your turn --- after the event! No, dear girl, it should be obvious to an unweaned brat: (a) they can't see the wood for the trees, (b) they are using Ruach on a proposition which demands Neschamah. Intellect is quite inadequate; the problem requires mother-wit, intuition, understanding.

Here is my system in a Number 000 Ampoule.

Put up the figure at birth: study it, make notes of the aspects and dignities, concentrate --- and turn on the Magical Tap!

Occasionally, when I began, I set up the "progressed figure" to see how the patient was doing this week, but it never seemed to help enough to compensate for the distraction caused by the complication. What I do observe to examine the situation of to-day is Transits. These I have found very reliable; but even with these I usually ignore aspects of minor importance. Truth to tell, conjunctions mean very much more than the rest put together.

Talking of aspects, I think it ridiculous to allow vast "orbs" like 15ø for Luna, and 12ø for Sol. Astrologers go to extreme lengths to calculate the "solar revolution" figure not to a degree, not to a minute, but to a second: and that when they don't know the exact time of birth within half an hour or more! Talk about straining at a gnat and swallowing a camel! Then what does an hour or so matter anyhow, if you are going to allow an aspect, whether it is 2ø or 10ø off? This even with delicate aspects like the quintile or semi-sextile. What would you think of a doctor who had a special thermometer made to register -1/100 of a degree, and never took notice of the fact that the patient had just swallowed a cupful of scalding hot tea?

In my own work, I disallow a deviation of 5ø or 6ø from the exact aspect, unless there is some alien reason for thinking that it is actually operative. With the minor aspects, I dislike reckoning with them if they are even 3ø away.

Nor do I see any sense in marking the odd minutes in the Ascendant, when one is not sure even of the decan.

That seems to be about all that is necessary for my "morning hate;" suppose we go on to the question of interpretation.

Thousands of books have been written on Astrology; nobody could possibly read them all thoroughly, and he would be a great fool to try. But he may do little harm by going into them far enough to observe that hardly any half-dozen are agreed even on the foundations of their system, hardly any two upon the meaning of any given aspect, dignity, or position; there is not always agreement even upon what questions pertain to which houses.

There are a few completely quack systems, such as those which mix up the science with Tosphosophical⁴ hypotheses; naturally you discard these. But even of generally acceptable forms of Astrology, such as Mundane and Horary, I tend to be distrustful. I ask, for instance, why, if Taurus rules Poland and Ireland, as is no doubt the case, the crash and massacres of 1939 e.v. and later in the one did not take place in the other. All the seaports of the world naturally come under one of the three watery signs; but we do not find that an affliction of Pisces, which hits Tunis, should do harm to all the other harbours similarly ruled.

This brings us to the first Big Jump in the steeplechase of the whole science. We hear of thousands of people being killed at the same time (within an hour or two, perhaps a minute or two) by earthquake, shipwreck, explosion, battle or other form of violence. Was the horoscope of every one of the victims marked with the probability of some such end? I have known very strange cases of coincidence, but not to that extent!

The answer, I believe, is manifold. It might be, for example, that Poland and Ireland are ruled by different degrees of Taurus; that there are major and minor figures, the former overruling the latter, so that the figure of the launching of the "Titanic" swallowed up the nativities of the victims of her wreck.

Something of this sort is really an obvious truth. Flood in China, famine in India, pestilence anywhere, evidently depend on maps of a scale far more enormous than the personal.

Then --- on this point I feel reasonably sure --- there may be one or more factors of which we know nothing at all, by which the basic possibilities of a figure are set to work. (Just as a car with engine running will not start until the clutch is put in.)

I will conclude by announcing a rather remarkable position.

1. I see no objection at all to postulating that certain "rays," or other means of transmitting some peculiar form or forms of energy, may reach us from the other parts of the solar system; for we can in fact point to perfectly analogous phenomena in the discoveries of the last hundred years or so.

But that is no more than a postulate.

4[^] WEH NOTE: By now this term has appeared several times, and it will be going by more than a few times ahead. Crowley disdained to apply "Theosophical" to the movement of Anne Besant, preferring to reserve the word for older systems. He coined the word "TOSHosophical" to replace "Theosophical" in these references.

2. The objections to Astrology as such, indicated by what I have already pointed out, and several others, would suffice to place me among the most arrogant disbelievers in the whole study, were it not for what follows.
3. The facts with regard to the Ascendant are so patent, so undeniable, and so inexplicable without the postulate in (1), that I am utterly convinced of the fundamental truth of the basic principles of the science.

I said, "I will conclude"; and I meant it. For now that (or so I hope) you respect sufficiently my conviction that Astrology is a genuine science and not a messy mass of Old Wives' Tales, you will obviously demand instruction as to how to learn it, that you may verify my opinion in the light of your own experiments.

This will look much better if I put it in a separate letter.

'Till then ---

Love is the law, love under will.

Fraternally,

CHAPTER XXII

HOW TO LEARN THE PRACTICE OF ASTROLOGY

Cara Soror,

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

"Up guards, and at 'em!" First, you must know your correspondences by heart backwards and upside down (air connu.) They are practically all in The Book of Thoth; but "if anyone anything lacks," look for it in 777.

Then, get a book on Astrology, the older the better. Raphael's Shilling Handbook is probably enough for the present purpose. Get well into your head what the menu says about the natures of the planets, the influence of the aspects, what is meant by dignities, the scope of the houses, and so on.

Dovetail all this with your classical knowledge; the character and qualities, the powers and the exploits, of the several deities concerned.

Next, learn how to set up a figure of the heavens. This need not take an average intelligent person more than an hour at the most. You can learn it from a book. Lastly, get Barley's 1001 Notable nativities and More Nativites. Also any other collections available. Practice setting up the horoscopes. Use the Chaldean square system; it shows at the first glance what is happening in the angular houses, which are the keys of the whole figure.

compare and contrast what you know of the natives, from history, with what is said of the aspects (and the rest) in the books you have read.

Put together similar horoscopes; e.g. a dozen which have Sagittarius

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rising, another lot with Jupiter in the hid-heaven, and so on; see if you can find a similarity in their lives with what the books will have led you to expect.

Don't be afraid to criticise; on the contrary, do some research work on your own, and find cases which seem to contradict tradition.

Instance: Saturn in the M.C. is said to cause a spectacular rise in a man's career, ending in an equally notable crash. Examples: Napoleon I and III, Oscar Wilde, Woodrow Wilson, Lord Northcliffe, Hitler. Look for figures with Saturn thus placed, whose natives have jogged along equably and died in the odour of sanctity. Find out why what worked in some cases failed in the others.

By the time you have studied (say) 500 nativities you will be already a fairly competent judge. Work your bloody guns! as Kipling says; get a friend --- just this once I allow you human intercourse --- to set up for you figures of historical importance, or with some outstanding characteristic (e.g. murderers, champions of sport, statesmen, monsters, philanthropists, heresiarchs) without telling you to whom it refers.

Build up the character, profession, story from the nativity. It sounds incredible; but more than a score of times I have been actually able to name him!

By the time you have got good at this game --- and a most amusing game it is --- you may call yourself a very competent astrologer.

Sometimes, even now, you may assign the figure of the Archbishop of York to Jabez Balfour or Catherine de Medici; or mix up Moody and Sankey with Brown and Kennedy; don't be discouraged; perhaps there may be something to be said for you after all!

I believe, as I hope, that you will be surprised at the speed with which you acquire proficiency.

All this time, moreover, you have not been wholly idle. You will have been running about like a demented rabbit, and trying to spot the rising sign of everybody you know. Look at them full-face, then profile; and note salient characteristics, pendulous lips, receding chins, bulbous noses, narrow foreheads, stuck-out ears, pimples, squints, warts, shape of face (three main types; thin, jutting, for cardinal signs; square, steadfast for cherubic; weak, nondescript, for the rest); then the stature, whether lithe, well-knit, sturdy, muscular, fat or what not; in short every bodily feature in turn; make up your mind what sign was rising at birth, and stick to it!

Now to verify your suspicions. The conversation may run thus:

You: "Can you answer a question without answering another which you were not asked?"

It, surprised: "Why, yes, of course I can."

You: "Good. Then, do you know the date of the Battle of Waterloo?"

It: "1815."

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You probably have to explain! In any case you begin all over again, when he has contented himself with "Yes" or "No" you say "Do you know the hour of your birth?" If he says "No," you ask if he can find out, and so on. If he says "Yes;" "Then tell me either the hour or the day and month; but not both." If he gives you the hour, you calculate a bit, and say: "Then you were born on the nth of Xember, within a fortnight either way."

If he tells you his birthday, work it out as before and then: "You were born at P in the morning within an hour either way." (This makes it about 11 to 1 against your being right, in either case, on pure chance.)

Again, you can practise this in cafs, when you visit civilized countries, and it is often possible to scrape acquaintance with people who look specially interesting, and do not, as in England, instantly suspect you of dishonourable advances, and get them to play up. This is sometimes easier when you are already with that friend which I was so lax as to allow you; and it is, I own, very helpful to discuss strange faces if only to make it quite clear to your own mind why you decide on one as Virgo, another as Taurus.

A strange thing happened once; I had explained all this to the girl that I happened to be living with: that is, I taught her the names of the signs; she knew no Astrology, not even the simple correspondences. After about a month, she was better at it than I was! ("Why strange?" you mutter rudely. "Quite right, my dear! I have always been a wretched reader of character. Bless my soul! there was a time when I had hopes of you," I savagely retort.) She had picked up the knack, the trick of it; she could select, eliminate, re-compose, compare with past experience, and form a judgment, without knowing the names of its materials.

When you have got your sea-legs at both these parts of your astrological education, you may (I think) put out to sea with some confidence. Perhaps a fair test of your fitness would be when you got three people right out of four, in a total of a score or so. Well, allow for my being in a "mood" to-night; call it two out of three. If it were guesswork, after all, that means you are bringing it off at seven to one. Obviously, when you do go wrong, set up the figure, study it more carefully than ever, and find out what misled you.

Remember constantly that the Statistical Method is your one and only safeguard against self-deception.

Within the limits of a letter I could hardly hope to go into matters much more fully or deeply than I have done; but 'pon my soul! I think that what I have said should be enough for an intelligent and assiduous student. Let me insist that all that is worth while comes by experience. Learning one thing will give you the clue to another.

Well do I know to my sorrow how hard it is, as a rule, to learn how to do a thing solely from written instruction; so perhaps you had better arrange to see me one day about the actual setting-up of a figure. Probably, too, there will be a few points that you would like to discuss.

I will end by betting you six clothing coupons to a pound of sugar that in two years' concentrated work on these lines you will become a better astrologer than ever I was. (This is very cunning of me; in two years we shall all be getting clothes without coupons.)

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Love is the law, love under will.

Yours fraternally,

CHAPTER XXIII

IMPROVISING A TEMPLE

Cara Soror,

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

(This letter has been provoked by points discussed in your recent visit.)

As some of your daily practices are ceremonial, it should not come amiss to vouchsafe a few hints of practical service. For in ritual Magick, it will of course be the first care to get everything balanced and tidy.

If you propose to erect a regular Temple, the most precise instructions in every detail are given in Book 4, Part II. (But I haven't so much as seen a copy for years!) There is a good deal scattered about in Part III (Magick, which you have) especially about the four elemental weapons.

But if circumstances deny you for the moment the means of carrying out this Aedification as the Ideal would have it, you can certainly do your best to create a fairly satisfactory --- above all, workable --- substitute.

(By the way, note the moral aspect of a house, as displayed in our language. "Edification" -- "house-making": from Latin Aedes, "house". "Economy" --- "house-ruling": from the Greek "OIKOC", "House" and "NOMOC", "law".)

I was often reduced to such expedients when wandering in strange lands, camping on glaciers, and so on. I fixed it workably well. In Mexico, D.F. for instance, I took my bedroom itself for the Circle, my night-

table for the Altar, my candle for the Lamp; and I made the Weapons compact. I had a Wand eight inches long, all precious stones and enamel, to represent the Tree of Life; within, an iron tube containing quick-silver --- very correct, lordly, and damsilly. What a club! Also, bought, a silver-gilt Cup; for Air and Earth I made one satchet of rose-petals in yellow silk, and another in green silk packed with salt. In the wilds it was easy, agreeable and most efficacious to make a Circle, and build an altar, of stones; my Alpine Lantern served admirably for the Lamp. It did double duty when required: e.g. in partaking of the Sacrament of the Four Elements, it served for Fire. But your conditions are not so restricted as this.

Let us consider what one can do with an ordinary house, such as you are happy enough to possess.

First of all, it is of immense advantage to have a room specially consecrated to the Work, never used for any other purpose, and never entered by any other person than yourself, unless it were another Initiate, either for inspection or in case you were working together.

The aura accumulates with the regularity and frequency of Use.

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The first point is the Banishing: Everything is to be removed from the room which is not absolutely necessary to the Work.

in this country, one must attend to the heating. An electric stove in the East or the South, is best: it must not need attention. One can usually buy stoves with excellent appropriate symbolism. (Last time I did this --- 13 e.v. --- I got a perfect Ferranti at Harrods. The circular copper bowl, with the central Disk as the source of heat, is unsurpassable.) The walls should be "self-coloured," a neutral tint --- green, grey or blue-grey? and entirely bare, unless you put up, in the proper quarters, the proper designs, such as the "Watch Towers" --- see The Equinox I, 7.

Remember that your "East," your Kiblah, is Boleskine House, which is as near as possible due North from Plymouth. Find North by the shadow of a vertical rod and noon, or by the Pole-Star. Work out the angle as usual.

The Stl of Revealing may be just on the N. Wall to make your "East."

Next, your Circle. The floor ought to be "Earth" green; but white will serve, or black. (A Masonic carpet is not at all bad.) The Circle itself should be as shown in Book 4, Part II; but as this volume is probably unavailable, ask me to show you the large painted diagram in my portfolio when next you visit me, and we can arrange for it to be copied.

This should then be painted in the correct colours on the floor: the Kether Square to the North, your "East."

The Altar must fit exactly the square of Tiphareth; it is best made as a cupboard; of oak or acacia, by preference. It can then be used to hold reserves of incense and other requisites.

Note that the height of the Altar has to suit your convenience. It is consequently in direct relation with your own stature; in proportion, it is a double cube. This then determines the size of your circle; in fact the entire apparatus and furniture is a geometrical function of yourself. Consider it all as a projection of yourself in terms of these conventional formulae. (A convention does really mean "that which is convenient." How abject, then to obey a self-styled convention which is actually as inconvenient as possible!)

Next, the Lamp. This may be of silver, or silver-gilt, (to represent the Path of Gimel) and is to be hung from the ceiling exactly above the centre of the altar. There are plenty of old church lamps which serve very well. The light is to be from a wick in a floating cork in a glass of olive oil. (I hope you can get it!) It is really desirable to make this as near the "Ever-burning Lamp of the Rosicrucians" as possible; it is not a drawback that this implies frequent attention.

Now for the Weapons!

The Wand. Let this be simple, straight and slim! Have you an Almond or Witch Hazel in your garden --- or do I call it park? If so, cut (with the magick knife --- I would lend you mine) a bough, as nearly straight as possible, about two feet long. Peel it, rub it constantly with Oil of Abramelin (this, and his incense, from Wallis and Co., 26 New Cavendish

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Street, W.1) and keep wrapped in scarlet silk, constantly, I wrote, and meant it; rub it, when saying your mantra, to the rhythm of that same. (Remember, "A ka dua" is the best; ask me to intone it to you when you next visit me.)

The Cup. There are plenty of chalices to be bought. It should be of silver. If ornamented, the best form is that of the apple. I have seen suitable cups in many shops.

The Sword. The ideal form is shown in the Ace of Swords in the Tarot. At all events, let the blade be straight, and the hilt a simple cross. (The 320 Masonic Sword is not too bad; Kenning or Spencer in Great Queen Street, W.C.2 stock them --- or used to do.)

The Disk. This ought to be of pure gold, with your own Pantacle, designed by yourself after prolonged study, graved thereupon. While getting ready for this any plain circle of gold will have to serve your turn. Quite flat, of course. If you want a good simple design to go on interim, try the Rosy Cross or the Unicursal Hexagram.

So much for the Weapons! Now, as to your personal accoutrements, Robe, Lamens, Sandals and the like, The Book of the Law has most thoughtfully simplified matters for us. "I charge you earnestly to come before me in a single robe, and covered with a rich headdress." (AL I, 61) The Robe

may well be in the form of the Tau Cross; i.e. expanding from axilla to ankle, and from shoulder to --- whatever you call the place where your hands come out. (Shape well shown in the illustration Magick face p. 360). You being a Probationer, plain black is correct; and the Unicursal Hexagram might be embroidered, or "applique" (is it? I mean "stuck on"), upon the breast. The best head-dress is the Nemyss: I cannot trust myself to describe how to make one, but there are any number of models in the British Museum, on in any Illustrated Hieroglyphic text. The Sphinx wears one, and there is a photograph, showing the shape and structure very clearly, in the Equinox I, 1, frontispiece to Supplement. You can easily make one yourself out of silk; broad black-and-white stripes is a pleasing design. Avoid "artistic" complexities.

Well, that ought to be enough to keep you out of mischief for a little while; but I feel moved to add a line of caution and encouragement.

Listen!
Faites attention!
Achtung!
Khabardar karo!

Just as soon as you start seriously to prepare a place for magical Work, the world goes more cockeyed than it is already. Don't be surprised if you find that six weeks' intense shopping all over London fails to provide you with some simple requisite that normally you could buy in ten minutes. Perhaps your fires simply refuse to burn, even when liberally dosed with petrol and phosphorus, with a handful of Chlorate of Potash thrown in just to show there is no ill feeling! When you have almost decided that you had better make up your mind to do without something that seems really quite unobtainable --- say, a sixty-carat diamond which would look so well on the head-dress --- a perfect stranger comes along and makes you a present of one. Or, a long series of quite unreasonable obstacles or silly accidents interfere with your plans: or, the worst difficulty in your way is incomprehensibly removed by some extraordinary "freak of chance." Or, . . .

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In a word, you seem to have strolled into a world where --- well, it might be going too far to say that the Law of Cause and Effect is suspended; but at least the Law of Probability seems to be playing practical jokes on you.

This means that your manoeuvres have somehow attracted the notice of the Astral Plane: your new neighbours (May I call them?) are taking an interest in the latest Tenderfoot, some to welcome, to do all they can to help you to settle down, others indignant or apprehensive at this disturbance of routine. This is where your Banishings and Invocations come to the rescue. Of course, I am not here referring to the approach to Sanctuaries which of necessity are closely guarded, but merely to the recognition of a new-comer to that part of the world in general.

Of course all these miracles are very naughty of you; they mean that your magical power has sprung a few small leaks; at least, the water is oozing between some planks not sealed as Hermetically as they should be. But oh

and this is naughtier still --- it is a blessed, blessed comfort that they happen, that chance, coincidence and all the rest will simply not explain it all away, that your new vision of life is not a dream, but part and parcel of Experience for evermore, a real as any other manifestation of Reality through sense such as is common to all men.

And this brings us --- it has been a long way round --- from the suggestion of your visit to the question (hitherto unanswered) in your letter.

You raise so vast and razor-edged a question when you write of the supposed antinomy of "soul" and "sense" that it seemed better to withhold comment until this later letter; much meditation was most needful to compress the answer within reasonable limits; even to give it form at all is no easy matter. For this is probably the symptom of the earliest stirring of the mind of the cave-man to reflection, thereunto moved by other symptoms --- those of the morning after following upon the night before. It is --- have we not already dealt with that matter after a fashion? --- evidence of disease when an organ become aware of its own modes of motion. Certainly the mere fact of questioning Life bears witness to some interruption of its flow, just as a ripple on an even stream tells of a rock submerged. The fiercer the torrent and the bigger the obstacle, the greater the disturbance to the surface --- have I not seen them in the Bralduh eight feet high?

Lethargic folk with no wild impulse of Will may get through Life in bovine apathy; we may well note that (in a sense) the rage of the water seems to our perturbed imagining actually to increase and multiply the obstructions; there is a critical point beyond which the ripples fight each other!

That, in short, is a picture of you!

You have mistaken the flurry of passing over some actual snag for a snag in itself! You put the blame on to your own quite rational attempts to overcome difficulties. The secret of the trick of getting past the rocks is elasticity; yet it is that very quality with which you reproach yourself!

We even, at the worst, reach the state for which Buddhism, in the East presents most ably the case: as in the West, does James Thomson (B.V.) in The City of Dreadful Night; we come to wish for --- or, more truly to think that we wish for "blest Nirvana's sinless stainless Peace" (or some

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such twaddle --- thank God I can't recall Arnold's mawkish and unmanly phrase!) and B.V.'s "Dateless oblivion and divine repose."

I insist on the "think that you wish," because, if the real You did really wish the real That, you could never have come to exist at all! ("But I don't exist." --- "I know --- let's get on!")

Note, please, how sophistically unconvincing are the Buddhist theories of how we ever got into this mess. First cause: Ignorance. Way out, then, knowledge. O.K., that implies a knower, a thing known --- and so on and so forth, thought all the Three Waste Paper Baskets of the Law; analysed, it turns out to be nonsense all dolled up to look like thinking. And there

is no genuine explanation of the origin of the Will to be.

How different, how simple, how self-evident, is the doctrine of The Book of the Law!

There are any number of passages dealing with this matter in my writings: let's forget them, and keep to the Text!

Cap. I, v. 26 ". . my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body."

V. 30 "This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all." (There is a Qabalistic inner meaning in this text; "the pain," for instance, {Greek caps: OmicronAlphaLambdaGammaOmicronSigma}, may be read XVII x 22 "the expression of Star-love," and so on: all too complicated for this time and place!)

V. 32. "Then the joys of my love" (i.e. the fulfillment of all possible experiences) "will redeem ye from all pain."

V. 58. "I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace⁵ unutterable, rest, ecstasy; . . ."

Cap. II, v. 9 "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."

(The continuation is amusing! vv. 10 and 11 read:

"O prophet! thou hast ill will to learn this writing. I see thee hate the hand & the pen; but I am stronger."

At that time I was a hard-shell Buddhist, sent out a New Year's Card "wishing you a speedy termination of existence!" And this as a young man, with the world at my feet. It only goes to show)

Vv. 19, 20. "Is a God to live in a dog? No! but the highest are of us. . . . Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

This chapter returns over and over again to this theme in one form or 5* "Peace": the glow of satisfaction at achievement. It is not "eternal," rather, it whets the appetite for another adventure. (Peace, {GK: H. EIPHNH}
=
189 = 7 x 9 x 13 ' the Venusian plus Lunar form of Unity.)

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another.

What is really more significant is the hidden, the unexpressed, soul of the Book; the way in which it leaps into wild spate of rhapsody on any excuse or no excuse.

This is surely more convincing than some dreary thesis plodding along doggedly with the "proof" (!) that "God is good," every sentence creaking with your chalk-stones and squeaking with the twinges of your toe!

Yet just because I proclaim a doctrine of joy in the language of joy, people -- dull camels --- say I am not "serious."

Yet I have found pleasure in harnessing the winged horses of the Sun to the ploughshare of Reason, in showing the validity of this doctrine in detail. It satisfies my sense of rhythm and of symmetry to explain that every experience, no matter what, must of necessity be a gain of grandeur, of grip, of comprehension and enjoyment ever growing as complexity and simplicity succeed each other in sublime systole and diastole, in strophe and antistrophe chanting against each other to the stars of the Night and of the Morning!

Of course it is easy as pie to knock all this to pieces by "lunatic logic," saying: "Then toothache is really as pleasant as strawberry shortcake:" You are hereby referred to Eight Lectures of Yoga. None of the terms I am using have been, or can be defined. All my propositions amount to no more than tautology: A. is A. You may even quote The Book of the Law itself: "Now a curse upon Because and his kin! . . . Enough of Because! Be he damned for a dog!" (AL II, 28-33). These things stink of Ignoratio Elenchi, or something painfully like it: as sort of slipping up a cog, of "confusing the planes" of willfully misunderstanding the gist of an argument. (All magicians, by the way, ought to be grounded solidly in Formal Logic.)

Never forget, at the least, how simple it is to make a maniac's hell-broth of any proposition, however plain to common sense.

All the above, now: --- Buddhism refuted. Yet it is a possibility and therefore one facet of Truth. "Rest" is an idea: so immobility is one of the moving states. A certain state of mind is (almost by definition) "eternal," yet it most assuredly begins and ends.

And so on for ever --- I fear it would be nugatory, pleonastic (and oh! several other lovely long adjectives!) to try to guard you from these hydra-headed and protean booby-traps; you must tackle them yourself as they arise, and deal with them as best you can: always remembering that often enough you cannot tell which is you and which is the Monkey Puzzle, or who has won. ("Everybody's won; so everybody must have a prize" applies beautifully). And none of it all matters a row of haricots verts sauts; for the conclusion must always be Doubt (see that beastly Book of Lies again --- there's a gorgeous chapter about it) and the practical moral is this: these contradictions don't occur (or don't matter) in Neschamah.

Also, it might help you quite a lot (by encouraging you when depressed, or amusing you when you want to relax) to read Sir Palamede the Saracen; Supplement to The Equinox, Vol. I, No. 4. I expect quite a few of his tragi-comic misadventures will be already familiar to you in one disguise or another.

And if the above remarks should embolden you to exclaim: "Perhaps a little drink would do me no great harm" I shall feel that I have deserved well of my country!

For --- see Liber Aleph, after Rabelais --- the Word of the Last Oracle is TRINC.

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This plaint of yours tails off --- and perks up in so doing --- with confession of Ambition, and considerations of what you must leave over to your next life. Very right! but all that is covered by your general programme. It is proper to assimilate these ideas with the fundamental structure of your mind: "Perhaps I had better leave 'The Life and opinion of Battling Bill, the Ballarat Bruiser' till, shall we say, six incarnations ahead" --- But perhaps you have acquired that already.

No, better still, concentrate on the Next Step! After all, it is the only one you can take, isn't it! Without lust of result, please!

And I shall leave anything else to the next letter.

Love is the law, love under will.

Yours fraternally,

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P.S. "Next letter," yes, they are running into one another more than somewhat; it is better so, for life is like that. And we have the bold bad editor to sort them out.

CHAPTER XXIV

NECROMANCY AND SPIRITISM

Cara Soror,

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

Really, you make me ashamed of You! To write to ignorant me to wise you up about necromancy, when you have at your elbow the one supreme classic --- Lvi's Chapter XIII in the Dogme et Rituel!6"

What sublimity of approach! What ingenuity of "considerations!" With what fatally sure steps marches his preparation! With what superb technique does he carry out his energized enthusiasm! And, finally, with what exact judicial righteousness does he sum the results of his great Evocation of Apollonius of Tyana!

Contrast with this elaborate care, rightness of every detail, earnestness and intentness upon the goal --- contrast, I say, the modern Spiritist in the dingy squalor of her foul back street in her suburban slum, the room musty, smelling of stale food, the hideous prints, the cheap and rickety furniture, calling up any one required from Jesus Christ to Queen Victoria, 6* Dogme et Rituel de la Haute Magie, by Eliphaz Lvi.

all at a bob-a-nob!

Faugh! Let us return to clean air, and analyse Lvi's experiment; I believe that by the application of the principles set forth in my other letters on Death and Reincarnation, it will be simple to explain his partial failure to evoke Apollonius. You had better read them over again, to have the matter clear and fresh in your mind.

Now then, let me call you attention to the extreme care which Lvi took to construct a proper Magical Link between himself and the Ancient Master. Alas! It was rather a case of building with bricks made without straw; he had not at his command any fresh and vital object pertaining intimately to Apollonius. A "relic" would have been immensely helpful, especially if it had been consecrated and re-consecrated through the centuries by devout veneration. This, incidentally, is the great advantage that one may often obtain when invoking Gods; their images, constantly revered, nourished by continual sacrifice, serve as a receptacle for the Prana driven into them by thousands or millions of worshippers. In fact, such idols are often already consecrated talismans; and their possession and daily use is at least two-thirds of the battle.

Apollonius was indeed as refractory a subject as Lvi could possibly have chosen. All the cards were against him.

Why? Let me remind you of the sublimity of the man's genius, and the extent of his attainment. Apollonius must certainly have made the closest links between his Ruach and his Supernal Triad, and this would have gone seeking a new incarnation elsewhere. All the available Ruach left floating around in the Akasha must have been comparatively worthless odds and ends, true Qlipoth or "Shells of the Dead" --- just those parts of him, in a word, which Apollonius would have deliberately discarded at his death. So what use would they be to Lvi? Even if there were among them a few such elements as would serve his purpose, they would have been devitalized and frittered away by the mere lapse of the centuries, since they had lost connection with the reality of the Sage. Alternatively, they might have been caught up and adopted by some wandering Entity, quite probably some malignant demon.

Qlipoth --- Shells of the Dead --- Obsessing Spirits! Here we are back in the pestilent purlieus of Walham Green, and the frowsty atmosphere of the frowsy "medium" and the squalid sance. "Look! but do not speak to them!" as Virgil warned Dante.

So let us look.

No! Let us first congratulate ourselves that this subject of Necromancy is so admirably documented. As to the real Art, we have not only Eliphas Lvi, but the sublimely simple account in the Old Testament of the Witch of Endor, her conjuring up of the apparition of Samuel to King Saul. A third classic must not be neglected: I have heard or read the story elsewhere --- for the moment I cannot place it. But it is so brilliantly told in I Write as I Please by Walter Duranty that nothing could be happier than to quote him verbatim.

"It was the story of a Bolshevik who conversed with a corpse. He told it

to me himself, and undoubtedly believed it, although he was an average tough Bolshevik who naturally disbelieved in Heaven and Hell and a Life beyond the Grave. This man was doing 'underground' revolutionary work in

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St. Petersburg when the War broke out; but he was caught by the police and exiled to the far north of Siberia. In the second winter of the War he escaped from his prison camp and reached an Eskimo village where they gave him shelter until the spring. They lived, he said, in beastly conditions, and the only one whom he could talk to was the Shaman, or medicine man, who knew a little Russian. The Shaman once boasted that he could foretell the future, which my Bolshevik friend ridiculed. The next day the Shaman took him to a cave in the side of a hill in which there was a big transparent block of ice enclosing the naked body of a man --- a white man, not a native --- apparently about thirty years of age with no sign of a wound anywhere. The man's head, which was clean-shaven, was outside the block of ice; the eyes were closed and the features were European. The shaman then lit a fire and burnt some leaves, threw powder on them muttering incantations, and there was a heavy aromatic smoke. He said in Russian to the bolshevik, 'Ask what you want to know.' The Bolshevik spoke in German; he was sure that the Shaman knew no German, but he was equally sure he saw the lips move and heard it answer, clearly, in German. He asked what would happen to Russia, and what would happen to him. From the moving lips of the corpse came the reply that Russia would be defeated in war and that there would be a revolution; the Tzar would be captured by his enemies and killed on the eve of rescue; he, the Bolshevik, would fight in the Revolution but would suffer no harm; later, he would be wounded fighting a foreign enemy, but would recover and live long."

"The Bolshevik did not really believe what he had seen although he was certain that he had seen it. I mean that he explained it by hypnotism or auto-suggestion or something of the kind; but it was true, he said, that he passed unscathed through the Revolution and the Civil War and was wounded in the Polish War when the Red Army recovered Kiev."

So also we are most fortunate in possessing the account almost beyond Heart's desire of Spiritism, in Robert Browning's Mr. Sludge the Medium. You see that I write "Spiritism" not "Spiritualism." To use the latter word in this connection is vulgar ignorance; it denotes a system of philosophy which flourished (more or less) in the Middle Ages --- read your Erdmann if you want the gruesome details. But why should you?

The model for Mr. Sludge was David Dunbar (? Douglas) Home, who was really quite a distinguished person in his way, and succeeded in pulling some remarkably instructed and blue-blooded legs. Personally, I believe him to have been genuine, getting real results through pacts with elementals, demons or what not; for when he was in Paris, arrangements were made for him to meet Eliphas Lvi; forthwith "he abandoned the unequal contest, and fled in terror from the accursed spot."

What annoyed Browning was that he had added to his collection of "Femora I have pulled", those appendages of Elizabeth Barrett; and where R.B. was there was no room for anyone else --- as in the case of Allah!

R.B. was accordingly as spiteful as he could be, and that was not a little. It is not fair to tar all mediums with the Sludge brush; there are many who could advance quite sincerely some of the apologia of Sludge. Why should a medium be immune to self-deception spurred by the Wish-Fiend? While there are people walking about outside the Bug-house who can find Mrs. Simpson and Generals de Gaulle, Franco, Allenby, Montgomery and who else in the "Centuries" of Nostradamus, we should be stupid to assign everything to conscious fraud.

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In that case what about poor Tiny Aleister? Do please allow me the happy young Eagles of the Old Testament; what clearer prophecy of psychoanalysis, it's only the English for Freud and Jung and Adler!

No, by no means always fraud. Yet at any sance the "investigators" take no magical precautions soever --- against, say, the impersonation of Iophiel by Hismael, or the Doves of Venus by the A'arab Zareq. All they attempt especially at "demonstrations" and "materializations," is to guard with great elaboration and (as a rule) complete futility against the deceptions of the common conjuror. They are not expecting any genuine manifestation of the "Spirit World;" and this fact makes clear their true subconscious attitude.

As for those mediums who possess magical ability, they almost always come from the most ignorant classes --- Celts are an exception to this rule --- and have no knowledge whatever of the technique of the business. Worse, they are usually of the type that delights in the secret dirty affinities, and so naturally and gladly attract entities of the Qliphothic world to their magical circle. Hence tricksters, of the lowest elemental orders, at the best, come and vitalize odds and ends of the Ruach of people recently deceased, and perform astonishing impersonations. The hollow shells glow with infernal fire. Also, of course, they soak up vitality from the sitters, and from the medium herself.

Altogether, a most poisonous performance. And what do they get out of it? Even when the "Spirits" are really spirits, they only stuff the party up with a lot of trashy lies.

To this summary the Laws of Probability insist that there shall be occasional exceptions.

Love is the law, love under will.

Yours fraternally,

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CHAPTER XXV

FASCINATIONS, INVISIBILITY, LEVITATION, TRANSMUTATIONS, KINKS IN TIME

Cara Soror,

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

Dear me! dear me! The world's indeed gone topsy-turvy if you have to ask me for the secrets of Fascination! Altogether tohu-bohu and the Temurah Thash raq!

So much for a display of Old-World Courtly Manners; actually rubbish, for you might very well be fascinating without knowing how you worked the trick. In fact, I think that is the case ninety-nine times in a hundred.

Besides, I read your letter carelessly; I overlooked the phrase in which you mention that you use the word as Lvi did; i.e. to cover all those types of "miracle" which depend on distracting the attention of, or otherwise composing, the miraclee --- I invent a rather useful word, yes?

So let us see what sort of miracles those are.

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To start with, I doubt if we can. Many of such thaumaturgic phenomena contain elements of illusion in greater or less degree; if the maraclee's mind is 100% responsible, I think the business becomes a mere conjuring trick.

My dictionary defines the verb: "to charm, to enchant; to act on by some irresistible influence; to captivate; to excite and allure irresistibly or powerfully."

For the noun it gets even deeper into technical Magic {sic}: "the act or power of fascinating or spell binding, often to one's harm; a mysterious, irresistible, alluring influence." (Personally, I have always used, or heard, it much less seriously: "attractive" hardly more). Skeat, surprisingly, is almost dumb: p. part. of "to enchant" and "from L. fascinum, a spell."

Yes, surprisingly; for the word is one of the many that means the Phallus. The implication is that there is some sexual element in the exciting and alluring quality, which lifts it altogether above mere "pleasing."

To my mind the implication is that there is some quality inherent which is cognate to that too totally irrational quasimagnetic force which has been responsible not only for innumerable personal tragedies --- and comedies --- but for the fall of dynasties and even the wreck of Empires.

"Christ" is reported as having said: "If I be lifted up from the earth, I will draw all men unto me." Interpret this in the light of the Cross as a Phallic emblem, and --- how lurid a flash!

Compare AL II, 26. "I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one."

This versicle is deep, devilish deep; and it is chock-a-block with the mysteries of Fascination. Dig into this, dear sister! dig with your

Qabalistic trowel; don't blame me if you don't get a Mandrake with the very first thrust!

But most certainly I shall say nothing here. Yes, indeed, nothing was ever more sternly forbidden than prattle on subjects like this! Look! It goes right on: "There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason." (v. 27) The pit is of course the Abyss: see The Vision and the Voice, Xth Aethyr. A very sticky --- or rather, unstuck! finish; so 'ware Hawk!

To business! Fascination No! Invisibility, is obviously penny plain S.A. This is notably an affair of the subconscious; it often masters open dislike and distaste; it never yields to reason. It destroys all sense of values. Its origin is usually obscure. The least irrational base of it is the sense of smell. It was, if I remember rightly, the Comte de St. Germain who advised Loise de la Vallire to fix her exquisitely broidered kerchief in such wise that it protected her from contact with her saddle, and then, after a morning's hard gallop, to find an excuse for using it to wipe the brows of the perspiring king. It took him years to recover! The story is well known, and the plan widely adopted with

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remarkably unvarying success. But be careful not to overdo it; for if the source of the perfume is recognized the consciousness takes charge, and the result is antipathy.

Many years ago I composed a scent based on similar principles, which I intended to market under the title "Potted Sex Appeal." We tried it out with the assistance of a certain noble Marquess, whose consequent mis-adventures --- won't he laugh when he reads this!

But there are other senses: "l'amour de l'oreille" may refer not only to Othello's way of snaring Desdemona, but subtleties of timbre in the voice...

Yes, yes, you say impatiently, but there isn't any miracle about all this in the ordinary sense of the word.

True, but why the devil do you want me, so long as you're getting what you need? Just being childlike, I suppose! No? Merely that you can explain such matters to yourself well enough. All right; on to No. 2. Shall we look at levitation for a change?

This power --- if it be one --- is very curious indeed. It connects more directly with magnetism than almost any other. The first thing we think of when someone says "magnet" is picking up iron filings as a child.

Age before honesty! Let Father Poulain S.J. speak first! He is obliged to admit the phenomenon, because the Church has done so. But precisely similar accounts of the levitation of pagans and heretics must be according to him, lies, or Works of the Devil. As for the method, "God employs the angels to raise the saint, so as to avoid the necessity of intervening Himself." Lazy old parishioner!

Now for a douche of common sense. Hatha-Yoga is quite clear and simple, even logical, about it. The method is plain Pranayama. Didn't I tell you onetime of the Four Stages of Success? 1. Perspiration --- of a very special kind. 2. Sukshma-Khumbakam: automatic rigidity. One stiffens like a dog in a bell-jar when you pump in Carbon Dioxide (is it?) 3. The Bhuchari-Siddhi, "jumping about like a frog." One is wafted, without one's Asana being disturbed, about the floor, rather as fragments of paper, or dry leaves, might be in a slight draught under the door. 4. If one is quite perfectly balanced one cannot be moved sideways; so one rises. And there you are!

Personally, I reached the Bhuchari-Siddhi quite a number of times; but I never observed No. 4. On several occasions other people have seen me levitated, though never to a height of more than a foot or so. Here is the best account of such an incident, of those at my immediate disposal.

"Nearly midnight. At this moment we stopped dictating, and began to converse. Then Fra. P. said: "Oh, if I could only dictate a book like the Tao Teh King!" Then he close his eyes as if meditating. Just before I had noticed a change in his face, most extraordinary, as if he were no longer the same person; in fact, in the ten minutes we were talking he seemed to be any number of different people. I especially noticed the pupils of his eyes were so enlarged that the entire eye seemed black. (I tremble so and have such a quaking feeling inside, simply in thinking of last night, that I can't form letters). Then quite slowly the entire room filled with a thick yellow light (deep golden, but not brilliant. I mean not dazzling, but soft.) Fra. P. Looked like a person I had never

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seen but seemed to know quite well --- his face, clothes and all were of the same yellow. I was so disturbed that I looked up to the ceiling to see what caused the light, but could only see the candles. Then the chair on which he sat seemed to rise; it was like a throne, and he seemed to rise; it was like a throne, and he seemed to be either dead or sleeping; but it was certainly no longer Fra. P. This frightened me, and I tried to understand by looking round the room; when I looked back the chair was raised, and he was still the same. I realized I was alone; and thinking he was dead or gone --- or some other terrible thing --- I lost consciousness."

This discourse has been thus left unfinished: but it is only necessary to add that the capacity to extract such spiritual honey from these unpromising flowers is the mark of an adept who has perfected his Magick Cup. This method of Qabalistic exegesis is one of the best ways of exalting the reason to the higher consciousness. Evidently it started Fra. P. so that in a moment he become completely concentrated and entranced.

Note that this has nothing at all to do with any Pranayama. It seems a matter of ecstatic concentration, which chose this mode of expression instead of bringing on Samadhi --- though that, too, occurred in some of the cases.

By the way, there is a fairly full account of the whole business; I have just remembered --- it is in my Autohagiography.

"Pranayama produced, firstly, a peculiar kind of perspiration; secondly, an automatic rigidity of the muscles; and thirdly, the very curious phenomenon of causing the body, while still absolutely rigid, to take little hops in various directions. It seems as if one were somehow raised, possibly an inch from the ground, and deposited very gently a short distance away.

I saw a very striking case of this at Kandy. When Allan was meditating, it was my duty to bring his food very quietly (from time to time) into the room adjoining that where he was working. One day he missed two successive meals, and I thought I ought to look into his room to see if all was well. I must explain that I have known only two European women and three European men who could sit in the attitude called Padmasana, which is that usually seen in seated images of the Buddha. Of these men, Allan was one. He could knot his legs so well that, putting his hands on the ground, he could swing his body to and fro in the air between them. When I looked into his room I found him not seated on his meditation mat, which was in the centre of the room at the end farthest from the window, but in a distant corner ten or twelve feet off, still in his knotted position, resting on his head and right shoulder, exactly like an image overturned. I set him right way up, and he came out of his trance. He was quite unconscious that anything unusual had happened. But he had evidently been thrown there by the mysterious forces generated by Pranayama.

"There is no doubt whatever about this phenomenon; it is quite common. But the Yogis claim that the lateral motion is due to lack of balance, and that if one were in perfect spiritual equilibrium one would rise directly in the air. I have never seen any case of levitation, and hesitate to say that it has happened to me, though I have actually been seen by others, on several occasions, apparently poised in the air. For the first three phenomena I have found no difficulty in devising quite simple physiologi-

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cal explanations. But I can form no theory as to how the practice could counteract the force of gravitation, and I am unregenerate enough to allow this to make me sceptical about the occurrence of levitation. Yet, after all, the stars are suspended in space. There is no priori reason why the forces which prevent them rushing together should not come into operation in respect of the earth and the body."

The Allan part of this is the best evidence at my disposal. He couldn't have got where he did by hopping, and he couldn't have got into that position intentionally; he must have been levitated, lost balance, and dropped upside down. In any case, there is no trace of fascination about it, as there may have been in Soror Virakam's observation.

About invisibility, now? Of this I have so much experience that the merest outline could take us far beyond the limits of a letter. In Mexico D.F., I worked at acquiring the power by means of ritual. I worked desperately hard. I got to the point where my image in a pier-glass flickered, rather like the very earliest films did. Possibly more work, after more skill had come to me, might have done the whole trick. But I did not

persist when I found out how to do it by fascination. (Here we are at last!)

Roughly, this is how to do it. If one is concentrated to the point when what you are thinking of is the only reality in the Universe, when you lose all awareness of who and where you are and what you are doing, it seems as though that unconsciousness were in some way contagious. The people around you just can't see anybody.

At one time, in Sicily, this happened nearly every day. Our party, strolling down to our bathing bay --- the loveliest spot of its kind that I have ever seen --- over a hillside where there wasn't cover for a rabbit, would lose sight of me, look, and fail to find me, though I was walking in their midst. At first, astonishment, bewilderment; at last, so normal had it become: "He's invisible again."

One incident I remember very vividly indeed; an old friend and I were sitting opposite each other in armchairs in front of a large fire, smoking our pipes. Suddenly he lost sight of me, and actually cried out in alarm. I said: "What's wrong?" That broke the spell; there I was, all present and correct.

Did I hear you mutter "Transmutations? Werwolves? Golden Hawks?" Likely enough; it's time we touched on that.

In certain types of animal there appears, if tradition have any weight, to be a curious quality of --- sympathy? I doubt if that be the word, but can think of none better --- which enables them to assume at times the human form. No. 1 --- and the rest are also rans --- is the seal. There is a whole body of literature about this. Then come wolves, hyaenas, large dogs of the hunting type; occasionally leopards. Tales of cats and serpents are usually the other way round; it is the human (nearly always female) that assumes these shapes by witchcraft. But in ancient Egypt they literally doted on this sort of thing. The papyri are full of formulas for operating such transmutations. But I think that this was mostly to afford some relaxation for the spirit of the dead man; he nipped out of his sarcophagus, and painted the town all the colours of the rainbow in one animal shape or another.

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The only experience I have of anything of this sort was when I was in Pacific waters, mostly at Honolulu or in Nippon. I was practising Astral projection. A sister of the Order who lived in Hong Kong helped me. I was to visit her, and the token of perfect success was to be that I should knock a vase off the mantel-piece. We appointed certain days and hours --- with some awkwardness, as my time-distance from her was constantly growing shorter --- for me to pay my visit. We got some remarkable results; our records of the interview used to tally with surprising accuracy; but the vase remained intact!

This is not one of my notorious digressions; and this is how transmutation comes into it. I found that by first taking the shape of a golden hawk, and resuming my own form after landing in her "temple" --- a room she had fitted ad hoc --- the whole operation became incomparably easier.

I shall not indulge in hypotheses of why this should have been the case.

A little over four years later --- in the meantime we had met and worked at Magick together --- we resumed these experiments in a somewhat different form. The success was much greater; but though I could move her, and even any objects which she was touching, I could make no impression on inanimate objects at a distance from her. The behaviour of her dogs, and of her cat, was very curious and interesting. Strangest of all, there appeared those "kinks in Time" which profane science is just beginning to discuss. Example: on one occasion our records of an "interview" agreed with quite extraordinary precision; but, on comparing notes, it was found that owing to some stupid miscalculation of mine, it was all over in Hong Kong some hours before I had started from Honolulu! Again, don't ask me why, or how, or anything!

Talking of kinks in Time, I shall now maintain my aforesaid evil notoriety --- the story is totally asynartete from fascinations of whatever variety --- by recounting what is by far the most inexplicable set of facts that ever came my way.

In the summer of 1910 e.v. I was living at 125 Victoria Street, in a studio converted into a Temple by means of a Circle, an Altar and the rest. West of the Altar was a big fireplace with a fender settee; the East wall was covered with bookshelves. Enter the late Theodor Reuss, O.H.O. and Frater Superior of the O.T.O. He wanted me to join that Order. I recommended him, in politer language to repeat the Novocastrian Experiment. Undeterred, he insisted: "But you must."

(Now we go back, or forward, I know not which, to a night when I found myself stranded in London. I asked hospitality of a stranger; it was readily afforded. Some hours later my hostess fell asleep; I could not do so; something was nagging me. I suddenly took my notebook, and wrote a certain passage in a certain book, since published.)

"Must, my foot!" He persisted: "You have published the secret of the nth degree of O.T.O., and you must take the corresponding oaths." "I have done nothing of the sort. I don't know the secret. I don't want to know it. I don't . . ." He interrupted me; he strode across the room; he plucked a book from the shelves; he opened it; he thrust it under my nose; he pointed out a passage with a minatory index. I began to stammer. "Yes, I wrote that. I don't know what it means; I don't like it; I only put it in because it was written in rather curious circumstances, and I was too lazy --- or perhaps a little afraid --- to reject it and write what I wanted." He fastened on one point: "You don't know what it means?" I repeated that I did not, even now that he had claimed

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it as important. He explained it to me, as to a child. I was merely surprised; it didn't sound possible. (Sister, all this while I've been lying to you like an Archbishop; it is connected with fascinations; indeed, it has very little to do with anything else!)

Finally, he won me over, I went down to his G.H.Q., took the Oaths, was installed in the Throne of the Xø of O.T.O. as National Sovereign Grand

Master General, and began to establish the Order as a going concern.

Well, you say, that is a very simple story, nothing specially hard to believe in it.

True, but consider the dates.

That scene in Victoria Street, is as clear and vivid in my mind, in every detail, as if it were yesterday. That secret is published only in that passage of that book. And --- the book was not published until three years later, and from an address of which in 1910 I had not so much as thought of. The date of my adhesion to the O.T.O. (which, by the way, upset every principle and plan that I had ever held) is equally certain by virtue of subsequent published writings.

Now go away and explain that!

Well I've given you a fair account of some of the principal fascinations; as to the rest, bewitchments, sorceries, inhibitions and all that lot, it is enough if I say that they follow the regular Laws of Magick; in some, fascination proper plays a prominent part; in others, it is barely more than walking on to say "My lord, the carriage waits!" But --- even that can be done well or ill, and a small mistake may work a mighty mischief.

Love is the law, love under will.

Yours fraternally,

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CHAPTER XXVI

MENTAL PROCESSES --- TWO ONLY ARE POSSIBLE

Cara Soror,

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

"Occult" science is the most difficult of them all. For one thing, its subject-matter includes the whole of philosophy, from ontology and metaphysics down to natural history. More, the most rarefied and recondite of these has a direct bearing upon the conduct of life in its most material details, and the simplest study of such apparently earthbound matters as botany and mineralogy leads to the most abstruse calculations of the imponderables.

With what weapons, then, are we to attack so formidable a fortress?

The first essential is clear thinking.

In a previous letter I have dealt to some extent with this subject; but it is so important that you must forgive me if I return to it, and

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that at length, from the outset, and in detail.

Let us begin but having our own minds clear of all ambiguities, ignoring for the purpose of this argument all metaphysical subtleties.⁷ I want to confine it to the outlook of the "plain man."

What do we do when we "think?"

There are two operations, and only two, possible to thought. However complex a statement may appear, it can always be reduced to a series of one or other of these. If not, it is a sham statement; nonsense masquerading as sense in the cloak of verbiage and verbosity.

Analysis, and Synthesis; or,

Subtraction, and Addition.

1. You can examine A, and find that it is composed of B and C. $A = B + C$.

2. You can find out what happens to B when you add C to it. $B + C = A$.

As you notice, the two are identical, after all; but the process is different.

Example: Raise Copper Oxide to a very high temperature; you obtain metallic copper and oxygen gas. Heat copper in a stream of oxygen; you obtain copper oxide.

You can complicate such experiments indefinitely, as when one analyzes coal-tar, or synthesizes complex products like quinine from its elements; but one can always describe what happens as a series of simple operations, either of the analytical or the synthetic type.

(I wonder if you remember a delightful passage in Anatole France where he interprets an "exalted" mystical statement, first by giving the words their meaning as concrete images, when he gets a magnificent hymn, like a passage from the Rig-Veda; secondly, by digging down to the original meaning, with an effect comical and even a little ribald. I fear I have no idea where to find it; in one of the "odds and ends" compilations most likely. So please, look somebody; you won't have wasted your time!)

This has been put in a sort of text, because the first stumbling-block to study is the one never has any certainty as to what the author means, or thinks he means, or is trying to persuade one that he means.

Try something simple: "The soul is part of God." Now then, when he writes "soul" does he mean Atma, or Buddhi, or the Higher Manas, or Purusha, or Yechidah, or Neschamah, or Nepheshch, or Nous, or Psyche, or Phren, or Ba, or Khu, or Ka, or Animus, or Anima, or Seele, or what?

As everybody will he nill he, creates "God" in his own image, it is perfectly useless to inquire what he may happen to mean by that.

But even this very plain word "part". Does he mean to imply a quantitative assertion, as when one says sixpence is part of a pound, or a factor 7* I mean criticisms such as "Definition is impossible;" "All arguments are circular;" "All propositions are tautological." These are true, but one is obliged to ignore them in all practical discussions.

indispensable, as when one says "A wheel is part of a motor-car", or . . . (Part actually means "a share, that which is provided," according to Skeat; and I am closer to the place where Moses was when the candle went out than I was before!)

The fact is that very few of us know what words mean; fewer still take the trouble to enquire. We calmly, we carelessly assume that our minds are identical with that of the writer, at least on that point; and then we wonder that there should be misunderstandings!

The fact is (again!) that usually we don't really want to know; it is so very much easier to drift down the river of discourse, "lazily, lazily, drowsily, drowsily, In the noonday sun".

Why is this so satisfactory? Because although we may not know what a word means, most words have a pleasant or unpleasant connotation, each for himself, either because of the ideas or images thus begotten, of hopes or memories stirred up, or merely for the sound of the word itself. (I have gone a month's journey out of my way to visit a town, just because I liked the sound of the name!)

Then there are devices: style --- rhythm, cadence, rime, ornamentation of a thousand kinds. I think one may take it that the good writer makes use of such artifice to make his meaning clear; the bad writer to obscure it, or to conceal the fact that he has none.

One of the best items of the education system at the Abbey in Cefal was the weekly Essay. Everyone, including children of five or six, had to write on "The Housing Problem," "Why Athens Decayed," "The Marriage System," "Buddhist Ethics" and the like; the subject didn't matter much; the point was that one had to discover, arrange and condense one's ideas about it, so as to present it in a given number of words, 93 or 156, or 418 as like as not, that number, neither more nor less. A superb discipline for any writer.

I had a marvellous lesson myself some years earlier. I had cut down a certain ritual of initiation to what I thought were the very barest bones, chiefly to make it easy to commit to memory. Then came a candidate who was deaf --- not merely "a little hard of hearing;" his tympana were ruptured --- and the question was How?

All right for most of it; one could show him the words typed on slips. But during part of the ceremony he was hoodwinked; one was reduced to the deaf-and-dumb alphabet devised for such occasions. I am as clumsy and stupid at that as I am at most things, and lazy, infernally lazy, on top of that. Well, when it came to the point, the communication of the words became abominably, intolerably tedious. And then! Then I found that about two-thirds of my "absolutely essential" ritual was not necessary at all!

That larned 'im.

Love is the law, love under will.

Faternally,

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STRUCTURE OF MIND BASED ON THAT OF BODY (HAECKEL AND BERTRAND
RUSSELL)

Cara Soror,

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

Was the sudden cloudburst at the end of my last letter somewhat of a surprise, and more that somewhat of a shock? Cheer up! The worst is yet to come.

This is where clean thinking --- a subject whose fringes I seem to remember having touched --- wins the Gold Medal of the Royal Humane Society.

It is surely the wise course to accept the plain facts; to try to explain them away, or to excuse them, is certain to involve one in a maelstrom of sophistry; and when, despite these laudable efforts, the facts jump up and land a short jab to the point, one is even worse off than before.

This has to be said, because Sammasati is assuredly one of the most useful, as well as one of the most trustworthy and most manageable, weapons in the armoury of the Aspirant.

You stop me, obviously with a demand for a personal explanation. "How is it," you write, "that you reject with such immitigable scorn the very foundation-stones of Buddhism, and yet refer disciples enthusiastically to the technique of some of its subtlest super-structures?"

I laff.

It is the old, old story. When the Buddha was making experiments and recording the results, he was on safe ground: when he started to theorize, committing (incidentally) innumerable logical crimes in the process, he is no better a guesser than the Arahat next door, or for the matter of that, the Arahat's Lady Char.

So, if you don't mind, we will look a little into this matter of Sammasati: what is it when it's at home?

It may be no more than a personal fancy, but I think Allan Bennett's translation of the term, "Recollection," is as near as one can get in English. One can strain the meaning slightly to include Re-collection, to imply the ranging of one's facts, and the fitting of them into an organized structure. The term "sati" suggests an identification of Being with Knowledge --- see The Soldier and the Hunchback ! -- ! and ? (Equinox I, 1). So far as it applies to the Magical Memory, it lays stress on some such expedient, very much as is explained in Liber Thisarb

(Magick, pp. 415 - 422).

But is it not a little strange that "The Abomination of Desolation should be set up in the Holy Place," as it were? Why should the whole-bearded search for Truth and Beauty disclose such hateful and such hideous elements as necessary components of the Absolute Perfection?

Never mind the why, for a moment; first let us be sure that it is so.

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Have we any grounds for expecting this to be the case?

We certainly have.

This is a case where "clean thinking" is most absolutely helpful. The truth is of exquisite texture; it blazons the escutcheon of the Unity of Nature in such delicate yet forceful colours that the Postulant may well come thereby to the Opening of the Trance of Wonder; yet religious theories and personal pignickiness have erected against its impact the very stoutest of their hedgehogs of prejudice.

Who shall help us here? Not the sonorous Vedas, not the Upanishads, Not Apollonius, Plotinus, Ruysbroeck, Molinos; not any gleaner in the field of priori; no, a mere devotee of natural history and biology: Ernst Haeckel.

Enormous, elephantine, his work's bulk is almost incredible; for us his one revolutionary discovery is pertinent to this matter of Sammasati and the revelations of one's inmost subtle structure.

He discovered, and he demonstrated, that the history of any animal throughout the course of its evolution is repeated in the stages of the individual. To put it crudely, the growth of a child from the fertilized ovum to the adult repeats the adventures of its species.

This doctrine is tremendously important, and I feel that I do not know how to emphasize it as it deserves. I want to be exceptionally accurate; yet the use of his meticulous scientific terms, with an armoury of quotations, would almost certainly result in your missing the point, "unable to see the wood for the trees."

Let me put it that the body is formed by the super-position of layers, each representing a stage in the history of the evolution of the species. The foetus displays essential characteristics of insect, reptile, mammal (or whatever they are) in the order in which these classes of animal appeared in the world's history.

Now I want to put forward a thesis --- and as far as I know it is personal to myself, based on my work at Cefal --- to the effect that the mind is constructed on precisely the same lines.

You will remember from my note on "Breaks" in meditation how one's gradual improvement in the practice results in the barring-out of certain classes of idea, by classes. The ready-to-hand, recent fugi-

tive thoughts come first and first they go. Then the events of the previous day or so, and the preoccupations of the mind for that period.

Next, one comes to the layer of reveries and other forms of wish-phanstasm; then cryptomnesia gets busy with incidents of childhood and the like; finally, there intrudes the class of "atmospherics," where one cannot trace the source of the interruption.

All these are matters of the conscious rational mind; and when I explored and classified these facts, in the very first months of my serious practice of Yoga, I had no suspicion that they were no more than the foam on a glass of champagne: nay, rather of

"black wine in jars of jade

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Cooled all these months in hoarded snow,
Black wine with purple starlight in its bosom,
Oily and sweet as the soul of a brown maid
Brought from the forenoon's archipelago,
Her brows bound bright with many a scarlet blossom
Like the blood of the slain that flowered free
When we met the black men knee to knee."

How apt the verses are! How close are wine and snow to lust and slaughter!

I have been digressing, for all that; let us return to our goats!

The structure of the mind reveals its history as does the structure of the body.

(Capitals, please, or bang on something; that has got to sink in.)

Just as your body was at one stage the body of an ape, a fish, a frog (and all the rest of it) so did that animal at that stage possess a mind correlative.

Now then! In the course of that kind of initiation conferred by Sammasati, the layers are stripped off very much as happens in elementary meditation (Dharana) to the conscious mind.

(There is a way of acquiring a great deal of strange and unsuspected knowledge of these matters by the use of Sulphuric Ether, [C₂H₅]₂O, according to a special technique. I wrote a paper on it once, 16 pp. 4to, and fearing that it might be lost had many copies made and distributed. Where is it? I must write you a letter one day.)

Accordingly, one finds oneself experiencing the thoughts, the feelings, the desires of a gorilla, a crocodile, a rat, a devil-fish, or what have you! One is no longer capable of human thoughts in the ordinary sense of the word; such would be wholly unintelligible.

I leave the rest to your imagination; doesn't it sound to you a little like some of the accounts of "The Dweller on the Threshold?"

Love is the law, love under will.

Fraternally,

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CHAPTER XXVIII

NEED TO DEFINE "GOD", "SELF", ETC.

Cara Soror,

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

Artless remark!8 Oh you!

Well, I suppose it's a gift --- to stir Hell to its most abysmal horror with one small remark slipped in at the end. Scorpion!

8* Refers to a pious phrase at the end of her letter.

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"Higher self" --- "God within us."

Dear Lady, you could never have picked five words from Iroquois, or Banti, or Basuto or the Jargon of Master Franois Villon, or Pictish, which severally and together convey less to my mind.

No, no, not Less: I mean More, so much more that it amounts to nothing at all. Spencer Montmorency Bourbon Hohenstaufen sounds very exclusive and aristocratic, and even posh or Ritzy; but if you bestow these names upon every male child, the effect tends to diminish. The "Southern Gentleman" Lee Davis⁹

recently hanged for rape and murder, was not a near relation either of the General or the President: he was a Nigger.

Gimme the old spade, I've got to go digging again.

1. Higher. Here we fall straight into the arms of Freud. Why "higher?" Because in a scrap it is easier to strangle him if you are on top. When very young children watch their parents in actu coitus, a circumstance exceedingly usual almost anywhere outside England, and even here where houseroom is restricted, the infant supposes that his mother, upon whom he depends entirely for nourishment, is being attacked by the intrusive stranger whom they want him to address as "Dad." From this seed springs an "over-under complex," giving rise later on, in certain cases to whole legions of neuroses.

Now then make it a little clearer, please, just what you mean by "higher."

Skeat seems to connect it with hills, swellings, boils, the maternal breast; is that reason enough for us to connect it with the idea of advantage, or --- "superiority" merely translates it into Latin! --- worth,

or --- no, it's really too difficult. Of course, sometimes it has a "bad" meaning, as of temperature in fever; but nearly always it implies a condition preferable to "low."

Applied to the "self," it becomes a sort of trade name; nobody tells me if he means Khu, or Ba, or Khabs, or Ut of the Upanishads or Augoeides of the Neo-Platonists, or Adonai of the Bulwer-Lytton, or --- --- here we are with all those thrice-accurs't alternatives. There is not, cannot be, any specific meaning unless we start with a sound skeleton of ontogenic theory, a well-mapped hierarchy of the Cosmos, and define the term anew.

Then why use it? To do so can only cause confusion, unless the context helps us to clarify the image. And that is surely rather a defeatist attitude, isn't it?

When I first set myself to put a name to my "mission" --- the contempla-
9^ WEH NOTE: Crowley sometimes carries his despite for euphemism to a point that obscures his purpose. The use of the term "nigger" here gives such offense to the modern reader that the point can be missed! This was not so in Crowley's youth, when this term was used without regard for its effect. For the record, "nigger" does not derive from "negro" = "black" but from "niggard" = "lazy". Crowley uses it here for the stereotype; but he also uses it deliberately to shock, as a lazy way to make such an effect. That makes Crowley a "nigger" at this point, as the word is properly defined!
{Research Lee Davis --- }

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tion carried me half-way across South-West China --- I considered these alternatives. I thought to cut the Gordian Knot, and call it by Abramelin's title the "Holy Guardian Angel" because (I mused) that will be as intelligible to the villagers of Pu Peng as to the most learned Pundits; moreover, the implied theory was so crude that no one need be bound by it.

All this is rubbish, as you will see when we reach the discussion on "self:" To explain now would lead to too unwieldy a digression.

2. "Within." If you don't mind, we'll tackle this now, while "higher" is fresh in our minds; for it is also a preposition. First you want to go up; then you want to go in. Why?

As "higher" gave the idea of aggression, of conquest, "within" usually implies safety. Always we get back to that stage of history when the social unit, based on the family, was little less than condition No. 1 of survival. The house, the castle, the fortified camp, the city wall; the "gens," the clan, the tribe, the "patrie," to be outside means danger from cold, hunger and thirst, raiding parties, highway robbers, bears, wolves, and tigers. To go out was to take a risk; and, your labour and courage being assets to your kinsmen, you were also a bad man; in fact, a "bounder" or "outsider." "Debauch" is simply "to go out of doors!" St. John says: "without are dogs and sorcerers and whoremongers and adulterers and idolaters and. ." --- so on.

We of Thelema challenge all this briskly. "The word of Sin is Restriction." (AL I, 41). Our formula, roughly speaking, is to go out and grab what we want. We do this so thoroughly that we grow thereby, extending our conception of "I" by including each new accretion instead of remaining a closely delineated self, proud of possessing other things, as do the Black Brothers.

We are whole-hearted extroverts; the penalty of restricting oneself is anything from neurosis to down right lunacy; in particular, melancholia.

You ask whether these remarks do not conflict with my repeated definition of Initiation as the Way In. Not at all; the Inmost is identical with the All. As you travel inward, you become able to perceive all the layers which surround the "Self" from within, thus enlarging the scope of your vision of the Universe. It is like moving from a skirmishing patrol to G.H.Q.; and the object of so doing is obviously to exercise constantly increasing control over the whole Army. Every step in rank enables you both to see more and to do more; but one's attention is inevitably directed outward.

When the entire system of the Universe is conterminous with your comprehension, "inward" and "outward" become identical.

But it won't do at all to seek anything within but a point of view, for the simple reason that there is nothing else there!

It is just like all those symbols in The Book of Thoth; as soon as you get to the "end" of anything, you suddenly find it is the "beginning."

To formulate the idea of "self" at all, you must posit limitations; anything that is distinguishable is a mere temporary (and arbitrary) selection of the finite from the infinite; whatever you chose to think

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of, it changes, it grows, it disappears.

You have got to train your mind to canter through those leafy avenues of thought upon the good green turf of Indifference; when you can do it without conscious effort, so that up-down, in-out, far-near, black-white (and so on for everything) appears quite automatically, you are already as near an Initiate as makes no matter.

3. "Self." For a full discussion of this see Letter XLII.

4. "God." This is really to bad of you!

Of all the hopelessly mangled words in the language, you settle with unerring Sadism on the most brutally butchered.

Crippen10 was an amateur.

Skeat hardly helps us at all, except by warning us that "good" has nothing whatever to do with it.¹¹ Dieu comes from Deus, with all its Sol-Jupiter references, and Deos, which Plato thought meant a runner; hence, Sun,

Moon, Planets.

The best I can do for you, honest Injun! is the Russian word for god Bog; connected probably, though the Lithuanian, with the Welsh Bwg a spectre or hobgoblin. Bugge, too. Not very inspiring, is it, to replace the Old Hundredth by "Hush! Hush! Hush! here come the Bogey Man." Or is it.

Enough of this fooling! Out, trusty rapier, and home to the stone heart of the audacious woman that wrote "God within us."

I know you thought you knew more or less what you meant when you wrote it; but surely that was a mere slip. An instant's thought would have warned you that the word wouldn't stand even the most superficial analysis

You meant "Something which seems to me the most perfect symbol of all that I love, worship, admire" --- all that class of verb.

But nobody else will have the same set of qualities in his private museum; you have, as every one has always done, made another God in your own image.

Then the Vedantists define God as "having neither quality nor quantity;" and some Yogis have a practice of setting up images to knock them down at once with "Not that! Not that!"

And the Buddhists won't admit any God at all in anything at all like the sense in which you use the word¹².

What's worse, whatever you may mean by "God" conveys no idea to me: I
10* Crippen was a famous English poisoner who was caught and hung.
11^ WEH NOTE: Shipley's Dictionary of Word Origins sneaks the following in under the word "goodbye": "God, Goth. guth, may be traced to Aryan ghut, god, from ghuto, to implore: God is the one to whom we pray." "God" might also be a contraction of "Odin", as "'Od" --- have the English speaking Christians been praying to the Aesir all this time?

12* One of the most amusing passages of irony is to be found in The Questions of King Milinda where the Arhat Nagasena demolishes Maha Brahma.

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can only guess by the light of my exceedingly small knowledge of you and your general habits of thought and action. Then what sense was there in chucking it at my head? Half a brick would have served you better.

You think you can explain to me viva voce, perhaps? Don't you dare try! Whatever you said, I should prove to be nonsense, philosophically and in a dozen other ways. And the County Council Ambulance would bundle you off in your battered and bewildered dbris to the Bug-house, as is so etymologically indicated.

Do see it simply; the word must in any event connote ideas of Neschamah, not of Ruach.

"But you use the word all the time." Yes, I do, and rely on the context

to crystallize this most fluid --- or gaseous --- of expressions.

5. "Us". Why "Us"?

Is this a reference to the Old School Tie, or that Finishing School in Brussels, and the ticket to the Royal enclosure at Ascot? I do not suppose for a moment that you meant it that way: but it's there. And so ---

Anecdote of Lao-Tze.

The Old One was surrounded as usual by a galaxy of adoring disciples, and they were trying to get him to show them where the Tao was to be found.

It was in the Sun and Moon, he admitted; it was in the Son of Heaven and in the Superior Man. (Not George Nathaniel Curzon, however). It was in the Blossoms of Springtide, and in the chilling winds that swept over from Siberia, and in the Wild Geese that it bore Southward when their instinct bade them. In short, the catalogue began to look as if it were going to extend indefinitely; and an impatient disciple, pointing to certain traces left by a mule in its recent passage, asked: "And is the Tao also in that?" The Master nodded, and echoed: "Also in that."

. . . .

. . . .

Then what becomes of this privileged "us"? We are obliged to extend it to include everything. Then, as we have just seen, "God" also is unfettered by definitions.

Net result: "God within us" means precisely nothing at all.

And so it does, By Bradman!

"Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt. But whoso availeth in this, let him be the chief of all!" (AL I, 22 - 23)

I implore you not to point out that, this being the case, words like "hurt" and "chief" cannot possibly mean anything. The fact is that if we are to get on peaceably in the Club, we have to know when to take any given expression in a Pickwickian sense.

In the Ruach all the laws of logic apply: they don't in Neschamah.

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The real meaning of the passage is simple enough, if you understand that it refers to a specific result of Initiation. You have to be able to reckon up the Universe, as a whole and in every part; and to get rid of all its false or partial realities by discarding everything but the One Reality which is the sole truth in, and of Illusion.

There is one set of equations which express the relation of the Perceiver

and the Perceived, adjusted in accordance with the particular limitations on both sides; another cancels out all the finite terms, and leaves us with an ultimate $x = o = O\emptyset$.

See?

I know I'm a disheartening kind of bloke, and it does seem so unfriendly to jump down a fellow's throat every minute or so when she tries to put it ever so nicely, and it is so easy --- isn't it? --- to play the game of Sanctimonious Grandiloquence, and surely what was said was perfectly harmless, and

No, N.O., no: not harmless at all. My whole object is it train you to silence every kind of hypothetical speculation, and formulae both resonant and satisfying. I want you to ---

abhor them
abominate them
despise them
detest them
escew them
hate them
loathe them
and da capo.

and to get on with your practice. Then when you get the results, you can try, albeit uselessly, to fit your own words to the facts, if you should wish to communicate, for any good reason, your experiences to other people.

Then, despairing of your impotence, how glad you will be that you have been trained not to let anyone fob you of with phrases.

Love is the law, love under will.

Fraternally yours,

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CHAPTER XXIX

WHAT IS CERTAINTY

Cara Soror,

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

Well, I suppose I ought to have expected you to cock that wise left eyebrow at me! Right you are to wonder precisely what I mean by "certainty", in the light of:

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"On Soul's curtain
Is written this one certainty, that naught is certain."

Then there is that chapter in The Book of Lies (again!)

"The Chinese cannot help thinking that the Octave has five notes."

"The more necessary anything appears to my mind, the more certain it is that I only assert a limitation."

"I slept with Faith, and found a corpse in my arms on awaking."

"I drank and danced all night with Doubt, and found her a virgin in the morning."

I wouldn't start to argue with the Chinese, if I were you; they might remind you that you exude the stench peculiar to corpses.

Again, that other "Hymn to St. Thomas", as I ought perhaps to have called it:

"Doubt.
Doubt Thyself
Doubt even if thou doubttest thyself.
Doubt all
Doubt even if thou doubttest all."

"It seems sometimes as if beneath all conscious doubt there lay some deepest certainty. O kill it! slay the snake!"

"The horn of the Doubt-Goat be exalted!"

"Dive deeper, ever deeper, into the Abyss of Mind, until thou unearth that fox THAT. On, hounds! Yoicks! Tally-ho! Bring THAT to bay!"

"Then, wind the Mort!"

Once more --- what a book that is: I never realized it until now! it says --- see that double page at the onset, one with "?" and the other with "!"

alone upon the blank. Moreover you should read the long essay "The Soldier and the Hunchback: ! and?" in the first volume and number of The Equinox.

But every one of those --- rather significant, nich wahr? --- slides into a rhapsody of exaltation, a dithyramb, a Paean¹³. No good here. For ^{13*} It seems natural to me --- apodeictic after a fashion --- to treat Doubt as positive, even aggressive. There is none of the wavering, wobbling, woebegone wail of the weary and bewildered wage-slave; it is a triumphant challenge, disagreement for its own sake. Irish!

Browning painted a quite perfect picture of my Doubt.

"Up jumped Tokay on our table,
Like a pigmy castle-warder,
Dwarfish to see but stout and able,
Arms and accoutrement all in order;

what you want is a penny plain pedestrian prose Probability-Percentage. You want to know what the Odds are when I say "certain".

A case for casuistry? At least, for classification. It depends rather on one's tone of voice? Yes, of course, and as to the classification, off we jog to the Divine Pymander, who saw, and stated, the quiddity of our query with his accustomed lucidity. He discerns three degrees of Truth; and he distinguishes accordingly: ---

1. True
2. Certain without error
3. Of all truth.

Clear enough, the difference between 1 and 2: ask me the time, I say half-past two; and that's true enough. But the Astronomer Royal is by no manner of means satisfied with any approximation of that kind. He wants it accurate. He must know the longitude to a second; he must have decided what method of measuring time is to be used; he must make corrections for this and for that; and he must have attached an (arbitrary) interpretation to the system; the whole question of Relativity pops up. And, even so, he will enter a caveat about every single ganglion in the gossamer of his calculations.

Well then, all this intricate differentiation and integration and verification and Lord knows what leads at last to a statement which may be called "Certain without Error".

Excuse me just a moment! When I was staying at the Consulate of Tengyueh, just inside the S.W. frontier of China, our one link with England, Home, and Beauty was the Telegraph Service from Peking. One week it was silent, and we were anxious for news, our last bit of information having been that there was rioting in Shanghai, seventeen Sikh policemen killed. For all we knew the whole country might rise en masse at any moment to expel the "Foreign Devils". At last the welcome messenger trotted across from the city in the twilight with a whole sheaf of telegrams. Alas, save for the date of dispatch, the wording in each one was identical: each told us that it was noon in Peking!

They had to be relayed at Yung Chang, and both the operators had taken ten days off to smoke opium, sensible fellows!

And fierce he looked North, then wheeling South
Blew with his bugle a challenge to Drouth,
Cocked his flap-hat with the tosspot feather,
Twisted his thumb in his red moustache,
Jingled his huge brass spurs together,
Tightened his waist with its Buda Sash,
And then, with an impudence nought could abash
Shrugged his hump-shoulder, to tell the beholder,
For twenty such knaves he should laugh but the bolder;
And so, with his sword-hilt gallantly jutting,
And dexter hand on his haunch abutting,
Went the little man, Sir Ausbruch, strutting!"

It's not the least bit like Tokay; rather the Bull's Blood its neighbor, or any rough strong red wine like Rioja. Curious, though, his making him a hunchbacked dwarf; there must be something in this deep down. I wonder

what! (Ask Jung!)

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But Hermes Trismegistus is not content with any such fugues as the Astronomer, however cunning and colossal his Organ; his Third Degree demands much more than this. The Astronomer's estimate has puttied every tiniest crack, he concedes it, but then waves it brusquely away: all the time the door is standing wide open!

The Astronomer's exquisitely tailored figure stands in abashed isolation, like a gawky young man at his first Ball; he feels that he doesn't belong, For this D.S.T., or Greenwich, or what not, however exact in itself, is so only in reference to some other set of measurements which themselves turn out to be arbitrary; it is not of any ultimate import; nobody can dispute it, but it simply doesn't matter to anybody, apart from the particular case. It is not "Of all Truth."

What Hermes means by this it will be well to enquire.

May we call it "a truth of Religion?" (Don't be shocked! The original word implies a binding-together-again, as in a "Body of Doctrine:" compare the word "Ligature". It was only later by corruption, that the word came to imply "piety;" re-ligens, attentive (to the gods) as opposed to neg-ligens, neglectful.)

I think that Hermes was contemplating a Ruach closely knitted together and anchored by incessant Aspiration to the Supernal Triad; just such an one, in short, as appears in those remarks on the Magical Memory, a God-man ready to discard his well-worn Instrument for a new one, bought up to date with all the latest improvements (the movement of the Zeitgeist during his past incarnation, in particular) well wrought and ready for his use.

This being so, a truth which is "of all Truth" should mean any proposition which forms an essential part of this Khu --- this "Magical Identity" of a man.

How how curious it must appear at the first glance to note that the truths of this order should prove to be what we call Axioms --- or even Platitudes ---

. What's that noise?

. I think I hear Sir Ausbruch!

And in full eruption too! And hasn't he the right? For all this time we've bluffed our way breezily ahead over the sparkling seas, oblivious of that very Chinese Chinese-puzzle that we started with, the paradox (is it?) of the Chinese Gamut.

(We shan't get into doldrums; there's always the way out from "?" to "!" as with any and every intellectual problem whatsoever: it's the only way. Otherwise, of course, we get to A is A, A is not-A, not-A is not-A, not-A is A, as is inevitable).

"The more certain I am of anything, the more certain it is that I am only asserting a limitation of my own mind."

Very good, but what am I to do about it? Some at least of such certainties must surely be "of all Truth". The test of admission to this class ought to be that, of one were to accept the contradictory of the proposition, the entire structure of the Mind would be knocked to pieces, as is

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not at all the case with the Astronomer's determination, which may turn out to be wrong for a dozen different reasons without anybody getting seriously wounded in his tenderest feelings.

The Statesman knows instinctively, or at worst, by his training and experience, what sort of assertion, harmless enough on the surface, may be "dangerous thinking", a death-blow to his own idea of what is "of all Truth", and strikes out wildly in a panic entirely justifiable from his own point of view. Exhibit No. 1: Galileo and that lot. What could it possibly matter to the Gospel story that people should think that the Earth moves round the Sun? (Riemann, and oh! such a lot of things, have shewn that it didn't and doesn't! This sort of "Truth" is only a set of conventions.)

"Oh, don't gas away like this! I want to know what to do about it. Am I to accept this cauerwauling Gamut, and enlarge my Mind, and call it an Initiation? Or am I to nail my own of-all-Truth Tonic Solfa to the Mast, and go down into the Maelstrom of Insanity with colours flying?

Do you really need Massed Bands to lull Baby to sleep?

The Master of the Temple deals very simply and efficiently with problems of this kind. "The Mind" (says he) of this Party of the First Part, hereinafter referred to as Frater N (or whatever his 8ø = 3Ü motto may be) is so constructed that the interval from C to C is most harmoniously divided into n notes; that of the Party of the Second Part hereinafter referred to as --- not a Heretic, an Atheist, a Bolshie, ad Die-hard, a Schismatic, and Anarchist, a Black Magician, a Friend of Aleister Crowley, or whatever may be the current term of abuse --- Mr. A, Lord B, the Duke of C, Mrs. X, or whatever he or she may chance to be called --- into five. The Structure called of-all-Truth in neither of us is affected in the least, any more than in the reading of a Thermometer with Fahrenheit on one side and Centigrade on the other.

You naturally object that this answer is little better than an evasion, that it automatically pushes the Gamut question outside the Charmed of-all-Truth Circle.

No, it doesn't really; for if you were able to put up a Projection of those two minds, there would be, firstly, some sort of compensation elsewhere than in the musical section; and secondly, some Truth of a yet higher order which is common to both.

Not unaware am I that these conceptions are at first exceedingly difficult to formulate clearly. I wouldn't go so far as to say that one would

have to be a Master of the Temple to understand them; but it is really very necessary to have grasped firmly the doctrine that "a thing is only true insofar as it contains its contradiction in itself." (A good way to realize this is by keeping up a merry dance of paradoxes, such as infest Logic and Mathematics. The repeated butting of the head against a brick wall is bound in the long run to shake up the little grey cells [as Poirot might say], teach you to distrust any train of argument, however apparently impeccable the syllogisms, and to seek ever more eagerly the dawn of that Neschamic consciousness where all these things are clearly understood, although impossible to express in rational language.)

The prime function of intellect is differentiation; it deals with marks, with limits, with the relations of what is not identical; in Neschamah

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all this work has been carried out so perfectly that the "rough working" has passed clean out of mind; just so, you say "I" as if it were an indivisible Unity, unconscious of the inconceivably intricate machinery of anatomical, physiological, psychological construction which issues in this idea of "I".

We may then with some confidence reaffirm that our certainties do assert our limitations; but this kind of limitation is not necessarily harmful, provided that we view the situation in its proper perspective, that we understand that membership of the of-all-Truth class does not (as one is apt to think at first sight) deepen the gulfs which separate mind from mind, but on the contrary put us in a position to ignore them. Our acts of "love under will," which express our devotion to Nuit, which multiply the fulfillments of our possibilities, become continually more efficacious, and more closely bound up with our Formula of Initiation; and we progressively become aware of deeper and vaster Images of the of-all-Truth class, which reconcile, by including within themselves, all apparent antinomies.

It is certain without error that I ought to go to bed.

Love is the law, love under will.

Faternally,

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CHAPTER XXX

DO YOU BELIEVE IN GOD?

Cara Soror,

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

You are quite right, as usual. True, we have gone over a great deal of the ground in various learned disquisitions of Gods, Angels, Elves, et hoc genus omne.

But God with a capital "G" in the singular is a totally different pair of Blchers --- nicht wahr?

Let me go back just for a moment to the meaning of "belief". We agreed that the word was senseless except as it implies an opinion, instinct, conviction --- what you please! --- so firmly entrenched in our natures that we act automatically as if it were "true" and "certain without error," perhaps even "of the essence of truth." (Browning discusses this in Mr. Sludge the Medium.) Good: the field is clear for an enquiry into this word "God".

We find ourselves in trouble from the start.

We must define; and to define is to limit; and to limit is to reduce "God" to "a God" or at best "the God".

He must be omniscient ({symbol of alchemical mercury}) omnipotent, ({Al. Sulfur}) and omnipresent ({Al. Salt}); yet to such a Being no purpose would be possible; so that all the apologies for the existence of "evil" crash. If there be opposites of any kind, there can be no consistency. He cannot be Two; He must be One;

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yet, as is obvious, he isn't.

How do the Hindu philosophers try to get out of this quag? "Evil" is "illusion;" has no "real" existence. Then what is the point of it? They say "Not that, not that!" denying to him all attributes; He is "that which is without quantity or quality." They contradict themselves at every turn; seeking to remove limit, they remove definition. Their only refuge is in "superconsciousness." Splendid! but now "belief" has disappeared altogether; for the word has no sense unless it is subject to the laws of normal thought...Tut! you must be feeling it yourself; the further one goes, the darker the path. All I have written is somehow muddled and obscure, maugre my frenzied struggle for lucidity, simplicity

Is this the fault of my own sophistication? I asked myself. Tell you what! I'll trot round to my masseuse, and put it up to her. She is a simple country soul, by no means over-educated, but intelligent; capable of a firm grasp of the principles of her job; a steady church-goer on what she considers worthwhile occasions; dislikes the rector, but praises his policy of keeping his discourse within bounds. She has done quite a lot of thinking for herself; distrusts and despises the Press and the Radio, has no use for ready-made opinions. She shares with the flock their normal prejudices and phobias, but is not bigoted about them, and follows readily enough a line of simply-expressed destructive criticism when it is put to her. This is, however, only a temporary reaction; a day later she would repeat the previous inanities as if they had never been demolished. In the late fifties, at a guess. I sprang your question on her out of the blue, la "doodle-bug;" premising merely that I had been asked the question, and was puzzled as to how to answer it. Her reply was curious and surprising: without a moment's hesitation and with great enthusiasm, "Quickly, yes!" The spontaneous reservation struck me as extremely interesting. I said: of course, but suppose you think it over --- and out --- a bit, what am I

to understand? She began glibly "He's a great big --- " and broke off, looking foolish. Then, although omnipotent, He needed our help --- we were all just as powerful as He, for we were little bits of each other --- but exactly how, or to what end, she did not make clear. An exclamation: "Then there is the Devil!"

She went on without a word from me for a long while, tying herself up into fresh knots with every phase. She became irreverent, then downright blasphemous; stopped short and began to laugh at herself. And so forth --- but, what struck me as curious and significant, in the main her argument followed quite closely the lines which came naturally to me, at the beginning of this letter!

In the end, "curiouser and curiouser," she arrived at a practically identical conclusion: she believed, but what she believed in was Nothing!

As to our old criterion of what we imply in practice when we say that we believe, she began by saying that If we "helped" God in His mysterious plan, He would in some fashion or other look after us. But about this she was even more vague than in the matter of intellectual conviction; "helping God" meant behaving decently according to one's own instinctive ideas of what "decently" means.

It is very encouraging that she should have seen, without any prompting

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on my part, to what a muddle the question necessarily led; and very nice for me, because it lets me out, cara soror!

Love is the law, love under will.

Yours fraternally,

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P.S. I thought it a good plan to put my fundamental position all by itself in a postscript; to frame it. My observation of the Universe convinces me that there are beings of intelligence and power of a far higher quality than anything we can conceive of as human; that they are not necessarily based on the cerebral and nervous structures that we know; and that the one and only chance for mankind to advance as a whole is for individuals to make contact with such Beings.

CHAPTER XXXI

RELIGION --- IS THELEMA A "NEW RELIGION?"

Cara Soror,

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

"Would you describe your system as a new religion?" A pertinent question, you doubtless suppose; whether it may happen to mean anything is --- is ---

is --- well, is what we must try to make clear.

True, it's a slogan of A.'. A.'. "The method of science --- the aim of religion." Here the word "aim" and the context help the definition; it must mean the attainment of Knowledge and Power in spiritual matters --- or words to that effect: as soon as one selects a phrase, one starts to kick holes in it! Yet we both know perfectly well all the time what we do mean.

But this is certainly not the sense of the word in your question. It may clear our minds, as has so often happened, if we examine it through the lens of dear old Skeat.

Religion, he says, Latin: religio, piety. Collection or paying attention to: religens as opposed to negligens, neglecting; the attitude of Gallio. But it also implies a binding together i.e. of ideas; in fact, a "body of doctrine." Not a bad expression. A religion then, is a more or less coherent and consistent set of beliefs, with precepts and prohibitions therefrom deducible. But then there is the sense in which Frazer (and I) often use the word: as in opposition to "Science" or "Magic". Here the point is that religious people attribute phenomena to the will of some postulated Being or Beings, placable and moveable by virtue of sacrifice, devotion, or appeal. Against such, the scientific or magical mind believes in the Laws of Nature, asserts "If A, then B" --- if you do so-and-so, the result will be so-and-so, aloof from arbitrary interference. Joshua, it is alleged, made the sun stand still by supplication, and Hezekiah in the same way cause it to "go back upon the dial of Ahaz;" Willett did it by putting the clock back, and getting an Act of Parliament to confirm his lunacy. Petruccio, too "It shall be what o'clock I say it is!" The two last came close to the magical method; at least, to that branch of it which consists of "fooling all

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the people all the time." But such an operation, if true Magick were employed, would be beyond the power of any magician of my acquaintance; for it would mess up the solar system completely. (You remember how this happened, and what came of it, in a rather clever short story by H.G. Wells.¹⁴) For true Magick means "to employ one set of natural forces at a mechanical advantage as against another set" --- I quote, as closely as memory serves, Thomas Henry Huxley, when he explains that when he lifts his water-jug --- or his elbow --- he does not "defy the Law of Gravitation." On the contrary, he uses that Law; its equations form part of the system by which he lifts the jug without spilling the water. To sum up, our system is a religion just so far as a religion means an enthusiastic putting-together of a series of doctrines, no one of which must in any way clash with Science or Magick.

Call it a new religion, then, if it so please your Gracious Majesty; but I confess that I fail to see what you will have gained by so doing, and I feel bound to add that you might easily cause a great deal of misunderstanding, and work a rather stupid kind of mischief.

The word does not occur in The Book of the Law.

Love is the law, love under will.

Yours fraternally,

666

CHAPTER XXXII

HOW CAN A YOGI EVER BE WORRIED?

Cara Soror,

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

That question I have been expecting for a very long time! And what you expect is to see my middle stump break the wicket-keeper's nose, with the balls smartly fielded by Third Man and Short Leg!

I admit that it looks like a strong case. Here (you put it in your more elegant prose) we have a Yogi, nay more, a Paramahansa, a Bodhisattva of the best: yea, further, we have a Master of the Temple --- and is not his Motto "Vi veri vniversom vivus vici?" and yet we find him fussing like an old hen over the most trivial of troubles; we find him wrapped in the lacustrine vapours of Avernus, fretting himself into a fever about imaginary misfortunes at which no normal person would do more than cast a contemptuous glance, and get on with the job.

Yes, although you can scarcely evade indictment for unnecessarily employing the language of hyperbole, I see what you mean. Yet the answer is adequate; the very terms of his Bargain with Destiny not only allow for, but imply, some such reaction on the part of the Master to the Bludgeonings of Fate. (W. E. Henley¹⁵)

There are two ways of looking at the problem. One is what I may call the mathematical. If I have ten and sixpence in the world and but a ^{14^} WEH NOTE: {Research it --- may be "The Man Who Could Work Miracles" -- also the British film made of the story about the time Crowley was writing.} ^{15*} An English poet.

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half-guinea cigar, I have no money left to buy a box of matches. To "snap out of it" and recover my normal serenity requires only a minute effort, and the whole of my magical energy is earmarked for the Great Work. I have none left to make that effort. Of course, if the worry is enough to interfere with that Work, I must detail a corporal's file to abate the nuisance.

The other way may be called the Taoist aspect. First, however, let me explain the point of view of the Master of the Temple, as it is so similar. You should remember from your reading what happens in this Grade. The new Master is "cast out" into the sphere appropriate to the nature of his own particular Great Work. And it is proper for him to act in true accordance with the nature of the man as he was when he passed through that Sphere (or Grade) on his upward journey. Thus, if he be cast out into $3\emptyset = 8p$, it is no part of his work to aim at the virtues

of a 4ø = 7p; all that has been done long before. It is no business of his to be bothering his head about anything at all but his Work; so he must react to events as they occur in the way natural to him without trying to "improve himself." (This, of course, applies not only to worry, but to all his funny little ways.)

The Taoist position differs little, but it is independent of all considerations of the man's attainment; it is an universal rule based on a particular theory of things in general. Thus, "benevolence and righteousness" are not "virtues;" they are only symptoms of the world-disease, in that they should be needed. The same applies to all conditions, and to all modes of seeking to modify them. There is only one proper reaction to event; that is, to adjust oneself with perfect elasticity to whatever happens.

That tiger across the paddy-field looks hungry. There are several ways of dealing with the situation. One can run away, or climb a tree, or shoot him, or (in your case) cow him by the Power of the Human Eye; but the way of the Tao is to take no particular notice. (This, incidentally, is not such bad Magick; the diversion of your attention might very well result in your becoming invisible, as I have explained in a previous letter.) The theory appears to be that, although your effort to save yourself is successful, it is bound to create a disturbance of equilibrium elsewhere, with results equally disastrous. Even more so; it might be that to be eaten by a tiger is just what you needed in your career through the incarnations; at that moment there might well be a vacancy somewhere exactly where it will do most good to your Great Work. When you press on one spot, you make a corresponding bulge in another, as we often see a beautiful lady, unhappy about her waist-line, adopt drastic measures, and transform herself into the semblance of a Pouter Puffin!

In theory, I am particularly pleased about this Method, because it goes for everybody, requires no knowledge, no technical training, "no nuffin." All the same, it won't do for me, except in a much modified form, and in very special cases; because no course of action (or inaction) is conceivable that would do great violence to my nature.

So let me worry along, please, with the accent on the "along;" I will grin and bear it, or, if it gets so bad that I can't do my Work, I will make the necessary effort to abate the nuisance, always most careful to do as little damage as possible to the main current of my total Energy.

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Love is the law, love under will.

Yours fraternally,

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CHAPTER XXXIII

THE GOLDEN MEAN

Cara Soror,

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

You would think that one who like myself has the Sun, the Lord of His Horoscope, in Libra, with Venus who rules that sign in close conjunction with him, with Saturn trine, Uranus sextile, Mars square and Luna quincunx to him, would wear the Golden Mean as a breastplate, flaunt it on my banneret, quarter it on my escutcheon, and grave it on the two-edged blade of my thrice trusty falchion!

Just so, objects that instinct itself! "Had you been born a few hours earlier, with Aries rising, its lord Mars aggravated by the square of Sol and Venus, you would indeed have been a Wild Man of the Woods, arrogant, bigoted, domineering, incapable of seeing a second side to any question, headstrong, haughty, a seething hell-broth of hate; and this fact disables your judgment."

All perfectly true. My equable nature is congenitally hostile to extreme measures, except in imagination. I cannot bear sudden violent movements. Climbing rocks, people used to say that I didn't climb them, that I oozed over them!

This explains, I think, my deep-seated dislike of many passages in The Book of the Law. "O prophet! thou hast ill will to learn this writing. I see thee hate the hand & the pen; but I am stronger." (AL II, 10-11)

Well, what is the upshot of all this? It answers your question about the value to be attached to this Golden Mean. There is no rule about it; your own attitude is proper for yourself, and has no value for anybody else. But you must make sure exactly what that attitude actually is, deep down.

Let us go back for a moment to the passage above quoted. The text goes on to give the reason for the facts. "Because of me in Thee which thou knewest not. for why? Because thou wast the knower, and me." (AL II, 12-13) The unexpected use or disuse of capitals, the queer syntax, the unintelligibility of the whole passage: these certainly indicate some profound Qabalistic import in these texts.

So we had better mark that Strictly Private, and forget it.

One point, however, we have forgotten: although my Libra inclinations do bias me personally, they also make me fair-minded, "a judge, and a good judge too" in the memorable phrase of the late William Schwenk Gilbert. So I will sum up what is to be said for and against this Golden Mean.

As usual, nobody has taken the trouble to define the term. We know that it was extolled by both the Greek and the Chinese philosophers; but I

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cannot see that they meant much more than to counsel the avoidance of extremes, whether of measures or of opinions; and to advocate moderation in all things.

James Hilton has a most amusing Chinese in his Lost Horizon. When the American 100% he-man, mixer, joiner, and go-getter, agrees with him about broadmindedness in religious beliefs, and ends "and I'm dead sure you're right!" his host mildly rebukes him, saying: "But we are only moderately sure." S

CHAPTER XVI.

"SERIOUS" STYLE OF A.C., OR THE APPARENT FRIVOLITY OF SOME OF MY REMARKS.

Cara Soror,

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

Alas! It is unlikely that either you or I should come upon a copy of Max Beerbohm's portrait of Mathew Arnold; but Raven Hill's famous cartoon is history, and can be told as such without the illustration.

We shall have to go into the matter, because of your very just criticism of my magical writings in general --- and these letters, being colloquial, are naturally an extreme case.

Far-off indeed those sunny days when life in England was worth living; when one could travel anywhere in Europe --- except Russia and Turkey, which spiritually, at least, are in Asia --- or America, without a passport; when we complained that closing time was twelve-thirty a.m.; when there was little or no class bitterness, the future seemed secure, and only Nonconformists failed to enjoy the fun that bubbled up on every side.

Well, in those days there were Music-halls; I can't hope to explain to you what they were like, but they were jolly. (I'm afraid that there's another word beyond the scope of your universe!) At the Empire, Leicester Square, which at that time actually looked as if it had been lifted bodily from the "Continong" (a very wicked place) there was a promenade, with bars complete (drinking bars, my dear child, I blush to say) where one might hope to find "strength and beauty met together, Kindle their image like a star in a sea of glassy weather." There one might always find London's "soiled doves" (ass they revoltingly called them in the papers) of every type: Theodora (celebrated "Christian" Empress) and Phryne, Messalina and Thais, Baudelaire's swarthy mistress, and Nana, Moll Flanders and Fanny hill.

But the enemies of life were on guard. They saw people enjoying themselves, (shame!) and they raked through the mildewed parchments of obsolete laws until they found some long-forgotten piece of mischief that might stop it. The withered husks of womanhood, idle, frustrated, spiteful and malignant, called up their forces, blackmailed the Church into supporting them, and began a senseless string of prosecutions. Notable in infamy stands out the name of Mrs. Ormiston Chant.

So here we had the trial of some harmless girl for "accosting;" it was a scene from this that inspired Raven Hill's admirable cartoon.

A "pale young curate" is in the witness box. "The prisoner," he drawled "made improper proposals to me. The actual words used were: "why do you look so sad, Bertie?"

The magistrate: "A very natural question!"

Now, fifty years later, here am I in the dock.

1

("How can you expect people to take your Magick seriously!" I hear from every quarter, "when you write so gleefully about it, with your tongue always in your cheek?")

My dear good sister, do be logical!

Here am I who set out nigh half a century ago to seek "The Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness:" I get it, and you expect me to look down a forty-inch nose and lament!

I have plenty of trouble in life, and often enough I am in low enough spirits to please anybody; but turn my thoughts to Magick --- the years fall off. I am again the gay, quick, careless boy to whom the world was gracious.

Let this serve for an epitaph: Gray took eleven years; I, less.

Elegy Written in a Country Farmyard

By

Cock-a-doodle-doo

Here lies upon this hospitable spot
A youth to flats and flatties unknown;
The Plymouth Brethren gave it to him hot;
Trinity, Cambridge, claimed him for her own.

He climbed a lot of mountains in his time
He stalked the tiger, bear and elephant.
He wrote a stack of poems, some sublime,
Some not. Tales, essays, pictures, plays my aunt!

At chess a minor master, Hoylake set
His handicap at two. Love drove him crazy.
Three thousand women used to call him pet;
In other matters --- shall we call him "lazy"?

He had the gift of laughing at himself;
Most affably he walked and talked with God;
And now the silly bastard's on the shelf,
We'll bury him beneath another sod.

- - - - -

In all the active moods of Nature --- her activity is Worship! there is an element of rejoicing; even when she is at her wildest and most destructive. (You know Gilbert's song "When the tiger is a-lashing of his tail"?) Her sadness always goes with the implied threat of cessation --- and that we know to be illusion.

There is nothing worse in religion, especially in the Wisdom-Religion,

than the pedagogic-horatory accents of the owlish dogmatist, unless it be the pompous self-satisfaction of the prig. Eschew it, sister, eschew it!

Even in giving orders there is a virile roar, and the commander who is best obeyed is he who rages cheerfully like an Eights Coach or a Rugger Captain. "Up Guards and at 'em!" may not be authentic; but that is the right spirit.

2

The curate's twang, the solemnity of self-importance, all manners that do not disclose the real man, are abominations, "Anathema Maranatha" --- or any other day of the week. These painted masks are devised to conceal chicanery or emptiness. The easy-going humorous style of Vivekananda is intelligible and instructive; the platitudinous hot potatoes of Waite are neither. The dreadful thing is that this assumption of learning, of holiness, of mysterious avenging powers, somehow deceives the average student. He does not realise how well and wisely such have conned Wilde's maxim: "To be intelligible is to be found out."

I know that I too am at times obscure; I lament the fact. The reason is twofold: (a) my ineradicable belief that my reader knows all about the subject better than I do myself, and (at best) may like to hear it tackled from a novel angle, (b) I am carried away by the exultant exaltation of my theme: I boil over with rapture --- not the crystal-clear, the cool solution that I aimed at.

On the Path of the Wise there is probably no danger more deadly, no poison more pernicious, no seduction more subtle than Spiritual Pride; it strikes, being solar, at the very heart of the Aspirant; more, it is an inflation and exacerbation of the Ego, so that its victim runs the peril of straying into a Black Lodge, and finding himself at home there.

Against this risk we look to our insurance; there are two infallible: Common Sense and the Sense of Humour. When you are lying exhausted and exenterate after the attainment of Vishvarupadarshana it is all wrong to think: "Well, now I'm the holiest man in the world, of course with the exception of John M. Watkins;" better recall the words of the weary sceptical judge in A. P. Herbert's Holy Deadlock; he makes a Mantram of it! "I put it to you --- I put it to you --- I put it to you --- that you have got a boil on your bottom."

To this rule there is, as usual with rules, an exception. Some states of mind are of the same structure as poetry, where the "one step from the sublime to the ridiculous" is an easy and fatal step. But even so, pedantry is as bad as ribaldry. Personally, I have tried to avoid the dilemma by the use of poetic language and form; for instance, in AHA!

It is all difficult, dammed difficult; but if it must be that one's most sacred shrine be profaned, let it be the clean assault of laughter rather than the slimy smear of sactimoniousness!

There, or thereabouts, we must leave it. "Out of the fullness of the heart

the mouth speaketh;" and I cannot sing the words of an epithalamium to the music of a dirge.

Besides, what says the poet? "Love's at its height in pure love? Nay, but after When the song's light dissolves gently in laughter."

Oh! "One word more" as Browning said, and poured forth the most puerile portentous piffle about that grim blue-stocking "interesting invalid," his spouting wife. Here it is, mercifully much shorter, and not in tripping trochees!

"Actions speak louder than words." (I positively leak proverbs this afternoon --- country air, I suppose): and where actions are the issue, devil a joke from Aleister!

3

Do you see what is my mark? It is you that I am going to put in the dock about "being serious;" and that will take a separate letter --- part of the answer to yours received March 10th, 1944 and in general to your entire course of conduct since you came to me --- now over a year ago.

Love is the law, love under will.

Fraternally yours,

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CHAPTER XLV

"UNSERIOUS" CONDUCT OF A PUPIL

Cara Soror,

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

Here pops us Zola again --- this time he says J'Accuse! To day's Hexagram for me is No. X. L, the Tiger: and the Duke of Chau comments on the last line as follows: "The sixth line, undivided, tells us to look at the whole course that is trodden, and examine the presage which that gives. If it be complete and without failure, there will be great good fortune." O.K.; Let's!

It is now well over a year since you came to me howling like a damned soul in torment --- and so you should be! --- and persuaded me to take you as my pupil. What have you done with that year?

. . . .

. . . .

First, suppose we put down what you agreed to do: The essential preliminaries of the work of the A.'. A.'. --- you are to be heartily congratulated upon your swift perception that the principles of that august body were absolute.

1. Prepare and submit your Magical Record. (Without this you are

in the position of a navigator with neither chart nor log.)
It would have been quite easy to get this ready in a week. Have you done so in a year? No.

2. Learn to construct and perfect the Body of Light. This might have required anything up to a dozen personal lessons. You were urged to claim priority upon my time. What did you do?

You made one experiment with me fairly satisfactory, and got full instructions for practice and experiment at home.

You made one experiment, ignoring every single one of the recommendations made to you.

You kept on making further appointments for a second personal lesson; and every one of them you broke.

3. Begin simple Yoga practices.

This, of course, cannot be checked at all in the absence of a

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careful record and of instructed critical analysis. You do not make the one, and are incapable of the other.

so I suppose you are very well satisfied with yourself!

4. Your O.T.O. work.

You were supplied with copies of those rituals to which you were entitled.

You were to make copies of these.

Your were to go through them with me, so as to assimilate their Symbolism and teaching.

Have you done any of this? No.

5. You were to write me a letter of questions once every fortnight.

Have you done so? No.

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Have you in thirteen months done as much as honest work would have accomplished in a week? No.

.

What excuses do you drag out, when taxed with these misdemeanors?

You are eager to make appointments to be received in audience; then you break them without warning, explanation, apology or regret.

You are always going to have ample time to devote to the Great Work; but that time is always somewhere after the middle of next week.

If you put half as much enthusiasm into what you quite rightly claim to be the most important factor in life as other old ladies do into Culbertson Contract, you might get somewhere.

What you need, in the way of a Guru, is some fat, greasy Swami, who would not allow you to enter or leave his presence without permission, or address him without being formally invited to do so. After seven years at menial household drudgeries, you might with luck be allowed to listen to some of his improving discourse.

Pretentious humbug is the only appeal to which you can be relied on to respond. Praxiteles would repel you, unless you covered the marble completely with glittering gew-gaws, tinsel finery, sham jewels from the tray of Autolycus! Yet it was precisely because you were sick of all this that you came to me at all.

How can one take you as a serious student? Only because you do have moments when the scales fall from your eyes, and your deep need tears down the tawdry counterfeits which hide the shrine where Isis stands unveiled --- but ah! too far. You must advance.

To advance --- that means Work. Patient, exhausting, thankless, often

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bewildering Work. Dear sister, if you would but Work! Work blindly, foolishly, misguidedly, it doesn't matter in the end: Work in itself has absolute virtue.

But for you, having got so far in this incarnation, there must be a revolution. You must no longer hesitate, no longer plan; you must leap into the dark, and leap at once.

"The Voice of my Higher Soul said unto me: Let me enter the Path of Darkness; peradventure thus I may attain the Light."

Love is the law, love under will.

Fraternally yours,

666

P.S. Let me adduce an example of the way in which the serious Aspirant bends to the oar. This is not boasting as if the facts denoted superlative excellence; they speak. The only comment is that if such conduct is not normal and universal, it ought to be. Yet no! I would add this: that I have not yet heard of anyone who has attained to any results of importance who does not attribute his success to devotion of quite similar quality.

Here they are:

1. The Cloud on the Sanctuary. On reading this book, Mr. X., who was desperate from the conviction that no success in life was worth a tinker's dam, decided: "This is the answer to my problem; the members of the Secret Fraternity which this book describes have solved the riddle of life. I must discover them, and seek to be received amongst them."

2. X., hearing a conversation in a caf which made him think that the speaker might be such an one as he sought, hunted him down --- he had gone on his travels --- caught him, and made him promise an interview at the earliest possible date.

3. This interview leading to an introduction to the Fraternity, he joined it, pledging his fealty. But he was grievously shocked, and nearly withdrew, when assured: "There is nothing in this Oath which might conflict in any way with your civil, moral or religious obligations." If it was not worth while becoming a murderer, a traitor, and an eternally damned soul, why bother about it? was his attitude.

The Head of the Fraternity being threatened with revolt, X. went to him, in circumstances which jeopardised his own progress, and offered his support "to the last drop of my blood, and the last penny of my purse."

Deciding to perform a critical Magical Operation, and being warned that serious opposition might come from his own friends, family, etc., he abandoned his career, changed his name, cut himself off completely from the past, and allowed no alien interest of any sort to interfere with his absorption in the Work. His journey to see the Head seemed at that time a fatal interruption; at the least, it involved the waste of one whole year. He was wrong; his gesture of setting the interests of the Order before his personal advancement was counted unto him for righteousness.

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There should be no need to extend this list; it could be continued indefinitely. X. had one rule of life, and one only; to do whatever came first on the list of agenda, and never to count the cost.

Because this course of conduct was so rigidly rational, it appeared to others irrational and incalculable; because it was so serenely simple, it appeared an insoluble mystery of a complexity utterly unfathomable!

But --- I fear that you are only too likely to ask --- is not this system (a) absurd, (b) wrong, as certain in the long run to defeat its own object.

Well, as to (a), everything is absurd. The Universe is not constructed to gratify the mania of "social planners" and their tedipus kind. As to (b), there you said something; the refutation will lead us to open a new chapter. Ought not X. to have laid down a comprehensive scheme, and worked out the details, so that he would not break down half-way through for lack of foresight and provision for emergencies?

An example. Suppose that the next step in his Work involved the sacrifice of a camel in a house in Tooting Bec, furnished in such fashion as his Grimoire laid down, and that the purchase of the house left him without resources to buy that furniture, to say nothing of the camel. What a fool!

No, that does not necessarily follow. If the Gods will the End, They also will the means. I shall do all that is possible to me by buying the house: I shall leave it to Them to do Their share when the time comes.

This "Act of Truth" is already a Magical Formula of infallible puissance; the man who is capable of so thinking and acting is far more likely to get what he wanted from the Sacrifice --- when at long last the Camel appears on the premises --- then he who, having ample means to carry out the whole Operation without risk of failure, goes through the ceremony without ever having experienced a moment's anxiety about his ability to bring it to a successful conclusion.

It think personally that the error lies in calculating. The injunction is "to buy the egg of a perfectly black hen without haggling." You have no means of judging what is written in Their ledger; so "...reason is a lie;...", "... & all their words are skew-wise...." AL II, 32.

Let me add that it is a well-attested fact of magical experience --- beginning with Tarquin and the Sibylline books! --- as well as a fact of profane psychology, that if you funk a fence, it is harder next time.

If the boy falls off the pony, put him on again at once: if the young airman crashes, send him up again without a minute's avoidable delay. If you don't, their nerve is liable to break for good and all.

I am not saying that this policy is invariably successful; your judgment may have misled you as to the necessity of the Operation which loomed so large at the moment. And so on; plenty of room for blunders!

But it is a thousand times better to make every kind of mistake than to slide into the habit of hesitation, of uncertainty, of indecision.

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For one thing, you acquire also the habit of dishonourable failure; and you very soon convince yourself that "the whole thing is nonsense."

confidence comes from exercise, from taking risks, from picking yourself up after a purler; finding that the maddest gambles keep oncoming off, you begin to suspect that there is no more than Luck in it; you observe this closely, and there forms, in the dusk dimly, a Shape; very soon you see a Hand, and from its movements you divine a Brain behind the whole contrivance.

"Good!" you say quietly, with a determined nod; "I'm watched, I'm helped: I'll do my bit; the rest will come about without my worrying or meddling."

And so it is.

Good-night.

666.

CHAPTER XLVI

SELFISHNESS

Cara Soror,

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

Selfishness? I am glad to find you worrying that bone, for it has plenty of meat on it; fine juicy meat, none of your Chilled Argentine or Canterbury lamb. It is a pelvis, what's more; for in a way the whole structure of the ethics of Thelema is founded upon it. There is some danger here; for the question is a booby trap for the noble, the generous, the high-minded.

"Selfishness," the great characteristic of the Master of the Temple, the very quintessence of his attainment, is not its contradictory, or even its contrary; it is perfectly compatible (nay, shall we say friendly?) with it.

The Book of the Law has plenty to say on this subject, and it does not mince its words.

"First, text; sermon, next," as the poet says.

AL II, 18, 19, 20, 21. "These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

"Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

"Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

"We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp

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down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. ..."

That sets up a standard, with a vengeance!

(Note "they feel not," twice repeated. There should be something important to the thesis herein concealed.)

The passage becomes exalted, but a verse later resumes the theme, setting forth the philosophical basis of these apparently violent and arrogant remarks.

"...It is a lie, this folly against self...." (AL II, 22)

This is the central doctrine of Thelema in this matter. What are we to understand by it? That this imbecile and nauseating cult of weakness --- democracy some call it --- is utterly false and vile.

Let us look into the matter. (First consult AL II, 24, 25, 48, 49, 58, 59. and III, 18, 58, 59. It might be confusing to quote these texts in full; but they throw much further light on the subject.) The word "compassion" is its accepted sense --- which is bad ety

CHAPTER LXX

MORALITY (1)

Cara Soror,

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

"Tu l'as voulu, Georges Dandin!" I knew from the first that your sly, insidious, poisoned poniard, slipped in between my ribs, would soon or late involve a complete exposition of the whole subject of Morality.

Of we go! What really is it? The word comes from Mos, Latin for custom, manner. Similarly, ethics: from Greek ESOC custom. "It isn't done" may be modern slang, but it's correct. Interesting to study the usage of "moeurs" and "manieres" in French. "Manner" from "manus" --- hand: it is "the way to handle things."

But the theological conception has steered a very wrong course, even for theology; brought in Divine Injunction, and Conscience, and a whole host of bogeys. (Candles in hollow turnips deceive nobody outside a churchyard!)

So we find ourselves discussing a "palely wandering" phantom idea whose connotations or extensions depend on the time, the place, and the victim. We know "the crimes of Clapham chaste in Martaban," and the difference between Old and New Testament morality in such matters as polygamy and diet; while the fur flies when two learned professors go down with a smart attack of Odium Theologicum, and are ready to destroy a civilization on the question of whether it is right or wrong for a priest (or presbyter? or minister?) to wear a white nightie or a black in the pulpit.

But what you want to know is the difference between (a) common or area morality, (b) Yogin -- or "holy man's" morality, and (c) the Magical Morality of the New Aeon of Thelema.

1. Area Morality: This is the code of the "Slave-Gods," very thoroughly analysed, pulverized, and de-loused by Nietzsche in Antichrist. It consists of all the meanest vices, especially envy, cowardice, cruelty and greed: all based on over-mastering Fear. Fear of the nightmare type. With this incubus, the rich and powerful have devised an engine to keep down the poor and the weak. They are lavish alike with threats and promises in Ogre Bogey's Castle and Cloud-Cuckoo-Land. "Religion is the opium of the people," when they flinch no longer

from the phantom knout.

2. Eight Lectures on Yoga gives a reasonable account of the essence of this matter, especially in the talks on Yama and Niyama. (A book on this subject might well include a few quotations, notably from paragraphs 8, 9 and 10 in the former). It might be summarized as "doing that, and only that, which facilitates the task in hand." A line of conduct becomes a custom when experience has shown that to follow it makes for success. "Don't press!" "Play with a straight bat!" "Don't draw to five!" do not involve abstract considerations

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of right and wrong. Orthodox Hinduism has raped this pure system, and begotten a bastard code which reeks of religion. A political manoeuvre of the Brahmin caste.

Suppose we relax a little, come down to earth, and look at what the far-famed morality of the Holy Man was, and is, in actual practice. You will find this useful to crush Toshophist and Antroposophagist1 cockroaches as well as the ordinary Christian Scolex when they assail you.

In the lands of Hinduism and (to a less extent) of Islam, the Sultan, the Dewan, the Maharajah, the Emir, or whatsoever they call "the Grand Pandjandrum Himself, with the little round button on top," it is almost a 100 per cent rule that the button works loose and is lost! Even in less exalted circles, any absolute ruler, on however petty a scale, is liable to go the whole hog in an unexceptionably hoggish fashion. He has none to gainsay him, and he sees no reason for controlling himself. This suits nearly everybody pretty well; the shrewd Wazir can govern while his "master" fills up on "The King's Peg" (we must try one when champagne is once again reasonably cheap) and all the other sensuous and sensual delights unstinted. The result is that by the time he is twenty --- he was probably married at 12 --- he is no longer fitted to carry out his very first duty to the State, the production of an heir.

Quite contrary to this is the career of the "Holy Man." Accustomed to the severest physical toil, inured to all the rigours of climate, aloof from every noxious excess, he becomes a very champion of virility. (Of course, there are exceptions, but the average "holy man" is a fairly tall fellow of his hands). More, he has been particularly trained for this form of asceticism by all sorts of secret methods and practices; some of these, but the way, I was able to learn myself, and found surprisingly efficacious.

So we have the law of supply and demand at work as uncomplainingly as usual: the Holy Man prays for the threatened Dynasty, blesses the Barren Queen; and they all live happy ever after. This is not an Arabian Night's Tale of Antiquity; it is the same today: there are very few Englishmen who have spent any time in India who have not been approached with proposals of this character.

Similar conditions, curiously enough, existed in France; the "fils papa" was usually a hopeless rotter, and his wife often resorted to a

famous monastery on the Riviera, where was an exceptionally holy Image of the Blessed Virgin Mary, prayers unto whom removed sterility. But when M. Combes turned out the monks, the Image somehow lost its virtue.

Now get your Bible and turn up Luke VIII, 2! When the sal volatile has worked, turn to John XIII 2,3 and ask a scholar what any Greek of the period would have understood by the technical expressions there unambiguously employed.

1^ WEH NOTE: This is a reference to the school of thought of Rudolf Steiner. By the time of this writing, Steiner's students were being taught that Crowley was a "bad man". Tit for tat. Anthroposophy presents a merging of several branches of mysticism with dance and movement. It rewards study, but one shouldn't mention A.C. at the Steiner schools until one has acquired what one wants!

2

Presently, I hope, you will begin to wonder whether, after all, the "morality" of the middle classes of the nineteenth century, in Anglo-Saxon countries, is quite as axiomatic as you were taught to suppose.

Please let me emphasize the fact that I have heard and seen these conditions in Eastern countries with my own ears and eyes. Vivekananda --- certainly the best of the modern Indian writes on Yoga --- complained bitterly that the old greymalkin witches of New York who called themselves his disciples had to be dodged with infinite precaution whenever he wanted to spend an evening in the Tenderloin. On the other hand, the Sheikh of Mish --- and a very holy Sheikh he was --- introduced his "boy friend" as such to me when I visited him in the Sahara, without the slightest shame or embarrassment.

Believe me, the humbug about "morality" in this country and the U.S.A., yes, even on the Continent in pious circles, is Hobgoblin No. 1 on the path of the Wise. If you are fooled by that, you will never get out of the stinking bog of platitudinous mouthings of make-believe "Masters." Need I refer to the fact that most of the unco' guid are penny plain hypocrites. A little less vile are those whose prejudices are Freudian in character, who "compound for sins that they're inclined to, By damning those they have no mind to."

Even when, poor-spirited molluscs, they are honest, all that twaddle is Negation. "Hang your clothes on a hickory limb, and don't go near the water!" does not produce a Gertrud Ederle. Thank God, the modern girl has cast off at least one of her fetters --- the ceinture de chastt!

Perhaps we have now relaxed enough; we see that the "Holy man" is not such a fool as he looks; and we may get on with our excursions into the "Morality" of the Law of the New Aeon, which is the Aeon of Horus, crowned and conquering child: and --- "The word of the Law is Thelema{this word in Greek caps}."

3. So much of The Book of the Law deals directly or indirectly with morals that to quote relevant passages would be merely bewildering.

Not that this state of mind fails to result from the first, second, third and ninety-third perusals!

"When Duty bellows loud 'Thou must!'
The youth replies 'Pike's Peak or Bust!'"

is all very well, or might be if the bellow gave further particulars. And one's general impression may very well be that Thelema not only gives general licence to to any fool thing that comes into one's head, but urges in the most emphatic terms, reinforced by the most eloquent appeals in superb language, by glowing promises, and by categorical assurance that no harm can possibly come thereby, the performance of just that specific type of action, the maintenance of just that line of conduct, which is most severely depreciated by the high priests and jurists of every religion, every system of ethics, that ever was under the sun!

You may look sourly down a meanly-pointed nose, or yell "Whoop La!" and make for Piccadilly Circus: in either case you will be wrong; you will not have understood the Book.

Shameful confession, one of my own Chelas (or so it is rather incredibly

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reported to me) said recently: "Self-discipline is a form of Restriction." (That, you remember, is "The word of Sin ...".) Of all the utter rubbish! (Anyhow, he was a "centre of pestilence" for discussing the Book at all.) About 90 % of Thelema, at a guess, is nothing but self-discipline. One is only allowed to do anything and everything so as to have more scope for exercising that virtue.

concentrate on "...thou hast no right but to do thy will." The point is that any possible act is to be performed if it is a necessary factor in that Equation of your Will. Any act that is not such a factor, however harmless, noble, virtuous or what not, is at the best a waste of energy. But there are no artificial barriers on any type of act in general. The standard of conduct has one single touchstone. There may be --- there will be --- every kind of difficulty in determining whether, by this standard, any given act is "right" or "wrong": but there should be no confusion. No act is righteous in itself, but only in reference to the True Will of the person who proposes to perform it. This is the Doctrine of Relativity applied to the moral sphere.

I think that, if you have understood this, the whole theory is now within your grasp; hold it fast, and lay about you!

Of course, there must be certain courses of action which, generally speaking, will be right for pretty well everybody. Some, per contra, will be generally barred, as interfering with another's equal right. Some cases will be so difficult that only a Magister Templi can judge them, and a Magus carry them wisely into effect. Fearsome responsibility, I should say, that of the Masters who began the building-up of the New Aeon by bringing about these Wars!

(I do wish that we had the sense to take our ideas of Peace conditions from the Bible, as our rulers so loudly profess that they do. The Enemy knows well enough that there is no other way to make a war pay.)

Now then, I hope that we have succeeded in clarifying this exceptionally muddy marish water of morality from most of its alien and toxic dirt; too often the Aspirant to the Sacred Wisdom finds no firm path under his feet; the Bog of Respectability mires him who sought the Garden of Delights; soon the last bubbles burst from his choked lungs; he is engulfed in the Slough of Despond.

In the passive elements of Earth and Water is no creative virtue to cleanse themselves from such impurity as they chance to acquire; it is therefore of cardinal importance to watch them, guard them, keep their Purity untainted and unsoiled; shall the Holy Grail brim with poison of Asps, and the golden Paten be defiled with the Bread of Iniquity? Come Fire, come Air, cleanse ye and kindle the pure instruments, that Spirit may indwell, inform, inspire the whole, the One Continuous Sacrament of Life!

We have considered this Morality from quite a number of very different points of view; wrought subtly and accurately into final shape, you should find no further difficulty in understanding fully at least the theoretical and abstract aspects of the business.

But as to your own wit of judgment as to the general rules of your own private Code of Morals, what is "right" and what is "wrong" for you, that will emerge only from long self-analysis such as is the

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chief work of the Sword in the process of your Initiation.

Love is the law, love under will.

Yours fraternally.

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P.S. Most of this is stated or implied in AHA!

MARSYAS Be ever as you can
A simple honest gentleman!
Body and manners be at ease,
Not bloat with blazoned sanctities!
Who fights as fights the soldier-saint?
And see the artist-adept paint!
Weak are the souls that fear the stress
Of earth upon their holiness!
They fast, they eat fantastic food,
They prate of beans and brotherhood,
Wear sandals, and long hair, and spats,
And think that makes them Arahats!
How shall man still his spirit-storm?
Rational dress and Food Reform!

OLYMPAS I know such saints.

MARSYAS An easy vice:
So wondrous well they advertise!
O their mean souls are satisfied
With wind of spiritual pride.
They're all negation. "Do not eat;
What poison to the soul is meat!
Drink not; smoke not; deny the will!
Wine and tobacco make us ill."
Magic is life: the Will to Live
Is one supreme Affirmative.
These things that flinch from Life are worth
No more to Heaven than to Earth.
Affirm the everlasting Yes!

OLYMPAS Those saints at least score one success:
Perfection of their priggishness!

MARSYAS Enough. The soul is subtlier fed
With meditation's wine and bread.
Forget their failings and our own;
Fix all our thoughts on love alone!

CHAPTER LXXI

MORALITY (2)

Cara Soror,

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

The contents of your letter appalled me. I had hoped that you had

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left behind forever all that quality of thinking. It is unclean. It is stuffy and flabby. You write of a matter about which you cannot possibly have information, and what you say is not even a good guess; it is simply contrary to fact. It shows also that you have failed to grasp the nature of the O.T.O. Its main raison d'etre, apart from social and political plans, is the teaching and use of a secret method of achieving certain results. This secret is a scientific secret; it is guarded against betrayal or abuse by a very simple automatic arrangement. Its guardians cannot be "dying" any more than electricians as a class can be.

It is really difficult to answer your letters. You have got things so higgledy-piggledy. You write of the constitutions of two orders, the A.'. A.'. and the O.T.O.; yet you ignore the printed information about them which you are supposed to have read.

I have to answer each sentence of your letter separately, so incoherent have you become!

You are a "student" of A.'. A.'. , and become a Probationer as soon as you take and pass the examination. (This is intended mostly to make sure that you have some general idea of the principal branches of the subject, and know the more important correspondences,) The rest: --- please read One Star in Sight again, and do for God's sake try to assimilate the information there very clearly and very fully given!

It is terrifyingly near the state of mind which we symbolize by Choronzon, this hurrying flustered dash of yours from one point of view to another: a set of statements all true after a fashion, but flung out with such apprehensive agitation that a sensitive reader like myself comes near to being upset.

You say that you must tread the Path alone: quite true, if only because anything that exists for you is necessarily part of yourself. Yet you have to "go to others", and you become a veritable busybody. You quote odd opinions at random without the means of estimating their value.

Cannot I ever get you to understand the difference between an honest and dishonest teacher? I have always made it a rule never to put forward any statement of which I cannot produce proof; when I venture a personal opinion it is always Marked in Plain Figures to that effect. (I refer you to Magick p. 368: p. 375, paragraphs 1 and 2: . and p. 415, paragraphs 000 and 00. We insist from the beginning on the individual character of the work, and upon the necessity of maintaining the objective and sceptical standpoint. You are explicitly warned against reliance upon "authority," even that of the Order itself.) Consider my own assets, personal, social, educational, experiential and the rest: don't you see that all I had to do was to put out some brightly-coloured and mellifluous lie, and avoid treading on too many toes, to have had hundreds of thousands of idiots worshipping me?

Please get a Konx om Pax somehow, and read p. XII:

"It's only too easy to form a cult,
"To cry a crusade with 'Deus Vult'
"A pinch of Bible, a gallon of gas,
"And I, or any otherguess ass,
"Could bring to our mystical Moonlight Mass

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"Those empty-headed Athenians."

and so on.

But I never forget that I am working on the 2,000 year basis; my work will stand when all the pompous platitudes and pleasant pieties have withered for the iridescent soft-soap bubbles that they are.

Soap! yes, indeed. I work on gold, and gold must be cleansed with acid.

I really cannot understand how you can be so inaccurate, with the very

text before your eyes! You write --- "you write that in Jan. 1899 etc."
But I don't. Captain J. F. C. Fuller wrote it. A small point; but
you must learn to be careful about every tiniest detail.

Then you go on about "not only invisible chiefs² of the A.'. A.'.
but also the Chiefs of the Golden Dawn . . ." The Golden Dawn is merely
the name for the Outer Order: see Magick pp. 230-231. You have never
been taught to read carefully. You write of Theoricus as the grade
following Neophyte: it isn't. Back to Magick pp. 230-231! You have
never taken the trouble to go with me through the Rituals of O.T.O.,
or you would not ask such questions. The O.T.O. is a training of
the Masonic type; there is no "astral" work in it at all, nor any Yoga.
There is a certain amount of Qabalah, and that of great doctrinal value.
But the really vital matter is the gradual progress towards disclosure
of the Secret of the Ninth Degree. To use that secret to advantage
involves mastery both of Yoga and of Magick; but neither is taught in
the Order. Now it comes to be mentioned, this is really very strange.
However, I didn't invent the system; I must suppose that those who
did knew what they were about.

To me it is (a) convenient in various practical ways, (b) a machine
for carrying out the orders of the Secret Chiefs of A.'. A.'. (c) by
virtue of the Secret a magical weapon of incalculable power.

You are not "stuck." You can use your Astral Body well enough: too
well, in one way. But I think you need a few more journeys with me:
you ought to get on to the stage where the vision results from a
definite invocation.

Do please forget all these vague statements about the "clarification
of one's dream-life" (meaning what?) and "shadow-thinking" (meaning
what?) These speculations are idle, and idleness is poison. In your
very next paragraph you give the whole show away! "Artistically it
appeals to me --- but not spiritually." You have been spiritually
poisoned.

What blasphemy more hideous could be penned? What lie so base, so
false, so nasty, what so devilish and deadly a doctrine? I feel con-
taminated by the mere fact of being in a world where such filth is
possible to conceive. I am all but in tears to think of my beloved
sister tortured by so foul a denizen of the Abyss. Cannot you see in
this the root of all your toadstool spawn of miseries, of doubts, of
fears, of indecisions?

2* How do you know They are "invisible?" I foresee that sooner or later
you will be asking for more information about them, so I am planning a
separate letter to supply this. (See Letters IX, L and LXXVII)

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As an Artist you are a consecrated Virgin Priestess, the Oracle of the
Most High. None has the right to approach you save with the most
blessed awe, with arms outstretched as to invoke your benediction.

By "spiritually" you mean no more than "according to the lower and

middle-middle-class morality of the Anglo-Saxon of the period when Longfellow and Tennyson were supposed to be poets, and Royal Academicians painters."

There is a highly popular school of "occultists" which is 99 % an escape-mechanism. The fear of death is one of the bogeys; but far deeper is the root-fear --- fear of being alone, of being oneself, of life itself. With this there goes the sense of guilt.

The Book of the Law cuts directly at the root of all this calamitous, this infamous tissue of falsehood.

What is the meaning of Initiation? It is the Path to the realisation of your Self as the sole, the supreme, the absolute of all Truth, Beauty, Purity, Perfection!

What is the artistic sense in you? What but the One Channel always open to you through which this Light flows freely to enkindle you (and the world through you) with flowers of inexhaustible fervour and flame?

And you set up against That this spectre of grim fear, of shame, of qualms and doubts, of inward quakings lest --- --- you are too stricken with panic to see clearly what the horror is. You say "the elemental spirits and the Archangels are watching." (!) My dear, dear, sister, did you invent these beings for no better purpose than to spy on you? They are there to serve you; they are parts of your being whose function is to enable you to reach further in one particular direction or another without interference from the other parts, so long as you happen to need them for some service or other in the Great Work.

Please cleanse your mind once and for all of this delusion, disastrous and most damnable, that there can be opposition between two essential parts of your nature.

I think this idea is a monstrous growth upon the tetanus-soaked soil of your fear of "the senses." Observe how all these mealy-mouthed prigs develop their distrust of Life until hardly an action remains that is not "dangerous" or in some way harmful. They dare not smoke, drink, love --- do anything natural to them. They are right!! The Self in them is Guilt, a marsh miasmal of foul pestilence. Last, since "nature, though one expel it with a pitchfork, always returns," they do their "sins" in secret, and pile hypocrisy upon the summit of all their other vices.

I cannot write more; it makes me too sad. I hope there is no need. Do be your Self, the radiant Daughter of the Muse!

With that command I turn to other tasks.

Love is the law, love under will.

Fraternally yours ever,

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CHAPTER LXXII

EDUCATION

Cara Soror,

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

Education means "leading out"; this is not the same as "stuffing in".

I refuse to enlarge on this theme; it is all-important. To extract something, you should first know what is there. Here astrology ought to give useful hints; its indications give the mind something to work on. Experience makes "confirmation strong as Holy Writ;" but beware of priori. Do not be dogmatic; do not insist in the face of disappointment. Astrology in education is useful as geology is to the prospector; it tells you the sort of thing to look for, and the direction in which to explore.

There are, however, two main lines of teaching which are of universal value to normal children; it is hardly possible to begin too early.

Firstly, accustom his ear from the start to noble sounds; the music of nature and the rhythm of great poetry. Do not aim at his understanding, but at his subconscious mind. Protect him from cacophonous noise; avoid scoring any cheap success with him by inflicting jingles; do not insult him by "baby-talk."

Secondly, let him understand, as soon as you start actual teaching, the difference between the real and the conventional in what you make him memorize. Nothing irritates children more than the arbitrary "because I say so."

Nobody knows why the alphabet has the order which we know; it is quite senseless. One could construct a much more rational order: e.g. the Mother, the Single and the Double letters, all in the natural order of the elements, planets and signs. Again, we have the "Missionary" Alphabet, arranged "scientifically" as Gutturals, modified ditto, Dentals, Labials, vowels and so on; a most repulsive concoction! But I would not accept any emendation from the God Thoth himself; it is infinitely simpler to stick to the familiar order. But explain to the child that this is only for convenience, like the rule of the road; indeed, like almost any rules!

But when your teaching is of the disputable kind, explain that too; encourage him to question, to demand a reason and to disagree. Get him to fence with you; sharpen his wits by dialectic; lure him into thinking for himself. I want tricks which will show him the advantages of a given subject of study; make him pester you to teach him. We did this most successfully at the Abbey of Thelema in Cefalu; let me give you an instance: reading. One of us would take the children shopping and bring up the subject of ice-cream. Where, oh where could we get some?

Presently one would exclaim and point to a placard and say, "I really do believe there'll be some there" --- and lo! it was so. Then they

would wonder how one knew, and one would say: Why, there's "Helados" printed on that piece of card in the window. They would want to learn to read at once. We would discourage them, saying what hard word it was, and how much crying it cost, at the same time giving another demonstration of the advantages. They would insist, and we should yield --- to active, eager children, not to dullards that hated the idea of "lessons." So with pretty well everything; we first excited the child's will in the desired direction.

But (you ask) are there any special branches of learning which you regard as essential for all?

Yes.

Our old unvalued friend St. Paul, the cunning crook who turned the Jewish communism of the Apostles into an international ramp, saw in a vision a man from Macedonia who said "Come over and help us!" This time it has been a woman from California, but the purport of her complaints was identical. Much as I should like to see my Father the Sun once more before I die, nothing doing until --- if ever --- life recovers from the blight of regulations. Luckily, one thing she said helps us out: someone had told her that I had written on Education in Liber Aleph --- The Book of Wisdom or Folly --- which has been ready for the printer for more than a quarter of a century --- and there's nothing I can do about it!

However, I looked up the typescript. The book is itself Education; there are, however, six chapters which treat of the subject in the Special sense in which your question has involved us.

So I shall fling these chapters headlong into this letter.

DE VOLUNTATE JUVENUM

Long, O my Son, hath been this Digression from the plain Path of My word concerning Children; but it was most needful that thou shouldst understand the Limits of true Liberty. For that is not the Will of any Man which ultimateth in his own Ruin and that of all his Fellows; and that is not Liberty whose Exercise bringeth him to Bondage. Thou mayst therefore assume that it is always an essential Part of the Will of any Child to grow to Manhood or to Womanhood in Health, and his Guardians may therefore prevent him from ignorantly acting in Opposition thereunto, Care being always taken to remove the cause of the Error, namely, Ignorance, as aforesaid. Thou mayst also assume that it is Part of the Child's Will to train every Function of the Mind; and the Guardians may therefore combat the Inertia which hinders its Development. Yet here is much Caution necessary, and it is better to work by exciting and satisfying any natural Curiosity than by forcing Application to set Tasks, however obvious this Necessity may appear.

DE MODO DISPUTANDI

Now in this training of the Child is one most dear Consideration, that I shall impress upon thee as is Conformity with out holy

Experience in the way of Truth. And it is this, that since that which can be thought is not true, every Statement is in some sense false. Even on the Sea of Pure Reason, we may say that every

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Statement is in some Sense disputable. Therefore in every Case, even the simplest, the Child should be taught not only the Thesis, but also its opposite, leaving the Decision to the child's own Judgment and good Sense, fortified by Experience. And this Practice will develop its Power of Thought, and its Confidence in itself, and its Interest in all Knowledge. But most of all beware against any Attempt to bias its Mind on any Point that lieth without the Square of ascertained and undisputed Fact. Remember also, even when thou art most sure, that so were they sure who gave Instruction to the young Copernicus. Pay Reverence also to the Unknown unto whom thou presumest to impart thy knowledge; for he may be one greater than thou.

DE VOLUTATE JVENIS COGNOSCENDA

It is important that thou shouldst understand as early as may be what is the true Will of the Child in the Matter of his Career. Be thou well aware of all Ideals and Daydreams; for the Child is himself, and not thy Toy. Recall the comic Tragedy of Napoleon and the King of Rome; build not an House for a wild Goat, nor plant a Forest for the Domain of a Shark. But be thou vigilant for every Sign, conscious or unconscious, of the Will of the Child, giving him then all Opportunity to pursue the Path which he thus indicates. Learn this, that he, being young, will weary quickly of all false Ways, however pleasant they may be to him at the Outset; but of the true Way he will not weary. This being in this Manner discovered, thou mayst prepare it for him perfectly; for no man can keep all Roads open for ever. And to him making his Choice explain how one may not travel far on any one Road without a general Knowledge of Things apparently irrelevant. And with that he will understand, and bend him wisely to his Work.

DE ARTE MENTIS COLENDI, (1) MATHEMATICA.

Now, concerning the first Foundation of Thy Mind I will say somewhat. Thou shalt study with Diligence in the Mathematics, because thereby shall be revealed unto thee the Laws of thine own Reason and the Limitations thereof. This Science manifesteth unto thee thy true Nature in respect of the Machinery whereby it worketh, and showeth in pure Nakedness, without Clothing of Personality or Desire, the Anatomy of thy conscious Self. Furthermore, by this thou mayst understand the Essence of the Relations between all Things, and the Nature of Necessity, and come to the Knowledge of Form. For this Mathematics is as it were the last Veil before the Image of Truth, so that there is no Way better than our Holy Qabalah, which analyseth all Things soever, and reduceth them to pure Number; and thus their Natures being no longer coloured and confused, they may be regulated and formulated in Simplicity by the Operation of Pure Reason, to their great Comfort in the

Work of our Transcendental Art, whereby the Many become One.

SEQUITUR (2) CLASSICA

My son, neglect not in any wise the study of the Writings of Antiquity, and that in the original Language. For by this thou shalt discover the History of the Structure of thy Mind, that is, its Nature regarded as the last Term in a Sequence of Causes and Effects. For thy Mind hath been built up of these Elements, so

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that in these Books thou mayst bring into the Light thine own sub-conscious Memories. And thy Memory is as it were the Mortar in the House of thy Mind, without which is no Cohesion or Individuality possible, so that it is called Dementia. And these Books have lived long and become famous because they are the Fruits of ancient Trees whereof thou art directly the Heir, wherefore (say I) they are more truly germane to thine own Nature than Books of Collateral Offshoots, though such were in themselves better and wiser. Yes, O my son, in these Writings thou mayst study to come to the true Comprehension of thine own Nature, and that of the whole Universe, in the dimensions of Time, even as the Mathematic declareth it in that of Space: that is, of Extension. Moreover, by this Study shall the Child comprehend the Foundation of Manners: the which, as sayeth one of the Sons of Wisdom, maketh Man.

SEQUITUR (3) SCIENTIFICA

Since Time and Space are the conditions of Mind, these two Studies are fundamental. Yet there remaineth Causality, which is the Root of the Actions and Reactions of Nature. This also shalt thou seek ardently, that thou mayest comprehend the Variety of the Universe, its Harmony and its Beauty, with the Knowledge of that which compelleth it. Yet this is not equal to the former two in Power to reveal thee to thyself; and its first Use is to instruct thee in the true Method of Advancement in Knowledge, which is, fundamentally, the observation of the Like and Unlike. Also, it shall arouse in thee the Ecstasy of Wonder; and it shall bring thee to a proper Understanding of Art Magick. For our Magick is but one of the Powers that lie within us undeveloped and unanalysed; and it is by the Method of Science that it must be made clear, and available to the Use of Man. Is not this a Gift beyond Price, the Fruit of a Tree not only of Knowledge but of Life? For there is that in Man which is God, and there is that also which is Dust; and by our Magick we shall make these twain one Flesh, to the Obtaining of the Empery of the Universe.

I suppose I might have put it more concisely: Classics is itself Initiation, being the key of the Unconscious; Mathematics is the Art of manipulating the Ruach, and of raising it to Neschamah; and Science is co-terminous with Magick.

These are the three branches of study which I regard as fundamental. No others are in the same class. For instance, Geography is almost meaningless until one makes it real by dint of honest travel, which does not mean either "commuting" or "luxury cruises," still less "globe-trotting." Law is a specialized study, with a view to a career; History is too unsystematic and uncertain to be of much use as mental training; Art is to be studied for and by one's solitary self; any teaching soever is rank poison.

The final wisdom on this subject is perhaps the old "Something of everything, and everything of something."

Love is the law, love under will.

Yours ever,

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P.S. Better mention, perhaps, that literacy is no test of education. For ignorance of life, the don class leaves all others at the post; and it is these monkish and monkeyish recluses, with their hideous clatter and cackle, "The tittering, thin-bearded, epicene," "Dwarf, fringed with fear," the obscene vole, dweller by and in backwaters that has foisted upon us the grotesque and poisonous superstition that wisdom abides only in dogs-eared, worm-eaten, mule-inspired long-forgotten as misbegotten folios.

I like the story --- it is a true tale --- of the old Jew millionaire who bought up the annual waste of the Pennsylvania Railroad --- a matter of Three Million Dollars. He called with his cheque very neatly made out --- and signed it by making his mark! The Railroad Man was naturally falbbergasted, and could not help exclaiming, "Yet you made all those millions of yours --- what would you have been if only you had been able to read and write?" "Doorkeeper at the Synagogue" was the prompt reply. His illiteracy had disqualified him when he applied for the job after landing.

The story is not only true, but "of all Truth;" see my previous letter on "Certainty."

Books are not the only medium even of learning; more, what they teach is partial, prejudiced, meagre, sterile, uncertain, and alien to reality. It follows that all the best books are those which make no pretence to accuracy: poetry, theatre, fiction. All others date. Another point is that Truth abides above and aloof from intellectual expression, and consequently those books which bear the Magic Keys of the Portal of the Intelligible by dint of inspiration and suggestion come more nearly to grips with Reality than those whose appeal is only to the Intellect. "Didactic" poetry, "realistic" plays and novels, are contradictions in terms.

P.P.S. One more effort: the above reminds me that I have said no

word about the other side of the medal. There are many children who cannot be educated at all in any sense of the word. It is an abominable waste of both of them and of the teacher to push against brick walls.

Yet one last point. I am as near seventy as makes no matter, and I am still learning with all my might. All my life I have been taught: governesses, private tutors, schools, private and public, the best of the Universities: how little I know! I have traveled all over the world in all conditions, from "grand seigneur," to "holy man;" how little I know!

What then of the ninety-and-nine, dragged by the ears through suicide examinations, and kicked out of school into factory in their teens? They have learnt only just enough to facilitate the swallowing of the gross venal lies of the radio and the Yellow Press; or, if mother-wit has chanced to warn them, they learn a little --- very little --- more, getting their Science from a Shilling Handbook and so on, till they know just enough to become dangerous agitators.

No, anything like a real education demands leisure, the conversation

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of the wise, the means to travel, and the rest.

There is only one solution: to pick out the diamonds from the clay, cut them, polish them, and set them as they deserve. Attempt no idiot experiments with the muck of the mine! You will observe that I am advocating an aristocratic revolution. And so I am!

P.P.P.S. Short of the ideals above outlined, you may as well have a pis aller --- words of astonishing insight and wisdom, not alien to the Law Thelema, and written by one who was trained on The Book of the Law.

"Self-confidence must be cultivated in the younger members of the nation from childhood onwards. Their whole education and training must be directed towards giving them a conviction that they are superior to others", wrote Hitler.

"In the case of female education," I read on, "the main stress should be laid on bodily training, after that on character, and, last of all, on the intellect; but the one absolute aim of female education must be with a view to the future mother."

They are quoted as an extreme example of all that is horrible and evil by Mr. George E. Chust of the Daily Telegraph --- from Mein Kampf!

P.P.P.P.S. There is a game, an improvement on the "Spelling Bee" --- I have anti-christened it "Fore and aft" so as to be natty and naval --- which is in my opinion one of the three or four best indoor games for two ever invented., Here are the rules, in brief: any disputed points? Apply to me.

1. A "Word" consists of four or more letters.
2. It must be printed in big black type in the Dictionary chosen for reference. (Nuttall's is fairly good, though some very well-known words are omitted. The Oxford Pocket Dictionary is useless; it is for morons, illiterates, wallowers in "Basic English" --- and [I suppose] Oxonians. No proper names, however well-known, unless used as common: e.g. Bobby, a flatfoot, a beetlecrusher, a harness bull; or Xantippe, a shrew, a lady. X-rays is given in the plural only: ditto "Rntgen-rays", and they give "Rntgenogram". "You never can tell!" Participles, plurals and the like are not "words" unless printed as such in big black type. E.g. Nuttall's "Juttingly" is a word; "jutting" is not, being in smaller type. "Soaking" is in small type, but also in big type as a noun; so it is a word.)
3. The Dictionary is the sole and final arbiter. This produces blasphemy, but averts assassination.
4. The first player starts with the letter A. The second may put any letter he chooses either before or after that A. The other continues as he will, and can.
5. The player who cannot add a letter without completing a "word" loses.

They proceed to B, and so on to Z.

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6. A player whose turn it is must either add his letter within a reasonable (This is a matter of good feeling, courtesy and consideration) time, may say "I challenge" or, alternatively, "That is a 'word'." The other must then give the "word" that he intends, or deny that it is a "word" within the meaning of the Art, as the case may be. The Dictionary decides the winner. The challenged player may give one word only, and that in the form which is printed in the Dictionary; e.g. if he were challenged at BRUSS, and answered Brussels, he would lose; if BRUSSELS-SPROUTS, he would win. Hyphens need not be given. CASHMERE is a "word"; it is a kind of shawl, etc., so is CHARLEY, a night-watchman. Don't argue: the Dictionary decides.
7. This game calls not only for an extensive vocabulary but for courage; foresight, judgment, resource, subtlety and even low cunning. It can be played by more than two players, but the more there are, the more the element of chance comes in; and this is hateful to really fine players and diminishes the excitement. The rapier-play of two experts, when a word changes from one line of formation to another, and then again, perhaps even a third time, is as exhilarating as a baseball-game or a bull-fight.

And what the Tartarus-Tophet-Jehanna has all this to do with Education, and the Great Work? This, child! H.G.Wells and others have pointed out with serene justice that a gap in your vocabulary implies a gap in your mind; you lack the corresponding idea. Too true, "Erbert! But

I threap that a pakeha with such xerotes as his will chowter with an arsis of ischonophony, beyond aught that any fub, even in Vigonia and dwale mammodis with a cascade from a Dewan tauty, a kiss-me-quick, a chou over her merkin and a parka over her chudder could do to save him, and have an emprosthotonos, when he reads this. Sruti!

(Whaur's your Wullie Chaucer noo?)

I put this in for you because an American officer³, very dear to me, flited from the Front for a few days to ask me a few questions --- oh, "very much above your exalted grade" my dear --- and I thought it might be useful to him to learn this game, needing, as it does, such very meagre apparatus, to wile away some of the long hours between attacks. He picked it up quickly enough; but, after a bit when I suggested that he should pass it on to his comrades-in-arms, he jeered at me openly!

Their vocabulary to mine, he said, holds just about the same proportion as mine does to yours; I hypothesized modestly, "about five per cent." (After all, I am forty-five years his senior.) He roared at me. "Not one in a hundred," he said, "know so much as the names of nine-tenths of the subjects that I discuss habitually and fluently. They gasp, they gape, they grunt, the gibber; it is almost always black bewilderment⁴. And some of them are college graduates --- which I'm not." ³ WEH NOTE: Probably Grady Louis McMurtry, who became "Caliph" or acting head of O.T.O. many years later.

4* They attach no meaning to these words:
Palaeontology
Criterion
Vector
Synthesis (They know "synthetic" but can't connect it with the noun)
Epitome

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He was snatched from school, and given a commission on the spot, apparently because he was one of very few that could be differentiated from the average Learned Pig.

All this made me exceeding sorrowful. I began to understand why my Liber OZ, written entirely in words of one syllable only, with this very idea in mind, turned out to be completely beyond the average man's (or woman's) understanding. I had some Mass Observation done on it.

"But this is rank socialism," "Sy, ayn't this all Fascism?" "Oh Golly!" "Cripes!" "Coo!" "How dreadful!" about the nearest most of them got to Ralph Straus and Desmond MacCarthy!

Words of one syllable! Louis Marlow⁵ had already told me what a fool I was to expect that. "All they can digest," said he, "is a mess of stewed clichs with Bird's custard Power."

Damn everything --- it's true, it's true.

So do you at least get together the stones that you need to build your Basilica!

CHAPTER LXXIII.

"MONSTERS," NIGGERS, JEWS, ETC.

Cara Soror,

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

Come now, is this quite fair? When I agreed to tip you off about Magick and the rest, I certainly never expected to be treated as if I were being interviewed by an American Sunday Newspaper. What do I prefer for breakfast, and my views on the future of the theatre, and is the Great White Brotherhood in favour of Eugenic Babies? No, dear sister --- I nearly said sob-sister. But this I will say, you have been very artful, and led me on very cleverly --- you must have been a terror to young men --- for the matter of that, I dare say you are still!

And I don't see how to get out of swallowing this last sly bait; as you say, "Every man and every woman is a star." does need some attention to the definition of "man" and "woman". What is the position, you say, of "monsters"? And men of "inferior" races, like the Veddah, Hottentot and the Australian Blackfellow? There must be a line somewhere, and Foreign Policy (To them a mere phrase; no idea of its connotation or principles)

Demology

Entrepreneur

Correspondent and Co-respondent. (They don't know the difference)

Subcutaneous

Chordee)

Gleet) (Although they have them!)

Histology ("Something to do with history")

5^ WEH NOTE: Louis Umfraville Wilkinson wrote under this pen name. He was one of two individuals named to be literary executors under Crowley's Last Will and Testament.

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will I please draw it? You make me feel like Giotto!

There is one remark which I must make at the beginning. It's some poet or other, Tennyson or Kipling, I think (I forget who) that wrote: "Folks in the loomp, is baad." It is true all round. Someone wisely took note that the vilest man alive had always found someone to love him. Remember the monster⁶ that Sir Frederick Treves picked up from an East End peep-show, and had petted by princesses? (What a cunning trick!) Revolting, all the same, to read his account of it. He --- the monster, not Treves! --- seems to have been a most charming individual --- ah! That's the word we want. Every individual has some qualities that endear him to some other. And per contra, I doubt if there is any class which is not detestable to some other class. Artists, police,

the clergy, "reds," foxhunters, Freemasons, Jews, "heaven-born," women's clubwomen (especially in U.S.A.), "Methodys," golfers, dog-lovers; you can't find one body without its "natural" enemies. It's right, what's worse; every class, as a class, is almost sure to have more defects than qualities. As soon as you put men together, they somehow sink, corporatively, below the level of the worst of the individuals composing it. Collect scholars on a club committee, or men of science on a jury; all their virtues vanish, and their vices pop out, reinforced by the self-confidence which the power of numbers is bound to bestow.

It is peculiarly noticeable that when a class is a ruling minority, it acquires a detestation as well as a contempt for the surrounding "mob." In the Northern States of U.S.A., where the whites are overwhelming in number, the "nigger" can be more or less a "regular fellow;" in the South, where fear is a factor, Lynch Law prevails. (Should it? The reason for "NO" is that it is a confession of weakness.) But in the North, there is a very strong feeling about certain other classes: the Irish, the Italians, the Jews. Why? Fear again; the Irish in politics, the Italians in crime, the Jews in finance. But none of these phobias prevent friendship between individuals of hostile classes.

I think that perhaps I have already written enough --- at least enough to start you thinking on the right lines. And mark well this! The submergence of the individual in his class means the end of all true human relations between men. Socialism means war. When the class moves as a class, there can be no exceptions.

This is no original thought of mine; Stalin and Hitler both saw it crystal-clear; both, the one adroitly, the other clumsily, but with equally consummate hypocrisy, acted it out. They picked individuals to rule under their autocracy, killed off those that wouldn't fit, destroyed the power of the Trades Unions or Soviets while pretending to make them powerful and prosperous, and settled down to the serious business of preparing for the war which both knew to be inevitable.

It is this fundamental fact which ensures that every democracy shall end with an upstart autocrat; the stability of peace depends upon the original idea which aggrandized America in a century from four millions to a hundred: extreme individualism with opportunity. Our own longest period of peace abroad (bar frontier skirmishes like the Crimean war) and prosperity at home coincided with Free Trade and Laissez-faire.

6^ WEH NOTE {needs research}: Is this the "Elephant Man"?

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Now we may return, refreshed, to the main question of monsters, real (like Treves') or imaginary like Jews and niggers.

'Arf a mo! Haven't we solved the problem, ambulando? Everything would be okay and hunky-dory if only we can prevent classes from acting as such?

I suppose so. Then, what about a spot of pithy paradox for a change?

Why should the classes want to act as classes? It's obvious; "Union is strength." The worst Fifteen can do more with a football than the best opposing team of one --- excuse my Irish!

Well, that tortoise is that elephant based upon? Why, still obviously, upon the universal sense of individual weakness. We all want a big bruvver to tell of him! Hence the Gods and the Classes. It's fear at the base of the whole pyramid of skulls.

How right politicians are to look upon their constituents as cattle! Anyone who has any experience of dealing with any class as such knows the futility of appealing to intelligence, indeed to any other qualities than those of brutes.

And so, whenever we find one Man who has no fear like Ibsen's Doctor Stockmann or Mark Twain's Colonel Grainger that strolled out on his balcony with his shotgun to face the mob that had come to lynch him, he can get away with it. "An Enemy of the People" wrote Ibsen, "Ye are against the people, O my chosen!" says The Book of the Law. (AL II, 25).

Not only does it seem to me the only conceivable way of reconciling this and similar passages with "Every man and every woman is a star." to assert the sovereignty of the individual, and to deny the right-to-exist to "class-consciousness," "crowd-psychology," and so to mob-rule and Lynch-Law, but also the only practicable plan whereby we may each one of us settle down peaceably to mind his own business, to pursue his True Will, and to accomplish the Great Work.

So never lose sight for a moment of the maxim so often repeated in one context or another in these letters: that fear is at the root of every possibility of trouble, and that "Fear is failure, and the fore-runner of failure. Be thou therefore without fear; for in the heart of the coward virtue abideth not."

Good-night; and don't look under the bed!

Love is the law, love under will.

Yours fraternally,

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CHAPTER LXXIV.

OBSTACLES ON THE PATH.

Cara Soror,

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

Peccavi! And how! But my excuse is good, and I will try to make amends.

First, a little counter-attack --- your letter is so rambling and diffuse that at first I couldn't make out what you were getting at, and at last decided that it is much too random to reproduce, or even to deal with in detail. I shall simply formulate the case for the Prosecution, plead guilty, and appeal for clemency.

The gravamen is that the Path of the Wise is gay with flowers, gilded with kiosks, and beset with snares; that every step is the Abode of Terror and Rapture --- and all that! Yet I habitually write in the manner of a drunken dominie! You "gaped for Aeschylus, and got Theognis."

I tempted you, it seems with The Chymical Marriage of Christian Rosencreutz, its incomparable mystery and glamour, its fugitive beauty, its ineffable romance, its chivalry and its adventure, pellucid gleams as of sunlight under the sea, vast brooding wings of horror overshadowing the firmament, yet with strong Starlight constant overhead. And then I let you down!

You did expect at least something of the atmosphere of the Arabian Nights; if not so high, of Apuleius and Petronius Arbiter; of Rabelais, Meinhold, de la Motte Fouqu; and the Morte d'Arthur in later times, of Balzac, Dumas, Lytton, Huysmans, Mabel Collins and Arthur Machen.

You look at me with strange sad eyes: "But you, too, Master, have not you too led a life as strange, as glamorous, as weird and as romantic, as the best of them? Then why this cold detachment from that ambience?" Well, if you put it like that, I can only say that I feel at the same time more guilty and entirely innocent!

For, while the charge is true, the defence is not to be shaken.

The worst of all teachers are the Boloney Magnates, of whom I have already given some account. But the next worst are just exactly those who try to create an atmosphere of romance, and succeed only in a crude theatricalism. So, avoiding the swirling turmoil of Scylla, I have broken the ship on the barren rock Charybdis. {Editorial Q. --- isn't this backwards? WEH}

Now let me hearten you, brave sister! All the old tales are true! You can have as many dragons, princesses, vampires, knights-errant, glendowers, enchanted apes, Jinn, sorcerers and incubi as you like to fancy, and --- whoa Emma! did I tell you about Cardinal Newman? Well, I will.

The one passage in his snivelling Apologia which impressed me was a tale of his childhood --- before the real poet, lover and mystic had been buried beneath the dung-heap of Theology. He tells us that he read the Arabian Nights --- in a heavily Bowdlerized edition, bet you a tosser! --- and was enchanted, like the rest of us, so that he sighed "I wish these tales were true!" The same thing happened to me; but I set my teeth, and muttered: "I will make these tales true!"

Well, I have, haven't I? You said it yourself!

Let me be very frank about one point. It has always puzzled me completely why one is forbidden to relate certain of one's adventures. You remember, perhaps, in one of these letters I started out gaily to tell you some quite simple things --- I couldn't, can't, see quite what harm could come of it --- and I was pulled up sharp --- yes, and actually punished, like a school-boy! I had often done much more impudent things, and nobody seemed to give a hoot. Oh somebody tell me why!

The only suggestion that occurs to me is that I might somehow be "giving occasion to the enemy to blaspheme." Let it go at that! "Enough of Because! Be he damned for a dog!"

Yes child, my deepest attitude is to be found in my life. I have been to most of the holy inaccessible places, and talked with the most holy inaccessible men; I have dared all the most dangerous adventures, both of the flesh and of the spirit; and I challenge the world's literature to match for sublimity and terror such experiences as those in the latter half of The Vision and the Voice.

You understand, of course, that I say all this merely in indication; or rather, as I said before, as an appeal for clemency.

On the contrary (you will retort) you are a mean cat (Felis Leo, please!) not to let us all in on the ground floor of so imposing a Cathedral!

To atone? Not a catalogue, which would be interminable; not a classification, which would be impossible, save in the roughest terms; nothing but a few short notes, possibly an anecdote or so. Just a tickle or a dram of schnapps, to enliven the proceedings. ordeals --- temptations --- that sort of thing. A general Khabardar karo! With now and then a snappy Achtung!

Oh, curse this mind of mine! I just can't help running to hide under the broad skirts of the Qabalah! It's Disk, Sword, Cup and Wand again! Sorry, but c'est trop fort pour moi.

Disks. To master Earth, remember that the Disk is always spinning; fix this idea, get rid of its solidity.

Commonly, the first tests of the young Aspirant refer to cash --- "that's God's sol solid in this world." The proper magical attitude is very hard to describe. (I'm not talking of that black hen's egg any more; that is simple.) Very sorry to have to say it, but it is not unlike that of the spendthrift. Money must circulate, or it loses its true value. A banker in New York once told me that the dollar circulated nine times as fast as the English equivalent, so that people seemed to themselves to be nine times as rich. (I told you about the 100 note in a special letter on Money). But here I am stressing the spiritual effect; what happens is that anxiety vanishes; one feel that as it goes out, so it comes in. This view is not incompatible with thrift and prudence, and all that lot of virtues, far from it, it tucks in with them quite easily. You must practise this; there's a knack in it. Success in this leads to a very curious result indeed; not only does the refusal to count (Fourpen'north or Yoga, please miss, and Mum says can I have a penny if I bring back the bottle!), bring

about the needlessness of counting, but also one acquires the power to command!

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A century ago, very nearly, there lived in Bristol and "Open Brother" names Muller, who was a wizard at this; Grace before breakfast, the usual palaver about the Lord and His blessings and His bounty et cetera, da capo; to conclude "and, Blessed Lord, we would humbly venture to remind Thee that this morning Thou art 3 4s. 6 1/2d. short in the accounts; trusting that Thou wilt give this small matter Thine immediate attention, for Jesus' Christ's sake, Amen." Sure enough, when he came to open his post, there would be just enough, sometimes exactly enough, to cover that amount.

This story was told me by an enemy, who thought quite seriously that he would go to Hell for being "Open." ("Open" Brethren were lax about the Lord's Supper, let people partake who were not sound upon the Ramsgate Question; and other Theological Atrocities!) It meant that the facts were so undeniable that the "advertisement for Answer to Prayer" outweighed the "miracle by a heretic."

I knew a poetess of great distinction who used to amuse herself by breaking off a conversation and saying, "Give me a franc" (or a shilling, or any small sum) and then going on with her previous remarks. She told me that of over a hundred people I was the second who had passed the coin to her without remark of any kind.

This story --- do you think? --- is neither here no there. No, my remarks are rarely asyntartete. The Masters, at one stage or another of initiation --- it is forbidden to indicate the conditions --- arrange for some test of the Aspirant's attitude in some matter, not necessarily involving cash. If he fails, goodnight!

Swords, now. The snags connected with this type of test are probably the nastiest of any. Misunderstanding, confusion, logical error (and, worse, logical precision of the kind that distinguishes many lunatics), dispersion, indecision, failure to estimate values correctly --- oh! --- there is no end to the list. So much so, indeed, that there is no specific critical test, it is all part of the routine, and goes on incessantly.

Well, there is just one. Without warning a decision of critical importance has to be made by the candidate, and he is given so many minutes to say Yes or No. He gets no second chance.

But I must warn you of one particular disgrace. You know that people of low mentality haunt fortune-tellers of equal calibre, but with more low cunning. They do not really want to know the future, or to get advice; their real object is to persuade some supposed "authority" to flatter them and confirm them in their folly and stupidity.

It is the same thing with a terrifying percentage of the people that come for "teaching" and "initiation." The moment they learn anything

they didn't know before, off they fly in a temper! No sooner does it become apparent that the Master is not a stupid middle-class prig and hypocrite --- another edition of themselves, in short --- they are frightened, they are horrified, they flee away on both their feet, like the man in the Bible! I have seen people turn fish-belly pale in the face, and come near fainting outright, when it has dawned upon them suddenly that magick is a real thing!

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It's all beyond me!

Cups: we are much more definite again. The great test is so well known, and accounts have already been published, that it can be here plainly stated. Early in his career, the Aspirant is exposed to the seductions of a Vampire, and warned in due form and due season.

"Sleep with A,B,C,D,E and F, my lad, and our hearty best wishes! But not with G on any account, on peril of your work!"

So off he goes to G, without a second's hesitation. This test may be prolonged; the deadliness and subtlety of the danger has been recognized, and he may have half a dozen warnings, either direct or springing from his relations with her. And the penalty is not so drastically final; often he gets off with a term of penal servitude.

On the other hand, the Aspirant who can spot at the first hint why the Masters think that particular woman a danger, and acts promptly and decisively as he should, is secretly marked down as a sword of very fine temper indeed!

The rest of the Cup Ordeals consists for the most part of progressive estimations of the quality of the Postulant's devotion to the work; there is not, as a rule, anything particularly spectacular or dramatic in it. If you stick to your Greetings and Adorations and all such mnemonics, you are not likely to go very far wrong.

Wands: this obviously a pure question of Will. You will find as you go on that obstacles of varying degrees of difficulty confront you; and the way in which you deal with them is most carefully watched. The best advice that I can give is to remember that there is little need of the Bull-at-a-Gate method, though that must always be ready in reserve; no, the best analogy is rapier-play. Elastic strength. Warfare shows us.

That seems to cover your question more or less; but don't forget that it depends on yourself how much of the dramatic quality colours your Path. I suppose I have been lucky to have had the use of all the traditional trappings; but it is always possible to make a "coat of many colours" out of a heap of rags. To show you that you have had Chaucer and John Bunyan --- yes, and Laurence Sterne: to bring up the rear, James Thomson (B.V.) to say nothing of Conrad and Hardy. Nor let me forget The Cream of the Jest and The Rivet in Grandfather's Neck of my friend, James Branch Cabell.

So now, fair damozel, bestride thy palfrey, and away to the Mountains of Magick!

Love is the law, love under will.

Fraternally,

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P.S. One danger I had purposely passed over, as it is not likely to come your way. But, since others may read these letters ---

Some, and these the men of highest promise, often of great achievement,

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are tempted by Treason. The acquire a "Judas-complex," think how splendid it would be if they were to destroy the Order --- or, at the very least, unhorse the Master.

This is, of course, absurd in itself, because if they had crossed the Abyss, they would understand why it is impossible. It would be like "destroying Electricity," or "debunking" the Venus of Milo. The maximum of success possible in such an operation would be to become a "Black-Brother;" but what happens in practice, so far as my own experience goes, is complete dispersion of the mental faculties amounting to suicide; I could quote no less than four cases in which actual physical self-murder was the direct result.

CHAPTER LXXV.

THE A.'. A.'. AND THE PLANET

Cara Soror,

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

You Write:

"Am I to understand that the A.'. A.'. has two main lines of Work. (1) The initiation of Individuals, (2) Action on the world in general --- say "Weltpolitik"? Because your letters on the History of Magick do imply (2); and yet the A.'. A.'. discourages any form of group working. Is it that the Masters (8ø = 3p Magistri Templi) having been admitted to the Third Order --- the A.'. A.'. proper; below this are R.R. et A.C. and G.'. D.'. --- are no longer liable to the dangers which make group activity in lower grades undesirable. Or do they still work as Individuals, yet, because they are initiates, appear to act as a corporate body? You have often expressed yourself as if this were so. 'Of course, They had to pick on me to do the dirty work' is a typical growl of the old Big Lion! But again there is that Magical Memory of yours when you came down from that Hermitage in the little wood overhanging the nullah below the Great Peak 'somewhere in Asia' and sat in

some sort of Consistory in the valley where the great Lamaserai --- or whatever it was --- towers over the track, (I quote some of your phrases from memory.) Which is it?"

My dear child, that is all very sensibly put; and the answer is that Convenience would decide. Then you go on, after a digression:

"Then how are They acting at present? What impact has the new Word, Thelema, made upon the planet? What are we to expect as a result? And can we poor benighted outsiders help Them in any way? I know it's 'cheek' to ask."

then turn the other cheek, and repeat the question! I will do my best to make it all clear. But do not forget that I am myself completely in the dark with regard to the special functions of most of my colleagues.

To begin, then!

Achtung! I am going to be hard-boiled; my first act is to enlist the

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Devil himself in our ranks, and take the Materialistic Interpretation of History from Karl Marx, and accept economic laws as the manifest levers which determine the fortune of one part of the earth or another.

I shall take exception only by showing that these principles are secondary: oil in Texas, nitrates on the Pacific slope of the Andes, sulphur in Louisiana (which put Etna's nose out of joint by making it cheaper for the burgers of Messina to import it from four thousand miles away instead of digging it out of their own back garden), even coal and timber, upset very few apple-carts until individual genius had found for these commodities such uses as our grandfathers never dreamed. The technical developments of almost every form of wealth are the forebears of Big Business; and Big Business, directly or indirectly, is the immediate cause of War.

In the "To-day and to-morrow" series is an essay called Ouroboros, by Gareth Garrett; one of the most shrewd and deep-delving analysis of economics ever written. May I condense him crudely? Mass Production for profit fails when its markets are exhausted; so every effort is made to impose it not only on the native but the foreigner, and should guile fail, then force!

But the process ineluctably goes on; when the whole world buys the nasty stuff, and will accept no other, the exploiter is still faced by diminishing returns. No possibility of expansion; sooner or later dividends dwindle, and the Business is Bust.

To even the most stupid it becomes plain at this stage that war is wholly ruinous; organization breaks down altogether; one meaningless revolution follows another; famine and pestilence complete the job.

Last time --- when Osiris replaced Isis --- the wreck was limited in scope

--- note that it was the civilized, the organized part that broke down.

(Jews and Arabs could remain aloof, and keep a small torch burning until Light returned with the Renaissance.)

This time there is no civilization which can escape being involved in the totality of the catastrophe.

Towards this collapse all totalitarian movements inevitably tend. Bertrand Russell himself admits that, although himself "temperamentally Anarchistic," Society must be yet more organized than it is to-day if it is to exist at all.

But his, as Garet Garrett shows, is the John Gilpin type of horsemanship. We are to-day more or less at the stage where "off flew Gilpin's hat and wig."

Achievement of high aims, which tends ultimately to the well-being, the prosperity of the republic, depends on the proportion of masters to servants. The stability of a building depends on the proportion of superstructure to foundations. The rule holds good in every department of Nature. There is an optimum for every case. If there is one barber for ten thousand men, most of them will remain unshorn; if there are five thousand barbers, most of them will be out of a job.

Apply this measure to society; there must be an optimum relation between

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industry and agriculture, between town and country. When the proper balance is not struck, the community must depend on outside help, importing what it lacks, exporting its surplus. This is an unnatural state of affairs; it results in business, and therefore ultimately in war. That is, as soon as the stress set up by the conditions becomes insupportable. So long as "business" is confined to luxuries, no great harm need result; but when interference with the flow of foreign trade threatens actual necessities, the unit concerned realizes that it is in danger of strangulation. Consider England's food supply! Switzerland, Russia, China, the U.S.A. can laugh at U-boats. England must support a Navy, a wealth-consuming, not a wealth-producing, item in the Budget. Similar remarks apply to practically all Government Departments. The minimum of organization is desirable; all artificial doctrinaire multiplication of works which produce no wealth is waste; and for many reasons (some absurd, like "social position") tend to create fresh unnecessary necessities. Ad infinitum, like the fleas in the epigram!

When laws are reasonable in the eyes of the average man, he respects them, keeps them, does his best to maintain them; therefore a minute Police Force, with powers strictly limited, is adequate to deal with the almost negligibly small criminal class. A convention is laudable when it is convenient. When laws are unjust, monstrous, ridiculous, that same average man, will he-nill he, becomes a criminal; and the law requires a Tcheka or a Gestapo with dictatorial powers and no safeguards to maintain the farce. Also, corruption becomes normal in official circles; and is excused. I refer you to Mr. J. H. Thomas.⁷

One evil leads to another; the seven devils always take possession of a house that is swept and garnished to the point at which people find it uncomfortable.

But is not all this beside the point, you ask? No. It was needful to indicate this cumulative progression to social shipwreck, because, to-day an obvious peril of the most menacing, in 1904 no ordinary sane person foresaw anything of the sort. But special knowledge alters things, and it is certain that the Masters anticipated, with great exactness of calculation, the way things would go in the political world.

Practically all the messages received during the "Cairo Working" (March-April 1904 e.v.) came to me through Ouarda. No woman ever lived who was more ignorant of, or less interested in, anything to do with politics, or the welfare of the race; she cared for nothing beyond her personal comfort and pleasure. When the communications ceased, she dropped the whole affair without a thought.

She nearly always referred to the authors of these messages as "They:" when asked who "They" were, she would say haltingly and stupidly "the gods," or some equally unhelpful term. But she was always absolutely clear and precise as to the instructions. The New Aeon was to supersede the old; my special job was to preserve the Sacred Tradition, so that a new Renaissance might in due season rekindle the hidden Light. I was accordingly to make a Quintessence of the Ancient Wisdom, and publish it in as permanent a form as possible. This I did in *The Equinox*. I should perhaps have been strictly classical, and admitted only the 7* The Chancellor of the Exchequer, having fixed the increase of Income Tax at threepence, proceeded to defraud the Insurance Companies by insuring himself against a rise of the sum!

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"Publication in Class "A", "A-B", "B " and "D" material. But I had the idea that it would be a good plan to add all sorts of other stuff, so that people who were not in any way interested in the real Work might preserve their copies.

This by the way: the essence this letter is to show that "They", not one person but a number acting in concert, not only foresaw a planet-wide catastrophe, but were agreed on measures calculated to assure the survival of the Wisdom worth saving until the time, perhaps three hundred or six hundred years later, when a new current should revive the shattered thought of mankind.

The Equinox, in a word, was to be a sort of Rosetta Stone.

There is one other matter of incomparable importance: the wars which have begun the disintegration of the world have followed, each at an interval of nine months, the operative publications of *The Book of the Law*. This again seems to make it almost certain that "They" not only know the future, at least in broad outline, but are at pains to arrange it. I have no doubt that the advance of Natural Science is in the

charge of a certain group of "Masters." Even the spiritually and morally as well as the physically destructive phenomena of our age must be parts of some vast all-comprehensive plan.

Putting two and two together, and making 718, it looks as if the Masters acquiesced in and helped to fulfill, the formula of the catastrophic succession of the Aeons.

An analogy. We have the secret of the Elixir of Life, and could carry on in the same body indefinitely; yet at least some masters prefer to reincarnate in the regular way, only taking care to waste no time in Ameniti, but to get back to the Old Bench and pick up the New Tools with the minimum of delay.

By having attained the Freedom of "Elysian, windless, fortunate abodes Beyond Heaven's constellated wilderness" "we are blessed; and bless" by refusing to linger therein, but shouldering once more "Atlantean the load of the too vast orb of" the Karma of Mankind.

This hypothesis does at least make intelligible Their action in riding for a fall instead of preventing it. It may also be that They feel that human progress has reached its asymptote so far as the old Formula can take it. In fact, unless we take some such view, there does not seem to be much point in taking an action so fundamentally revolutionary (on the surface) as the proclamation of a New Word.

But then (you will object, if an objection it be) people like Lenin, Hitler, Mussolini, the Mikado, et hoc genus omne, are loyal emissaries of the Masters, or the gods! Well, why not? An analogy, once more. In the Christian legend we find God (omnipotent, omniscient, omnipresent) employing Judas, Pilate and Herod, no less than Jesus, as actors in the Drama which replaced Isis by Osiris in the Great Formula. Perfectly true; but this fact does not in any way exculpate the criminals. It is no excuse for the Commandants of Belsen and Buchenwald that they were acting under orders. The Drama is not mere play-acting, in which the most virtuous man may play the vilest of parts.

Your further objection, doubtless, will be that this theory makes the

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Masters responsible for the agony of the planet. I refer you to The Book of the Heart Girt with a Serpent, Cp I, v. 33-4-0.

33. Let us take our delight in the multitude of men!
Let us shape unto ourselves a boat of Mother-of-Pearl from them, that we may ride upon the river of Amrit!
34. Thou seest yon petal of Amaranth, blown by the wind from the low sweet brows of Hathor?
35. (The magister saw it and rejoiced in the beauty of it) Listen!
36. (From a certain world came an infinite wail) That falling petal seemed to the little ones a wave to engulf their

continent.

37. So they will reproach thy servant, saying: Who hath set thee to save us?
38. He will be sore distressed.
39. All they will understand not that thou and I are fashioning a boat of Mother-of-Pearl. We will sail down the river of Amrit even to the yew groves of Yama, where we may rejoice exceedingly.
40. The joy of men shall be our silver gleam, their woe our blue gleam --- all in the Mother-of-pearl.

And again, Cp. I, v. 50-52 and v. 56-62.

50. Adonai spake yet again with V.V.V.V.V. and said: The earth is ripe for vintage; let us eat of her grapes, and be drunken thereon.
51. And V.V.V.V.V. answered and said: O my Lord, my dove, my excellent one, how shall this word seem unto the children of men?
52. And He answered him: Not as thou canst see. It is certain that every letter of this cipher hath some value; but who shall determine the value? For it varieth ever, according to the subtlety of him that made it.

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56. And Adonai said: The strong brown reaper swept his swathe and rejoiced. The wise man counted his muscles and pondered, and understood not, and was sad. Reap thou and rejoice!
57. Then was the adept glad, and lifted his arm. Lo! an earthquake, and plague, and terror on the earth! A casting down of them that sate in high places; a famine upon the multitude!
58. And the grape fell ripe and rich into his mouth.
59. Stained is the purple of thy mouth, O brilliant one with the white glory of he lips of Adonai.

60. The foam of the grape is like the storm upon the sea; the ships tremble and shudder; the shipmaster is afraid.
61. That is thy drunkenness, O holy one, and the winds whirl away the soul of the scribe into the happy haven.
62. O Lord God! Let the haven be cast down by the fury of the

storm! Let the foam of the grape tincture my soul with thy
light!

. . . .

. . . .

Yes, I dare say. But is there not here a sort of moral oxymoron? Are not the Masters pursuing two diametrically opposed policies at the same time?

Genius --- or Initiation, which implies the liberation and development of the genius latent in us all (is not one of names of the "Holy Guardian Angel" the Genius?) --- is practically the monopoly of the "crazy adventurer," as the official mind will most certainly rate him. Then why do not the Masters oppose all forms of organization tooth-and-nail?

It depends, surely, on the stage which a society has reached on its fall to the servile state. Civilization of course, implies organization up to a certain point. The freedom of any function is built upon system; and so long as Law and Order make it easier for a man to do his True Will, they are admirable. It is when system is adored for its own sake, or as a means of endowing mediocrities with power as such, that the "critical temperature" is attained.

It so happens that I write this on the eve of a General Election in England; and it seems to me that whichever wins, England loses:

The Socialists openly proclaim that they mean to run the country on the lines of a convict prison; but the Tories, for all their fine talk, would be helpless against the Banks and the Trusts to whom they must look for support.

Still, perhaps with a little help from Hashish, one can imagine a Merchant Prince or a Banker being intelligent, or even, in a weak moment, human; and this is not the case with officials. The standard, moreover, of education and Good Manners, low as it is, is less low in Tory circles.

As I think that totalitarian methods are already on the way to extinguish the last spark of manly independence --- that is, in self-styled civilized countries --- it seems to me that we all should regard with shrewd suspicion any plans for "perfecting" social conditions. The extreme horror is the formula of the gregarious type of insect. Inherent in the premises is the impossibility of advance.

One may sum the policy of the A.'. A.'. as follows:

1. To assist the initiation of the individual.
2. To maintain a form of social order in which the adventure of initiation is easy --- to undertake!
3. To work out the Magical Formula of the New Aeon.

I doubt it. But what you are asking is how to decide upon your personal programme.

The intelligent visitor from who knows what planet was puzzled. He chanced to have landed in England --- to find a General Election in full blast. (The operative word is "blast".) They must be absolute imbeciles, was his first reaction, to risk upsetting the policy of Government with a first-class war on.

(There would have been no need of such nonsense --- I interrupted --- if Parliament was elected by my simple plan. I'll give you the main idea; I don't insist on the figures. When a candidate is returned by 50 per cent over his runner-up, he sits for five years. If forty percent, four years; and so on. An alternative --- to "stagger" the assembly, as (I think) is done in the Senate of the United States.)

How are you going to vote?

Rather like the question of the dentist⁸. The teeth can be tinkered: of course, sooner or later they have to go. Is it worth the trouble and expense? The Socialists would have them all out right away, and replaced by a set of "dentures," which (obviously) are perfect. Arrange them, change them, choose your own pattern; no trouble, no pain: all one's dream come true! But hardly biological.

You may argue that convicts are examples of living individuals whose safety, shelter, nourishment and the rest are organized with the utmost care; but accidents will happen in the best-regulated "brown stone jugs." The one ideally automatic case is the foetus. You will agree that here is lack of initiative; in fact, its "True Will" is to escape, albeit into a harsh and hostile universe, fraught with unknown and incalculable dangers.

As the Ritual says: "Prepare to enter the Immeasurable Region!"

I think your decision should depend on how far caries has travelled on its road of destruction.

I do not think that the Masters need be unanimous.

A practical plan might be for them to concentrate on one particular group, or one part of the world, and to keep this in as good shape as possible until the time has come for Nature to grow a new set.

They will be grown on a new Formula, to meet the new needs, just as when our "permanent" (Alas, not much!) set replace our milk-teeth.

You ask me if I think this change can be made without bloodshed.

No. The obscure autocrats of Diplomacy and Big Business are infinitely stupid and short-sighted; they cannot see an inch beyond their too
8^ WEH NOTE: Crowley suffered from bad teeth in his last years, finally having them extracted about six months before his death in 1947 e.v. It is speculated that secondary infection from the extraction may have contributed to his death from pneumonia in December of that year.

often stigmatically shapen probosces, except where the profit of the next financial year is concerned. They live in perpetual panic, and shy at their own shadows. The accordingly attack even the most innocuous windmills in suicidal charges.

Yes: bella, horrida bella,
Et flavem Tibrim spumantem sanguine cerno.

So, whichever way you vote, you are asking for trouble, or would do, if the vote had any meaning. The result of any election, or for the matter of that any revolution, is an almost wholly insignificant component of those stupendous and inscrutable Magical Forces which determine the destinies of the planet.

Love is the law, love under will.

Yours fraternally,

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CHAPTER LXXVI.

THE GODS: HOW AND WHY THEY OVERLAP

Cara Soror,

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

Your last letter.

I am glad: it shows you have been putting in some genuine original work. Result! You make a very shrewd observation; you have noticed the curious fashion in which Gods seem to overlap. It is not the same (you point out) with Angels. In no other system do we find a parallel for the Living Creatures. Wheels, Wings, Fiery Serpents, with such quasi-human cohorts as the Beni Elohim who beget the children on women, to whom the Qabalah has introduced us. The Beni Elohim is actually an exception; there is the Incubus and some of the Fairy Folk, as well as certain Gods and demi-Gods, who act thus paternally. But you are right in the main. The Arabs, for example, have "seven heavens" and seven Orders of Angels, also Jinn; but the classes are by no means identical. This, even though certain Archangels, notably Gabriel, appear in both systems. But then Gabriel is a definite individual, a person --- and this fact is the key to your puzzle.

For, as I have explained in a previous letter, Gods are people: macrocosms, not mere collocations of the elements, planets and signs as are most of the angels, intelligences and spirits. It is interesting to note that Gabriel in particular seems to be more than one of these; he enjoys the divine privilege of being himself. Between you and me and the pylon, I suspect that Gabriel who gave the Q'uran to Mohammed was in reality a "Master" or messenger of some such person, more or less as Aiwass describes himself as "...the minister of Hoor-paar-kraat." (AL I, 7) His name implies some such function; for G.B.R. is Mercury between the Two Greater Lights, Sol and Luna. This seems to mean that he is something more than a lunar or terrestrial archangel; as he would appear to be from 777. (There now! That was my private fiend again --- the Demon of Digression. Back to our Gods!)

777 itself, to say nothing of The Golden Bough and the Good Lord knows how many other similar monuments of lexicography (for really they are little more), is our text-book. We are bound to note at once that the Gods sympathise, run into one another, coalesce much more closely than any other of the Orders of Being. There is not really much in common between a jackal and a beetle, or between a wolf and an owl, although they are grouped under Pisces or Aries respectively. But Adonis, Attis, Osiris, Melcarth, Mithras, Marsyas --- --- --- a whole string of them comes tripping off the tongue. They all have histories; their birth, their life, their death, their subsequent career; all goes naturally with them exactly as if they were (say) a set of warriors, painters, anything superbly human. We feel instinctively that we know them, or at least know of them in the same sense that we know of our fellow men and women; and that is a sense which never so much as occurs to us when we discuss Archangels. The great exception is the Holy Guardian Angel; and this as I have shewn in another letter is for exactly the same reason; He is a Person, a macrocosmic Individual. (We do not know about his birth and so on; but that is because he is, so to speak, a private God; he only appears to the world at all through some reference to him by his client; for instance, the genius or Augoeides of Socrates).

Let us see how this works in practice. Consider Zeus, Jupiter, Amon-Ra, Indra, etc., we can think of them as the same identical people known and described by Greeks, Romans, Egyptians and Hindus; they differ as Mont Cervin differs from Monte Silvio and the Matterhorn. (They are bound to appear different, because the mountain does not look the same from Zermatt as it does from Domodossola, or even as seen by a French-Swiss and a German-Swiss.) In the same way read the Life of Napoleon written by one of his marshals, by Michelet (a rabid Republican), by Lord Rosebery, by a patriotic Russian, and by a German poet and philosopher: one can hardly believe that the subject of any two of these biographies is the same man.

But upon certain points the identity is bound to transpire; even when we read of his crushing and classic defeat at Waterloo by the Belgians, the man is detected. Transferring the analogy to the Gods, it is then open to us to suppose that Tahuti, Thoth, Hermes, Mercury, Loki, Hanuman and the rest are identical, and that the diversity of the name and the series of exploits is due merely to the accidents of time and space. But it is at least equally plausible to suggest that these Gods are different individuals, although of the identical Order of Being, characteristics and function. Very much as if one took Drake, Frobisher, Raleigh, Hood, Blake, Rodney and Nelson, as seen through the mists of history, tradition, legend and plain mythopoeia. Add a few names not English, and our position is closely parallel. Personally, I incline to the latter hypothesis; but it would be hard to say why, unless that it is because I feel that to identify them completely would be to reduce their stature to that of personifications of various cosmic energies.

History lends its weight to my view. When the philosophic schools,

unable to refute the charge of absurdity leveled at the orthodox devotee who believed that Mars actually begot Romulus and Remus on a Vestal Virgin, explained that Mars was no more than the martial instinct, and the Virgin a type of Purity, their faith declined, and with it Roman Virtue. "Educate" Colonel Blimp's children and we have the "intelligentsia" of Bloomsbury. I am very sorry about all this; but life must always be brutal and stupid so long as it depends upon

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animals and vegetables for nourishment.

How restore faith in the Gods? There is only one way; we must get to know them personally. And that, of course, is one of the principal tasks of the Magician.

One further remark. I have suggested that all these "identical" gods are in reality distinct persons, but belonging to the same families. Can we follow up this line of thought? Yes: but I will defer it to a subsequent letter.

Love is the law, love under will.

Yours fraternally,

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CHAPTER LXXXVII

WORK WORTH WHILE: WHY?

Cara Soror,

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

Your remarks on my 0 = 2 letter are very apt and inspiriting --- that is if I have rightly understood what you want to say. (Really, you know, they are a bit muddled --- or I am!) May I frame your question, if it is a question, in my own terms? Yes? Right.

You say that I have advanced an invulnerable theory of the Universe in philosophical and mathematical language, and you suppose (underlined three times with two question marks) that one could, with a great effort, deduce therefrom perfectly good reasons for an unswerving contemplation of one's umbilicus, or the performance of strange dances and the vibration of mysterious names. But what are you to say (you enquire) to the ordinary Bloke-on-the-Boulevard, to the man of the world who has acquired a shrewd knowledge of Nature, but finds no rational guide to the conduct of life. He observes many unsatisfactory elements in the way things go, and for his own sake would like to "remould them nearer to the heart's desire," to refurbish the cliché of Fitzgerald about "this sorry scheme of things." He is not in the least interested in the learned exposition of 0 = 2. But he is aware that the A.'. A.'. professes a sound solution of the problem of conduct and would like to know if its programme can be justified in terms of Common Sense.

As luck would have it, only a few weeks ago I was asked to address a group of just such people --- and they gave me three-quarters of an hour's notice. It was really more like ten minutes, as the rest of the time was bespoken by letter-writing and posting which could in no wise be postponed.

So I had to devise an adequate gambit, one which ruthlessly excluded any touch of subtlety, or any assumption of previous knowledge of the subject on the part of the audience.

It came off. For the first time in history, the laymen elicited intelligent and relevant questions. There were only three half-wits in the

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five score or so persons present, and these (naturally!) were just those people who claimed to have studied the subject.

What follows is a rough outline of my argument.

I began by pointing out that Nature exercises many forms of Energy, which are not directly observable by the senses. In fact, the History of Science for the last hundred and fifty years or so has consisted principally of the discovery of such types, with their analysis, measurement and manipulation. There is every reason to suppose that many such remain to be discovered.

But what has in no case been observed is any trace of will or of intelligence, except through some apparatus involving a nervous and cerebral system.

At this point I want especially to call your attention to certain species of animals (bees and termites are obvious cases) where a collective consciousness seems to exist, since the community acts as a whole in evidently purposeful ways, yet the units of that community are not even complete in themselves. (Isn't there some series of worms, each sub-type able only to subsist on the excrement of its preserver in the series?)

Then there are the phenomena of mob psychology, where a crowd gleefully combine to perform acts which would horrify any single individual. And there is the exceeding strange and interesting psychology of the "par-touse" --- this is a little more, in my judgment, than a spinthria.

In all such cases the operative consciousness does not reside in any single person, as one might argue that it did when an orator "carries away" his audience. But these remarks have rather shunted one into a siding away from the main line of argument. My most important point is to insist that even with the most familiar forms of energy, man has done no creative work so ever. He has discovered, examined, measured (rather clumsily) and used, but in no case has he understood, still less explained, the causes of phenomena. Sometimes he cannot even reconcile different "laws of Nature." So we find J.W.N. Sullivan exclaiming "The scientific adventure may yet have to be abandoned,"

and to me personally he confessed "It may yet turn out that the mathematical approach to Reality may have to be supplanted by the Magical."

Now in Nature it leaps at one that Will and Intelligence are behind phenomena. My old friend and colleague Professor Buckmaster, who wrote a book on "Blood" which, he admitted, could not possibly be understood by more than six people, told me that the ingenuity of the structure of the human kidney "almost frightened" him. Yet in all Nature there is no trace whatever of any purpose such as human mentality can grasp. Again, apparent purpose often appears to be baffled. Take one example. Evolution, working through thousands of years to establish a most subtle scheme of cross-fertilization, found, just as it was perfect, conditions so altered that it was completely useless.

The "law of cause and effect" itself took a death-blow when Hesinger showed that the old formula "If A then B" was invalid, and must be altered to "If A, then B or C or D or E or . . . "

But at least we know enough phenomena to make it certain that Will and

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Intelligence do exist somehow apart from any nervous and cerebral system of which we are aware, and that these must be of a type which transcends our human consciousness as that does that of a limpet or a lichen.

It follows that somehow, somewhere, there must be "gods" or "Masters" --- whatever name you like. And that, I suppose, is what you may call the premise major of my syllogism.

The minor, I confess, is not so apodeictic. No one, I suppose, is going to point proudly to the present state of human affairs, as evidence that we are all becoming wiser and nobler every minute, as people did seventy years ago. (I was brought up in the faith that Queen Victoria would never die, and that Consols would never go below par.

In face, one may suspect that the majority of well-instructed men expect nothing but that History will repeat itself, and our civilization go the way of all the others whose ruins we dig up in every quarter of the earth.

(Our own destruction may be more compete than theirs; for most of the monuments to our intelligence, sobriety and industry are made of steel, and would vanish in a very few years after the smash.)

Well, if we have to wait for the calamity, and for evolution to begin all over again in a number of centuries --- with luck! --- one thing is at least quite certain: we can do nothing about it. Any form of activity must be as futile and as fatuous as any other; and the only sensible philosophy must be "Let us eat and drink for tomorrow we die."

Is there a conceivable alternative?

Well, consider the cause of the impending collapse. It is quite simple:

Knowledge is loose, without control of Will and of Intelligence. (How clearly the Qabalah states and demonstrates this doctrine! But I musn't be naughty; let me stick to Common Sense!)

Now, these qualities in us having failed to measure up to the situation of the world, one hope remains; to get into communication with those "gods" or "masters" whose existence was demonstrated in my Premise Major and learn from Them.

But is this possible?

Tradition and experience unite to assert that it is so; moreover, various forms of technique for accomplishing this are at our disposal.

This is what is called The Great Work; and it is abundantly clear that no other aim is worth pursuit.

So much for the argument; it will be agreed readily enough that to put it into practice we shall need an Alphabet, a Grammar and a Dictionary. Follow the Axioms, the Postulates, the Theorems; finally, the Experiments.

And that is what all these letters are about.

Love is the law, love under will.

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Yours fraternally,

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CHAPTER LXXVIII.

SORE SPOTS

Cara Soror,

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

Three in one and one in three --- it's the Athanasian Creed in the Black Mass --- eh! What's that you say? Oh, quite right, quite, quite right of you to remind me. "Definition first!"

A "sore spot" is one which reacts abnormally and violently, however gently you touch it; more, all the other bits of you give a painful jerk, however disconnected they may seem. Still more, the entire System undergoes a spasm of apprehension; and the total result is that the mental as well as the physical system is quite unable to grasp the situation with any accuracy, and the whole man is temporarily engulfed in what is naturally not far from a condition of insanity.

(Now, Athanasius! It's all right; the lady has gone away to think it over.)

In --- shall I say "Anglo-Saxondom," or "Teutonic breeds," or "bourgeoisie," so as to include some of the French whom when they are good are very good indeed, but when they are bad, they are horrid? --- the presiding God/Gods of this Trinity is/are: 1. Sex, 2. Religion, 3. "Drugs;" and the greatest of these is Sex, actually the main root of which the other two are tough and twisted stems, each with its peculiar species of poisonous flowers, sometimes superficially so attractive that their nastiness passes for Beauty.

I shall leave it to the psychoanalysts to demonstrate the reduction to Sex, merely remarking that though I agree with their analysis as far as it goes, I do not allow it to stop where they do.

For us, Sex is the first unconscious manifestation of Chiah, the Creative Energy; and although (like everything else) it is shown both on the spiritual and the physical planes, its most important forth-showing is on the "Magical" plane, because it actually produces phenomena which partake of all these. It is the True Will on the creative plane: "By Wisdom formed He the worlds." So soon as its thaumaturgy is accomplished, it is, through Binah, understood as the Logos. Thus in Sex we find every one of the primary Correspondences of Chokmah. Being thus inflexible and sacrosanct, it is (plainly enough) peculiarly liable to profanation. Being profaned, it is naturally more unspeakably nasty than any other of the "Mysteries." You will find a good deal on this subject implied in Artemis Iota, attached to another of my letters to you.

Before tackling "Sore Spots" seriously, there is after all, one point which should be made clear as to this Trinitarian simplification.

One of the most interesting and fruitful periods of my life was when

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I was involved in research as to the meaning of Sankhara: "tendencies" may be, indeed is, a good enough translation, but it leaves one very much as deeply in the dark as before. You remember --- I hope! --- that Sankhara lies between Vinnanam, Pure Consciousness, and Sanna, Perception. For instance, an electric fan in motion: a house-fly "tends" to see the vanes as we do when they are still, we "tend" to see a diaphanous blur.

Then, in delirium tremens, why do we tend to see pink rats rather than begonias or gazelles?

We tend to see the myriad flashing colours of the humming bird; the bird itself does not; it has no apparatus of colour-sense; to him all appears a neutral tint, varying only in degrees of brightness.

Such were some of the fundamental facts that directed the course of my research, whose results you may read in "The Psychology of Hashish", by Oliver Haddo in The Equinox, Vol. I, No. 2. The general basis of this Essay is Sankhara; it shows how very striking are the analogies between, (1) the results obtained by Mystics --- this includes the Ecstasy of Sexual Feeling, as you may read in pretty nearly all of them, from

St. Augustine to St. Teresa and the Nun Gertrude. The stages recounted by the Buddha in his psychological analyses correspond with almost incredible accuracy. (2) The phenomena observed by those who use opium, hashish, and some other "drugs" (3) The phenomena of various forms of insanity.

The facts of this research are infuriating to the religious mystic; and the fact of its main conclusion is liable to drive him into so delirious a frenzy of rage as to make one reach for one's notebook --- one more typical extreme case!

Now of course very few religious persons know that they are mystics --- already it annoys them to suggest it! --- but, whether the lady doth protest too much, or too little, the fact is that they are. There is no true rational meaning in religion. consider the Athanasian Creed itself!

Observe that the rationalist dare not yield a millionth of a millimetre.

"First cut the Liquefaction, what comes next
But Fichte's clever cut at God himself? . . .
The first step, I am master not to take:"

says Bishop Blougram, and is pinned to the cork labelled "St. Januarius"!

This dilemma, consciously or subconsciously, is well rooted in the minds of everybody who takes Life, in any one of its forms, seriously. He feels the touch of the rapier, however shrewdly or cautiously wielded. The salute itself is more than enough; he feels already the thrust to his vitals.

I remember sailing happily in to breakfast at Camberwell Vicarage, and saying cheerfully, in absolute good faith: "A fine morning, Mr. Kelly!" I was astounded at the reply. The dear old gentleman --- and he really was one of the best! --- half choked, then gobbled at me like a turkey! "You're a very insolent young man!" Poor, tiny Aleister! How was I to know that his son had driven it well home that the hallmark of

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English stupidity was that the only safe topic of conversation was the weather. And so my greeting was instantly construed as a deliberate insult!

A typical example of the irrationality of the reactions of a sufferer!

Now, from this schoolboy level, let us rise and put the case a little more strongly. Let us quit the shallows of social backchat for the gloomy and horrific abysses of a murder trial!

To every man and woman that has not seen Sex as it is, faced it, mastered it --- you will find elsewhere in these letters sufficient on this matter --- it is his secret guilt. Imagine, then, how at any reference however remote, the "sinner" quails, his inmost mystery laid bare, his evil conscience holding up a tarnished mirror to his deformed

and hideous face! Often enough, he does not mind gross jests which admit complicity on the part of the other; but any allusion to the Truth, and his soul shrieks: I am found out! Then apoplectic Fear puts on the mask of Indignation and Disgust.

As for a serious discussion of anything concerned therewith, why, every word is a new rasping tear. The mind takes refuge in irrational and irrelevant outbursts of feigned rage and horror.

In the case of religion, the consciousness of guilt extended to cover everything from "playin' chuch-farden on the blessd tombstones" to "the blasphemy against the Holy Ghost." Against this vague and monstrous bogey, religion is the only safeguard, and therefore to suggest the unsoundness of the guarantee is to strike at the roots of all security. It is like hinting to some besotted and uxorious oldster, that his young wife may be unfaithful. It is the poison that Iago dripped so skillfully into the long hairy ear of the dull Moor. So he reacts irrationally --- every bush conceals a bear --- nay, more likely a Boojum, or a Bunyip, or some other creature of fear-spurred Imagination! "Monstrum informe, ingens, horrendum." Note well the "informe."

And because the guarantee is unsound (and must be, or where would be the point of "Faith"?) reassurance is in the nature of things impossible. Like the demented rider in The Erl-King, the chase goes ever wilder and wilder, until he plunges at the end into the bottomless bog of madness and destruction.

I wonder how many lunatics there are in the "bughouse" to-day --- in the times of "evangelical revival" the number was fantastic --- who got there through fear that they had somehow committed the aforesaid "blasphemy against the Holy Ghost." The unknown again. The Bible does not tell us that it is; only that it is unpardonable. Nor Grace, nor Faith, nor predestination avail in the least; for all you know, you may have committed it. Reassurance is impossible; no ceinture de chastet avails to avert this danger.

Again with drugs, it is the unknown which is the horrific factor. Most people get their information on the subject from the yellowest of yellow newspapers, magazines and novels. So darkly deep is their ignorance that that do not know what the word means --- like us so often, yes? Wide sections of the U.S.A. are scared of tea and coffee. They blench when you point out that bicarbonate of soda is a drug just as much as cocaine; at the same time they literally shovel in the really danger-

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ous Aspirin, to say nothing of the thousand Patent Medicines blared at them from every radio --- as if the Press were not enough to poison the whole population! Blank-eyed, they gasp when they learn that of all classes, the first place among "drug addicts" is that of the doctor.

But the crisis in which fear becomes phobia is the unreasoning aversion, the shuddering of panic, above all, the passionate refusal to learn anything about "drugs," to analyse the conditions, still less to face them; and the spasmodic invention of imaginary terrors, as if the real

dangers were not enough to serve as a warning.

Now why? Surely because in the sub-conscious lies an instinct that in these obscure medicines indeed lies the key of some forbidden sanctuary. There is a fascination as irrational and therefore as strong, as the fear. Here is the point at which they link up with sex and religion. Oh, how well nigh almighty is the urgency to him who reads those few great writers who understood the subject from experience: de Quincey, Ludlow, Poe and Baudelaire: into whom burn the pointed parallels between their adventures and those of all the mystics, East and West!

The worst of this correspondence-form is that you are always asking simple elementary questions which require half a dozen treatises to answer: so, take this, with my blessing!

Love is the law, love under will.

Yours fraternally,

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P.S. One further reflection. With all these "sore spots" is closely linked the idea of cruelty. I need not touch upon the relation of cruelty to sex; the theme has been worn threadbare. But in religion, note the Bottomless Pit and the Eternal Flame; in Buddhism, the eighteen hot and eighteen cold Hells, with many another beneath. Hindu eschatology has countless Hells; even pedestrian, precise Islam, and the calculating Qabalists, each hoast of Seven. Again with drugs as with insanity, we are confronted constantly with nameless terrors; the idea of formlessness, of infinity pervades them alike. Consider the man who takes every chance gesture of a stranger in the street as a secret sign passed from one of his persecutors to another; consider those who refuse food because of the mysterious conspiracy to poison them.

All sanity, which is all Science, is founded upon Limit. We must be able to cut off, to define, to measure. Naturally, then, their opposites, Insanity and Religion, have for their prime characteristic, the Indefinable, Incomprehensible, Immeasurable.

The healing virtue of these words is this: examine the sore spot, analyse it, probe it; then disinfection and the Vis Medicatrix Naturae, complete the cure.

I had just finished this when in comes your very pertinent "Supplementary" Postcard. "Doesn't hypocrisy fit in here, somehow?" Indeed it does, my child!

Corresponding to, and the poison bacillus of, that centre of infection,

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is a Trinity of pure Evil, the total abnegation of Thelema. Well known to the psycho-analyst: the name thereof Shame --- Guilt --- Fear. The Anglo-Saxon or bourgeois mentality is soaked therein; and his remedy

so far from our exploratory-disinfection method, is to hide the gangrened mass with dirty poultices. He has always a text of Scripture or some other authority to paint his foulest acts in glowing colours; and if he wants a glass of beer, he hates the stuff, but "doctor's orders, my boy, doctor's orders."

There is really nothing new to be said about hypocrisy; it has been analysed, exposed, lashed by every great Artist; quite without effect. It gets worse as the socialistic idea thrives, as the individual leans ever harder on the moral support of the herd.⁹

"My friend Freddy Lyon . . . told me a story . . . of the Volga Famine. Some A.R.A. 'higher-ups' from New York were making a tour of inspection . . . Among them was a worthy but sentimental citizen who gushed about the unhappy Russians and the poor little starving children and what a privilege it was for Mr. Lyon to be doing this noble work for humanity and so on and so forth until Lyon said he was ready to choke him . . . After lunch the visitors suggested they would like to visit the cemetery. It was, said Freddy, a horrid sight, nude, dead bodies piled up ten high like faggots, because the population was so destitute that every stitch of clothing was needed for the living. The visitors were sickened by what they saw, and even the gushing one was silent as they walked back to the cemetery gate. Suddenly he caught Freddy by the arm. 'Look there!' he said, 'Is not that something to restore our faith in the goodness of God in the midst of all these horrors?' He pointed to a big woolly dog lying asleep on a grave with his head between his paws, and continued impressively. 'Faithful unto death and beyond. I have often heard of a dog refusing to be comforted when his master died, lying desolate on his grave, but I never thought to see such a thing myself.' That was too much for Freddy Lyon. 'Yes,' he said cruelly, 'but look at the dog's paws and muzzle' --- they were stiff with clotted blood --- 'he's not mourning his master, he's sleeping off a meal.'

'At which point,' Lyon concluded his story with gusto, 'that talkative guy did the opposite of sleeping off his lunch in a very thorough manner, and there wasn't another peep out of him until we put him on the train.'" P.S. Here is a very different set of reactions. I do not quite know why I am putting it in; is it some sub-conscious attraction of my own? Anyhow, here it is; call it

LA POULE AUX RATS

Time: a fine Sunday evening in June, just one and twenty years ago.
Place: Paris, just off the Place des Tertres, overlooking the city.
A large and lovely studio, panelled in oak. Strange: it was completely bare, and so far as one could see, it had no door. The skylights, mindful, were carefully screened with broidered stuff. A gallery, some ten feet from the floor, ran round one corner. Here was a buffet loaded with priceless wines and liquors of all sorts --- except the "soft" --- and excellent variety of all cold "snack" refreshments. One gained it by a staircase from the lower floor.

9* Here is a most pertinent story from I Write as I Please by my old friend, Walter Duranty. It shows how the sentimental point of view blinds its addicts to the most obvious facts.

By the buffet, the old butler: oh, for a painter to portray his Weariness of Evil Wisdom!

Our host led us to the gallery; "we ate and drank and saw" not God also, but the lady responsible for the heavy tread upon the stairs. A woman of the Halles Centrales, in her early forties; coarse, brutal, ugly, robust, square-set, curiously radiant with some magnetic form of energy.

I cannot describe her clothes --- for lack of material. She greeted us all round with a sort of surly good humour. The butler took a pot of very far-gone Roquefort cheese, and smeared her all over. She drank to us, and clumped away downstairs. She came out into the studio from under the gallery, braced herself and shook her mop of hair as if about to wrestle, waved to us and waited.

A minute later a small trap at the far end of the studio was smartly pulled up; in rushed a hundred starving rats. There was a moment's hesitation; but the smell of the cheese was too much, and they rushed her. She caught one in both hands, bit through its spine, and flung it aside.

Softly repeating to myself passages from The Revenge by the late Alfred Lord Tennyson, of which the scene most powerfully reminded me. "Rat after rat, for half an hour, flung back as fast as it came." Their courage wilted; the hunted became the huntress; I thought of Artemis as I sang softly to myself, "When the hounds of spring are on winter's traces." But she pursued; snapped the last spine, and flung it into the gallery with a yell of triumph.

It was not so easy a victory as I have perhaps described it, once she slipped in the slime and came down with a thud; and at the end blood spurted from innumerable bites.

The whole scene was too much for most of the men; they literally howled like famished wolves, and shook the balustrade until it creaked and groaned. Presently one slipped over, let himself lightly to the floor and charged. Others followed. All had their heart's desire. I was reminded of Swinburn's Laus Veneris,

"I let mine eyes have all their will of thee
I seal myself upon thee with my might."

As for the women, the ferocious glitter of their eyes was almost terrifying. One of them, true, would have joined the happy warriors below; but the butler roughly pulled her back, saying in a shocked voice, "Madame est normale." (I enjoyed that!) Others consoled themselves by capturing those males who were too timid to risk the jump.

I swallowed a last glass of champagne, and then "je filai a l'Anglais."

Summary: a pleasant time was had by all.

Note for political economists: the woman took 10,000 francs (at about 125 to the); she took three weeks in hospital and three weeks' holiday between the shows. She was, or had been, the mistress of a Minister

with "people" ideas, though he was an aristocrat of very old vintage; and he helped her to have her daughters brought up in one of the most exclusive convents in France.

CHAPTER LXXIX

PROGRESS

Cara Soror,

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

You will certainly have to have an india-rubber medal for persistence: this is the nth time that you have tried to catch me contradicting myself.

Well, so I do, and must, every time I make any statement whatever, as has been shown several times in this chatty little interchange of views. But that is not what you mean.

You say --- permit me to condense your more than somewhat tautological, pleonastic, prolix, diffuse and incoherent elucubrations! --- that the whole idea of the Great Order is based on faith in Progress. The doctrine of successive aeons is nothing else. The system of training is nothing else. Nothing, in fact, is anything else. Maugr this and in despite thereof (you continue, with a knavish gleam in your hither eye) I am everlastingly throwing down the whole jerry-built castle by my cynical reflections. (Some one --- Anthony Hope in a lucid moment, I think --- says that cynicism is always a confession of failure --- "sour grapes.") Maybe, some of the time. But the explanation is very simple, and you ought to have been able to think it out for yourself. It is a question of the "Universe of Discourse," of Perspective. An engineer may swear himself ultra-marine in the map all the time at the daily mistakes and mishaps that go on all the time under his nose, yet at dinner tell his friends complacently that the bridge is going up better than he ever expected.

Just so, my gibes are directed at incidents; but my heart's truth is fixed on the grand spiral.

All the same, I am glad you wrote; it is a text for a little sermon that I have had in mind for a long while on the conditions of progress

Number One is obviously Irregularity, Eccentricity, Disorder, the Revolutionary Spirit, Experiment.

I have no patience whatever with Utopia-mongers. Biology simply shouts at us that the happy contented community, everyone with his own (often highly specialized) job, nobody in need, nobody in danger, is necessarily stagnant. Termites and other ants, bees, beavers; these and many another have produced perfect systems. What is the first characteristic? Stupidity. "Where there is no vision, the people shall perish." What is

the Fighter Termite to do, after he has been blocked out of his home? None of these communities possess any resource at all against any unforeseen unfavourable change of circumstance. (We look rather like that just now at the end of 1944 e.v.) Nor does anyone of them show any achievement; having got to the end of their biological tether, they stay out, without an aim, an idea, an effort. The leech, an insufferable pest in its

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belt --- it has killed off tiger, rhinoceros, anything with a nostril! --- is the curse of our military station at Lebong --- or was when I was there. At Darjeeling, a few hundred feet higher, devil a one! They have no one to think: now how can we flourish up higher? Those old forlorn-hope Miss-Sahibs --- how wide are their nostrils! Then --- how?

Consider for a moment our own Empire. How did that spread all over the planet? It was the imaginative logic, the audacity, the adroit adaptability, of the Adventurer that blasted the road.

The sunny Socialist smiles his superior smile, and condescends to instruct us. That was an unfortunate, though perhaps sometimes necessary, stage in the perfection of Society.

Something in that. But there are other kinds of Adventure. My imagination can set no limit to the possibilities of Science, or of Art: our own Great Work is evidence of that.

Last Sunday I looked through an interview with the least brain-bound of these ruminators --- poor old, dear old G. for gaga Bernard Shaw.

The artist, said he, was a special case. he should have a nice easy job, three or four hours a day, and be free for the rest of it to devote himself to his Art. I wonder how much of his own work would have seen daylight if he had been tied to some silly robot soul-killing, nerve-crushing, mind-infuriating routine job for even one half-hour a day! When I am on a piece of work, I grudge the time for eating; and when it's done, I need the absolute relaxation of leisured luxury.

Then what of the Work itself? If the Idea be truly new and important, God help it! The whole class of men affected jump on it with one accord, if haply they may crush it in the germ. Read a little of the History of Medicine! Any man who shows a sign of independent thought is watched, is thwarted. He persists and is threatened and bullied. He persists; every engine of oppression is set in motion against him. Then something snaps; either they succeed in killing him (Ross, who defeated malaria, nearly starved to death) or they make him a baronet, or a peer, or make his death a Day of National Mourning, and bury him in the Pantheon --- "auc grands hommes la patrie reconnaissante" --- like Pasteur after one of the most infamous campaigns of persecution in history.

Then, of course, entertainment must be standardized. It costs money to produce; and who will produce anything which can only appeal to the very few --- to none at all, soon, if these swine have their way. So, if it is new, is original, is worth one's while, it must be ignored. Besides, being new and incomprehensible to the great Us, it may be

dangerous, and must be suppressed.

In all literature I know no pages so terrifying as those in Louis Marlow's Mr. Amberthwaite, which describe his dream. I wish I could quote it, with Sinai as the orchestra; never mind, read it again. And we are on the way --- far on the way --- to That!

Now, obviously, the robot education, robot textbooks stuffed in by robot teachers, will have done wonders with the help of the bovine well-being to produce a race of robot boys.

All independence, all imagination, all spirit of Adventure, will have

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been ground down and rolled out smooth by this ghastly engine. But --- Nature is not so easily beaten; a few boys and girls will somehow escape, and either by instinct or by observation, have the sense to keep secret. Now whatever their own peculiar genius may select as their line, they will realise that nothing is possible in any way while the accursed system stands. Their first duty is Revolt. And presently some one will come along with the wit and the will and the weapon, and blow the whole most damnable bag of tricks sky-high.

We had better busy ourselves about this while it is still possible to get back to freedom without universal bloodshed.

"All right, Master, you win! Now give us your own idea of Utopia."

An Utopia to end Utopias? Very good, so I will. Education, to begin with; well, you've had all that in another letter. The main thing to remember is that I want every individual taught as such, according to his own special qualities. Then, teach them both sides of every question: history, for example, as the play of economic forces, also, as due to the intervention of Divine Providence, or of "Sports" of genius: and so for the rest. Train them to doubt --- and to dare!

Then, somehow, as large a number of the most promising rebels should be selected to lead a life of luxury and leisure. Let every country, by dint of honouring its old traditions, be as different as possible from every other. Restore the "Grant tour," or rather, the roving Englishman of the Nineteenth Century. Entrust them with the secrets of discipline, of authority, or power. Hardship and danger in full measure: and responsibility.

A great deal of such material will be as disgustingly wasted as it has been in the past; and there will be much abuse of privilege. But this must be allowed and allowed for; no very great harm will result, as the weak and vicious will weed themselves out.

The pure gold will repay us ten thousandfold. You ask examples? With us, the Elizabethan and the Victorian periods stand out. What is most wanted is opportunity and reward. Under Victoria there was some --- taste the late Samuel Smiles Esquire, D.D. (wasn't he?) --- but not enough, and Industrialism, the mother and nurse of Socialism, was destroying the

soul of the people.

In my not very maternal remarks on Mother-love, was included the substance of the one wise saying of my pet American lunatic "You can't get past their biology." This is so true, and so disheartening, that it arouses me to combat. Must we for ever be bound to the inconvenient habit of sows and cabbages? I pick up the glove.

Isn't it Aldous Huxley who says somewhere that some species or other can never develop higher powers because its brain is shut in by its carapace? I thought this too, long ago; and I went into interminable conferences with my old friend, Professor Buckmaster; I wanted to extend brain surgery to produce the phenomena of Yoga. Also, I wondered what would happen if we wedged apart the sections of the cranium at, or shortly after, birth, so as to prevent them closing and giving the brain a chance to grow.

I suspect, by the way, that something of the sort is done in China and

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Bruma; but the object is merely to produce megaloccephalic idiots as a valuable addition to the financial resources of the family.

I thought that modern physiology, with its great recent advances in knowledge of the specialized functions of the brain, might quite possibly succeed in producing genius.

You would not surprise me if you told me that something of the sort is being tried in Russia, with its Communism modelled so closely on that of Ivan the Terrible at the moment, war or no war! Qui vivra verra.

Anyhow, all that I really want you to get into your head "sunning over with little curls" is that Progress demands Anarchy tempered by Common Sense, and that the most formidable obstacle is this Biology.

The experience of the Magician and the Yogi does suggest that there is room in the human brain as at present constituted for almost limitless expansion. At least our system of Training is more immediately practical than digging up our Corpora Quadrigenina and planting them in a Monkey's Medulla just to see what will come of it. So put down that bread-knife!

Love is the law, love under will.

Yours fraternally,

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CHAPTER LXXX

LIFE A GAMBLE

Cara Soror,

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

In one or two --- no, I think more like three or four --- letters of yours to hand in the last couple of months, you have put forward various excuses for slackness, the necessities of your economic situation. You say you must have "regular work," and a "steady income" and all that sort of thing. My innocent child, that species of Magick is quite simple. Take the horns of a hare . . . That's enough for the present: I'll tell you what to do with them when you've got them.

In Macbeth we read ---

. . . . "Security
Is mortals' chiefest enemy."

but this is another kind of security; it is the Hubris which "tempts Providence," the insolence of thinking that nothing can go wrong.

Anyhow, there's no such thing as safety. Life is a gamble. From the moment of incarnation a million accidents are possible. Miscarriage, still-birth, abortion; throughout life, until your heart beats for the last time, "you never can tell" - - - - and then you start all over again with your next incarnation!

(I wish I had a copy of a short story of mine called "Every Precaution."

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The gallant young Uplift Expert, the one hundred per cent red-blooded, clean-living, heir of the Eternities, takes his young fiance and female counterpart to the "Old Absinthe House" in New Orleans to show her the terrible results of Wrong-Doing. They are going to avoid all that; their child is going to be the Quintessence of Americanism.

They marry and take a cottage by Lake Pasquaney. Presently, he being (so she said) away on a business trip, the tradesmen complained that she seemed to need very little pabulum. Somehow, people got suspicious, and sure enough, when they broke in, they found that she had pickled him! This story is founded on fact; damn it, why did the MS have to get lost?)

Even suicide is not a "dead bird." I knew a creature once --- careless observers often mistook him of a man --- who tried three times, pistol, rope and poison. Something always went wrong. (Like the Babbacombe murderer, who went to the scaffold three times, and lived to a green old age!) Finally he did poison himself, by accident, when he had no intention whatever of doing anything of the sort.

"Where's the Book of Lies? Ah, here we are. "It is chance, and chance only, that rules the Universe; therefore, and therefore only, life is good."

Then, is it mere fatuity and folly to make plans? Was not the IXth Atu, the Hermit, also at one time called "Prudence?" Of course. Abstract philosophy rarely coincides with common-sense. We should plan as carefully as we can; but we should always allow a margin for

every conceivable accident.

Nor should we trust to luck, like England, when she goes to war. Bret Harte has an admirable story "The Outcasts of Poker Flat" in which the "bad man," the crooked gambler, gives his life for the safety of the rest of his party, and winds up all with the remark: "Life isn't in having the luck of the cards, but in playing a poor hand well."

Yes, I daresay, all very fine; but what you wanted to know was about the propriety of taking risks in Magick.

So off we go.

Risks, we have agreed, are always unavoidable; but we can calculate them. The best and wisest man I ever knew, the late Oscar Eckenstein, was once offered a job which gave him a fifty percent chance of survival. He calmly sat down, worked out his "expectation of life," his "expectation of income," and the Lord alone knows what other factors. It came out that the pay offered was a thousand pounds or so less than he might expect normally, so he turned down the offer. Not a trace of sentiment of any kind!

Now let us consider an "A.B. case." John Jeremiah Jenkins sees a short cut to his performance of the Great work. To seize this opportunity, he must give up a steady job with good prospects and as near safety as is possible in the nature of things, for a slim chance of a career in the most insecure of all the professions.

He can do it; that is at the mercy of his Will; but he risks something very close to the utter wreck and ruin of his future. Only a miracle

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can bring him through. Just so! But is he not neglecting one factor in his problem? Who put this romantically insane opportunity in his way? The Gods: it must be, since he is performing the Great Work. Very well then! It is up to Them to watch: "he shall give his angels charge over thee to keep thee in all thy ways: in their hands they shall bear thee up lest thou dash thy foot against a stone."

What's more, he must leave it at that; he must not insult Them by constantly looking out for extra safeguards, or "hedging." (You remember the Major in The Suicide Club when Prince Florizel was picking seconds for a duel? "In all my life I never so much as hedged a bet.") You must give Them plenty of opportunity to show Their approval by steering you miraculously through one crisis after another.

This course of conduct may seem to you a little like the "Act of Truth" but this is only superficially the case. The latter is usually an emergency measure, and either not particularly serious or as serious as anything can be. But what I have said above amounts really to a regular Rule of Life.

Need I add that the prime and essential requisite in all this Work is that you so devote yourself to, and identify yourself with, the Gods,

that there is never any doubt in your mind as to what They intend you to do?

Love is the law, love under will.

Yours fraternally.

CHAPTER LXXXI

METHOD OF TRAINING

Cara Soror,

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

In your well-worn copy of the Bagh-i-muattar you have no doubt triply underlined that great verse:

"Who hath the How is careless of the Why,"

which shows how cunning I was to induce you to put all your "why" questions first.

But now let us get down to orichalc taques, as the Norman peasant might say.

The first and absolutely essential task for the Aspirant is to write his Magical Record.

You know some elementary Mechanics --- the Triangle of Forces, and all that. Well, if we have a body acted on by two equal forces, one pulling it East, the other south, it will tend to move in a south-Easterly direction. But if the "south" force is (say) twice as strong, it will move south of South-East.

Now you, sitting in your study reading this letter, got there and were

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compelled to do that, as the result of the impact upon you of countless quintillions of forces of every kind. I don't expect you to discover all these and calculate and report them; but I want you to set down all the main currents. For so you should be able to get some sort of answer to the question "Where do we go from here, boys?"

I am not a guesser; and I cannot judge you, or advise you, or help you, unless and until I know the facts as thoroughly as you are able to allow me to do.

The construction of this Record is, incidentally, the first step in the practice called Sammasati, and leads to the acquisition of the Magical Memory --- the memory of your previous incarnations. So there is another reason, terrifically cogent, for writing this Magical Record as clearly and as fully as you can.

This best explanation of how to set about the task is given in Liber Thisharb.

some of this sounds rather advanced and technical; but it ought to give you the general idea. You should begin with your parents and the family traditions; the circumstances of your birth and education; your social position; your financial situation; your physique, health, illnesses; your vita sexualis; your hobbies and amusements; what you are good at, what not; how you came to be interested in the Great Work; what (if you have been on false trails, Tosophists, Antroposophagists, sham Rosicrucians, etc.) has been "your previous condition of servitude;" how you found me, and decided to enlist my aid.

That, by itself, helps you to understand yourself, and me to understand you.

From that point the keeping of the Record is quite easy. All you have to do is to put down what practices you mean to begin, how you get on with them from day to day, and (at intervals) what I have to say about your progress.

Remember always that we have no use for piety, for vague chatter, for guesswork; we are as strictly scientific as biologists or chemists. We ban emotion from the start; we demand perception; and (as you will see later on) even perception is not acceptable until we have made sure of its bases by a study of what we call the "tendencies."

That is all about the Magical Record; the way is now clear to set forth our Method. This is two-fold. (1) Yoga, introversion, (2) Magick, extroversion. (These are rough but useful connotations.) The two seem, at first glance, to be opposed; but, when you have advanced a little in both, you find that the concentration learnt in Yoga is of immense use in attaining the mental powers necessary in magick; on the other hand, the discipline of Magick is of the greatest service in Yoga.

Let me remark, by the way, that to my mind one of the greatest beauties, and most encouraging confirmations of the validity of our system, is the matchless harmony of its elements. Always, when we pursue any one path to its end, we find that it has become one with some other path which at the outset appeared utterly irreconcilable with it.

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("Write down that the tearing apart is the crushing together" comes from an actual experience. See Liber 418, The Vision and the Voice, which teems with similar passages, and is itself an outstanding example of the unity of the Yogic and the Magical methods.)

To study Yoga, you have my Book 4 Part I and my Eight Lectures on Yoga. Then there is Vivekananda's Raja Yoga and several little-known Hindu writers; these latter are very practical and technical, but one really needs to be a Hindu to make much use of them. The former is very good indeed, if you remember to switch off when he slides into sloppiness,

which luckily is not often.

To study Magick" Book 4, Parts II, III (Magick in Theory and Practice) and IV (The Equinox of the Gods.) Add The Book of Thoth and the you are: ---

"Being furnished with complete armour and armed,
he is similar to the goddess."

Of other writers, you have The Book of the Sacred Magic of Abramelin the Mage," and any of the works of Eliphaz Lvi. But that's all.

But --- I suppose you knew all this long ago. It may help if I try to expound the essence of these two Methods in very simple language, and very different language. By contrast and comparison, you should be able, without reading even one of all those books, to get a perfectly clear idea in perspective of "what's coming to you!"

The process of analysing, developing and controlling the mind is the essence of all Yoga practices.

Magick explores and learns to control those regions of Nature which lie beyond the objects of sense. Reaching the highest parts of these regions, called the divine, one proceeds by the exaltation (? = intoxication? Yes, of a sublime sort) of the consciousness to identify oneself with those "celestial" Beings.

In Yoga, various practices prevent the body and its functions from interrupting the mental process. Then, one inhibits that process itself: the stilling of "thoughts" allows one to become aware of mental functions beyond the intellectual; these functions have their own peculiar properties and powers. Each sheath, as one goes deeper, is discarded as "unreal;" finally one apprehends that nothing which is the only true and real form of existence. (But then it does not exist: in these regions of thought words always become nightmares of self-contradiction. This is as it should be.)

In Magick, on the contrary, one passes through the veil of the exterior world (which, as in Yoga, but in another sense, becomes "unreal" by comparison as one passes beyond) one creates a subtle body (instrument is a better term) called the body of Light; this one develops and controls; it gains new powers as one progresses, usually by means of what is called "initiation:" finally, one carries on almost one's whole life in this Body of Light, and achieves in its own way the mastery of the Universe.

The first step in Yoga is "Keep still."

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The first step in Magick is "Travel beyond the world of the senses."

There, that is the whole business in a nutshell, and expressed so that

anyone, however ignorant of the subject, may grasp the essentials (I hope).

Love is the law, love under will.

Yours fraternally.

CHAPTER LXXXII

EPISTOLA PENULTIMA: THE TWO WAYS TO REALITY

Cara Soror,

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

How very sensible of you, though I admit somewhat exacting!

You write --- Will you tell me exactly why I should devote so much of my valuable time to subjects like Magick and Yoga.

That is all very well. But you ask me to put it in syllogistic form. I have no doubt this can be done, though the task seems somewhat complicated. I think I will leave it to you to construct your series of syllogisms yourself from the arguments of this letter.

In your main question the operative word is "valuable." Why, I ask, in my turn, should you consider your time valuable? It certainly is not valuable unless the universe has a meaning, and what is more, unless you know what that meaning is --- at least roughly --- it is millions to one that you will find yourself barking up the wrong tree.

First of all let us consider this question of the meaning of the universe. It is its own evidence to design, and that design intelligent design. There is no question of any moral significance --- "one man's meat is another man's poison" and so on. But there can be no possible doubt about the existence of some kind of intelligence, and that kind is far superior to anything of which we know as human.

How then are we to explore, and finally to interpret this intelligence?

It seems to me that there are two ways and only two. Imagine for a moment that you are an orphan in charge of a guardian, inconceivably learned from your point of view. Suppose therefore that you are puzzled by some problem suitable to your childish nature, your obvious and most simple way is to approach your guardian and ask him to enlighten you. It is clearly part of his function as guardian to do his best to help you. Very good, that is the first method, and close parallel with what we understand by the word Magick. We are bothered by some difficulty about one of the elements --- say Fire --- it is therefore natural to evoke a Salamander to instruct you on the difficult point. But you must remember that your Holy Guardian Angel is not only far more fully instructed than yourself on every point that you can conceive, but you may go so far as to say that it is definitely his work, or part of his work; remembering always that he inhabits a sphere or plane which is entirely different

from anything of which you are normally aware.

To attain to the Knowledge and Conversation of the Holy Guardian Angel is consequently without doubt by far the simplest way by which you can yourself approach that higher order of being.

That, then, is a clearly intelligible method of procedure. We call it Magick.

It is of course possible to strengthen the link between him and yourself so that in course of time you became capable of moving and, generally speaking, operating on that plane which is his natural habitat.

There is however one other way, and one only, as far as I can see, of reaching this state. It is at least theoretically possible to exalt the whole of your own consciousness until it becomes as free to move on that exalted plane as it is for him. You should note, by the way, that in this case the postulation of another being is not necessary. There is no way of refuting the solipsism if you feel like that. Personally I cannot accede to its axiom. The evidence for an external universe appears to me perfectly adequate.

Still there is no extra charge for thinking on those lines if you so wish.

I have paid a great deal of attention in the course of my life to the method of exalting the human consciousness in this way; and it is really quite legitimate to identify my teaching with that of the Yogis.

I must however point out that in the course of my instruction I have given continual warnings as to the dangers of this line of research. For one thing there is no means of checking your results in the ordinary scientific sense. It is always perfectly easy to find a subjective explanation of any phenomenon; and when one considers that the greatest of all the dangers in any line of research arise from egocentric vanity, I do not think I have exceeded my duty in anything that I have said to deter students from undertaking so dangerous a course as Yoga.

It is, of course, much safer if you are in a position to pursue in the Indian Jungles, provided that your health will stand the climate and also, I must say, unless you have a really sound teacher on whom you can safely rely. But then, if we once introduce a teacher, why not go to the Fountain-head and press towards the Knowledge and conversation of the Holy Guardian Angel?

In any case your Indian teacher will ultimately direct you to seek guidance from that source, so it seems to me that you have gone to a great deal of extra trouble and incurred a great deal of unnecessary danger by not leaving yourself in the first place in the hands of the Holy Guardian Angel.

In any case there are the two methods which stand as alternatives. I do not know of any third one which can be of any use whatever. Logically, since you have asked me to be logical, there is certainly no third way; there is the external way of Magick, and the internal way of Yoga: there you have your alternatives, and there they cease.

Love is the law, love under will.

CHAPTER LXXXIII

EPISTOLA ULTIMA

Cara Soror,

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

The suggestion in your last letter to me is a very sensible one. I do think that people in general would like to get some idea of my system of training as a whole, in a comprehensive form. In the past there has been far too much of referring them to one quite unprocurable document and then to another which probably has not even been written. No wonder that they go away sorrowful. So I am going to put in as the last of this series of Letters an account, as clear and as succinct as the gods enable me to do, of what they may expect to have to do to get good marks from Grandfather. Of course I shall not be able to avoid altogether reference to the various official documents, but I will make these as short and as few as I can.

First of all then, my system can be divided into two parts. Apparently diametrically opposed, but at the end converging, the one helping the other until the final method of progress partakes equally of both elements.

For convenience I shall call the first method Magick, and the second method Yoga. The opposition between these is very plain for the direction of Magick is wholly outward, that of Yoga wholly inward.

I will deal first then with Magick. How do I define this word?

Magick is the science and art of causing change to occur in accordance with the will. (Obviously then all scientific methods can be included in this term.)

I have to assume in all that follows that you have thoroughly understood the doctrine of $0 = 2$.

All Magical action may be classed as under the formula of progression from the "0" to the "2"; in other words it is complete extraversion.

The aspiring Magician only analyses himself for the purpose of finding new worlds to conquer. His first objective is the astral plane; its discovery, the classification of its tenants, and their control.

All his early practises therefore are devoted to exploring the worlds which surround (if you choose, or if your prefer --- are contained in) the object of sense. If there is a tree in your garden, you want to find out whether that tree is occupied by a nymph or a nat, and if so, what are they like? How do they act? How can you make them useful to your purpose? It is in fact the ordinary every-day scientific method of exploration. The only difference is that in the course of one's

experiments one becomes aware of parts of the nature of the object to be examined which are subtler and perhaps more powerful, nearer to reality, than those which ordinary scientific examination discloses. You will notice, however, that the qualities above-mentioned are identical. The chemical elements which go to form a tree are subtler,

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more powerful and nearer to reality than the tree as it is presented to the senses.

Finally, we reach the conception of molecules, atoms, electrons, protons, neutrons and so on, and nobody needs telling nowadays what unfathomable potencies lie hidden in the atom.

When I say subtler, moreover, I mean it. The analysis of matter has resulted in the extraordinary discovery that the definition of matter as given by the physicist of to-day is very similar indeed to the definition of spirit as stated by the mystics of the middle ages.

Henry Poincaré has well pointed out that the results of scientific experiment as we know them, are altogether in their way dependant on the existence of our own peculiar natures. If, for example, we had no sense to use in our exploration but that of hearing, we should have worked out a classification of trees entirely different from that which we now possess. We should have taught our students how to distinguish the sounds made by an oak and an elm respectively in a storm; the differences in the rustling of various kinds of grass, and so on.

Similarly the results of our magical experiments are naturally and necessarily very distinct from those which we obtain by ordinary methods. to begin with we must build up an apparatus of examination, and this we do by discovering and developing qualities in our own structure which were suitable for the purpose.

The first step is the separation of (what we call, for convenience) the astral body from the physical body. As our experiments proceed, we find that our astral body itself can be divided into grosser and subtler components. In this way we become aware of the existence of what we call, for convenience, the Holy Guardian Angel, and the more we realise the implications of the theory of the existence of such a being, the clearer it becomes that our supreme task is to put ourselves into intimate communication with him.

For one thing, we shall find that in the object of sense which we examine there are elements which resist our examination. We must raise ourselves to a plane in which we obtain complete control of such.

It is found furthermore in the course of experiment that a great many of the apparent differences in our study conceal a hidden unity, and vice versa. Like every other science, both the subject and the object of the work increase as that work proceeds.

Take a simple matter like Mathematics as our analogy. The schoolboy struggling with the Rule of Three is a very rudimentary image of the

advanced mathematician working on the differential calculus.

From the above it ought to be clear to you that I have said all that really needs to be said in explaining the whole of Magick as the science and art of extending, first in oneself, one's own faculties, secondly in external nature their hidden characteristics.

Before closing the subject entirely I think it well to point out that there are quite a number of worlds on which a good deal of work remains to be done. In particular I cannot refrain from mentioning the work of Dr. Dee and Sir Edward Kelly. My own work on this subject has been so

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elaborate and extensive that I shall never sufficiently regret that I never had an opportunity of completing it, but I should like to emphasize that the obtaining of a book like Liber 418 is in itself so outstanding an achievement that it should serve as an encouragement to all Magicians.

In the case of many worlds, in particular that of Abra Melin, of the greater and lesser Keys of Solomon, of Pietro di Abano, of Cornelius Agrippa, while we have perfectly adequate information as to the methods we have very meagre examples of the results, especially so far as refers to the technical side of the work.

I must conclude with a warning. So many of these branches of magick are so fascinating that any one of them is liable to take hold of the Magician by the short hair and upset his balance completely. It should never be forgotten for a single moment that the central and essential work of the Magicians is the attainment of the Knowledge and Conversation of the Holy Guardian Angel. Once he has achieved this he must of course be left entirely in the hands of that Angel, who can be invariably and inevitably relied upon to lead him to the further great step --- crossing of the abyss and the attainment of the grade of Master of the Temple.

Anything apart from this course is a side issue and unless so regarded may lead to the complete ruin of the whole work of the Magician.

II

The second part of this letter, which appears to be expanding into a sort of essay, will be devoted to Yoga. You will have noticed that the grade of Master of the Temple is itself intimately associated with Yoga. It is when one reaches this plane that the apparently contradictory forms of the Great Work, Magick and Yoga, begin to converge, though even earlier in the course of the work it must have been noticed that achievements in Yoga have been of great assistance to magical operations, and that many of the mental states necessary to the development of the Magician are identical with those attained in the course of the strictly technical Yogic operations.

The literature necessary to the study of Magick is somewhat variegated; there are quite a number of classics on the subject and though it would

be easy enough for me to draw up a list of not more than half-a dozen which I consider really essential, there may be as many as an hundred which in the more or less subsidiary forms are useful to the magician.

With Yoga the case is very different indeed. The literature on the subject is so enormous and contains so vast a number of more or less secret documents which circulate from hand to hand, that I believe that the best advice I can give anyone is to cut one's cloth very sparingly if one is to make a fitting suit. I do not think I am going too far if I say that Part I of Book 4 and my Eight Lectures on Yoga form an absolutely sufficient guide to the useful practise of the subject; anything else is almost certain to operate as a distraction.

Swami Vivekananda summarised Yoga under four headings, and I do not think that one can improve on that classification. His four are: Gnana, Raja, Bhakti and Hatha, and comprise all divisions that it is desirable to make. As soon as one begins to add such sections as Mantra Yoga, you

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are adding to without enriching the classification, and once you begin where are you to stop? But I honestly believe that the excessive simplification given in Eight Lectures on Yoga is a practical advantage. Any given type of Yogas is the work of a lifetime and for that reason alone it is desirable to confine oneself from the beginning to an absolutely simple programme.

What then is the difference between Yoga and Magick? Magick is extraversion, the discovery of and subsequently the classification of and finally the control of new worlds on new planes. So far as it concerns the development of the mind its object and method are perfectly simple. What is wanted is exaltation. The aim is to identify oneself with the highest essence of whatever world is under consideration.

With Yoga you might easily slip into saying that it was identical, with the exception that the new worlds are from the start recognised as already existing within the human cosmos, but nobody is asked to extend these worlds in any way; on the contrary the object is to analyse ever more minutely, and the control to which one approaches is not external but internal. At all times one is concentrated on the idea of simplification. The recognition of any new idea or form of ideas, is invariably the signal for its rejection: "not that, not that."

One might simplify this explanation by constructing some sort of apophthegm; Magick is the journey from 0 to 2, Yoga from 2 to 0. It is a very good rule for the Yogi to keep this mind constantly fixed on the fact that any idea soever is false. There is actually a Hindu proverb "That which can be thought is not true." consequently the existence of any idea in the mind is an immediate refutation of it, but equally the contraries as well as contradictory of that idea are false, and the result of this is to knock the second law of formal logic to pieces.

One puts up a sort of sorites --- A is B, therefore A is not B; therefore not A is not B; and all these contrary statements are equally false,

but in order to realise this fact they must themselves be announced by the mind as ecstatic discoveries of truth.

The result of all this naturally is that the mind very rapidly becomes a discredited instrument, and one attains to a totally different and much more exalted type of mind, and the same destructive criticism which one applied to the original consciousness applies equally to this higher consciousness, and one gets to one higher still which is again destroyed. In *The Equinox*, Vol. I there is an essay called "The Soldier and the Hunchback: ! and ?" In *Liber Aleph* too there are several chapters about attainment by what is called the Method of Ladders.

All these operations are equally valid and equally invalid, and the result of this is that the whole subject of Yoga leads to constantly increasing confusion. The fineness of the analytical instrument seems to defeat its own purpose and it is perhaps because of that confession that I have always felt in my deepest consciousness that the method of Magick is on the whole less dangerous than that of Yoga. This is particularly the case when discussing these matters with a Western mind.

It is true that our $0 = 2$ formula remains infinitely useful because it is of such potency in destroying the scepticism which so often dis-

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heartens one, especially in the highest realms of Magick. The criticism which the enemy directs against your sun-kissed tower is thrown back from those glittering walls, You accept the criticism at the same time as you dismiss it with a laugh.

On the whole therefore I continue to regard the discipline of Yoga as its most valuable feature. The results attained by pushing Yoga to its end are on their own showing worthless, whereas the attainment of Magick, however lofty, is still immune to all criticism and at every period of its construction has been perfectly sympathetic with the normal consciousness of man.

On this view indeed, one might laughingly remark that Yoga at its best is a smoke-screen thrown out by a battleship in self-protection.

It may seem to you strange as you read this letter to have watched how the pendulum has swung always a little more and more towards the side of Magick. I do not know why this should have been, but that it is so I have no doubt whatever. I see quite clearly now that Yoga from its very first beginnings is liable to lead the mind away into a condition of muddle, and though for each such state Yoga itself provides the necessary cure, may not one ask oneself if it is really wise to begin one's work with axioms and postulates which are inherently dangerous. The whole controversy might be expressed as a differential equation. Their curves become identical only at infinity, and there is no doubt, at least to my mind, that the curve of Magick follows a more pleasant track than that of Yoga.

To take one point alone: it is evidently more satisfactory to have

one's malignant demons external to oneself.

As I have written it has become clearer to me that this is the case, but I should not like you to arise from its perusal with any idea that I have been in some way derogating Yoga. I would not like to maintain that it is necessary to Magick because there have been many very great magicians who knew nothing at all of the subject but I am just as strongly convinced as I was before that the practice of Yoga in itself is of enormous assistance to the Magician in his more intelligible path, only adding that he should beware lest the logical antinomies inherent in Yoga divert him from or discourage him in his simple path.

Love is the law, love under will.

Yours,

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Do what thou wilt shall be the whole of the Law

MAGICK

IN THEORY AND

PRACTICE

by

The Master Therion

Aleister Crowley

{Based on the Castle Books edition of New York}

HYMN TO PAN

epsilon-phi-rho-iota-xi epsilon-rho-omega-tau-iota pi-epsilon-rho-iota-alpha-rho-chi-eta-sigma delta
alpha-nu-epsilon-pi-tau-omicron-mu-alpha-nu
iota-omega iota-omega pi-alpha-nu pi-alpha-nu
omega -pi-alpha-nu pi-alpha-nu alpha-lambda-iota-pi-lambda-alpha-gamma-chi-tau-epsilon,
chi-upsilon-lambda-lambda-alpha-nu-iota-alpha-sigma chi-iota-omicron-nu-omicron-chi-tau-epsilon-pi-omicron-iota
pi-epsilon-tau-rho-alpha-iota-alpha-sigma alpha-pi-omicron delta-epsilon-iota-rho-alpha-delta-omicron-sigma
phi-alpha-nu-eta-theta, omega
theta-epsilon-omega-nu chi-omicron-rho-omicron-pi-omicron-iota alpha-nu-alpha-xi

SOPH. AJ.

Thrill with lissome lust of the light,
O man! My man!
Come careering out of the night
Of Pan! Io Pan!
Io Pan! Io Pan! Come over the sea
From Sicily and from Arcady!
Roaming as Bacchus, with fauns and pards
And nymphs and satyrs for thy guards,
On a milk-white ass, come over the sea
To me, to me,
Come with Apollo in bridal dress
(Shepherdess and pythoness)
Come with Artemis, silken shod,
And wash thy white thigh, beautiful God,
In the moon of the woods, on the marble mount,
The dimpled dawn of the amber fount!
Dip the purple of passionate prayer
In the crimson shrine, the scarlet snare, {v}
The soul that startles in eyes of blue
To watch thy wantonness weeping through
The tangled grove, the gnarled bole
Of the living tree that is spirit and soul
And body and brain --- come over the sea,
(Io Pan! Io Pan!)
Devil or god, to me, to me,
My man! my man!
Come with trumpets sounding shrill
Over the hill!
Come with drums low muttering
From the spring!
Come with flute and come with pipe!
Am I not ripe?
I, who wait and writhe and wrestle
With air that hath no boughs to nestle
My body, weary of empty clasp,
Strong as a lion and sharp as an asp ---
Come, O come!
I am numb
With the lonely lust of devildom.
Thrust the sword through the galling fetter,
All-devourer, all-begetter;
Give me the sign of the Open Eye,
And the token erect of thorny thigh,
And the word of madness and mystery,
O Pan! Io Pan!
Io Pan! Io Pan Pan! Pan Pan! Pan,
I am a man:

Do as thou wilt, as a great god can,
O Pan! Io Pan!
Io Pan! Io Pan Pan! I am awake
in the grip of the snake.
The eagle slashes with beak and claw;
The gods withdraw:
The great beasts come, Io Pan! I am borne
To death on the horn
Of the Unicorn.
I am Pan! Io Pan! Io Pan Pan! Pan! {VI}
I am thy mate, I am thy man,
Goat of thy flock, I am gold, I am god,
Flesh to thy bone, flower to thy rod.
With hoofs of steel I race on the rocks
Through solstice stubborn to equinox.
And I rave; and I rape and I rip and I rend
Everlasting, world without end,
Mannikin, maiden, Maenad, man,
In the might of Pan.
Io Pan! Io Pan Pan! Pan! Io Pan!

{VII}

{Illustration on page VIII described:

This is the set of photos originally published facing page 12 in EQUINOX I, 2 and titled there: "The Signs of the Grades."

These are arranged as ten panels:

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In this re-publication, the original half-tones have been redone as line copy. Each panel consists of an illustration of a single human in a black Tau robe, barefoot with hood completely closed over the face. The hood displays a six-pointed figure on the forehead --- presumably the radiant eye of Horus of the A.'. A.'. , but the rendition is too poor in detail. There is a cross pendant over the heart. The ten panels are numbered in black in the lower left corner.

The panels are identified by two columns of numbered captions, 1 to 6 to the left and 7 to 10 to the right. The description is bottom to top and left to right:

"1. Earth: the god Set fighting." Frontal figure. Rt. foot pointed to the fore and angled slightly outward with weight on ball of foot. Lf. heel almost touching Rt. heel and foot pointed left. Arms form a diagonal with body, right above head and in line with left at waist height. Hands palmer and open with fingers outstretched and together. Head erect.

"2. Air: The god Shu supporting the sky." Frontal. Heels together and slightly angled apart to the front, flat on floor. Head down. Arms angled up on either side of head about head 1.5 ft. from head to wrist and crooked as if supporting a ceiling just at head height with the finger tips. The palms face upward and the backs of the hands away from the head. Thumbs closed to side of palms. Fingers straight and together.

"3. Water: the goddess Auramoth." Same body and foot position as #2, but head erect. Arms are brought down over the chest so that the thumbs touch above the heart and the backs of the hands are to the front. The fingers meet below the heart, forming between thumbs and fingers the descending triangle of water.

"4. Fire: the goddess Thoum-aesh-neith." Frontal. Head and body like #3. Arms are angled so that the thumbs meet in a line over the brow. Palmer side facing. Fingers meet above head, forming between thumbs and fingers the ascending triangle of fire.

"5,6. Spirit: the rending and closing of the veil." Head erect in both. #5 has the same body posture as #1, except that the left and right feet are countercharged and flat on the floor with the heels in contact. Arms and hands are crooked forward at shoulder level such that the hands appear to be clawing open a split veil --- hands have progressed to a point that the forearms are invisible, being directly pointed at the front. Lower arms are flat and horizontal in the plain of the image.

#6. has the same body posture as #1, feet in same position as #5. The arms are elbow down against abdomen, with hands forward over heart in claws such that the knuckles are touching. Passing from #5 to #6 or vice versa is done by motion of shoulders and rotation of wrists. This is different from the other sign of opening the veil, the Sign of the Enterer, which is done with hands flat palm to palm and then spread without rotation of wrists.

"7-10. The L V X signs."

"7. + Osiris slain --- the cross." Body and feet as in #2. Head bowed. Arms directly horizontal from the shoulders in the plane of the image. Hands with fingers together, thumbs to side of palm and palmer side forward. The tau shape of the robe dominates the image.

"8. L Isis mourning --- the Svastica." The body is in semi-profile, head down slightly and facing right of photograph. The arms, hands, legs and feet are positioned to define a swastika. Left foot flat, carrying weight and angled toward the right of the photo. Right foot toe down behind the figure to the left in the photo. Right upper arm due left in photo and forearm vertical with fingers closed and pointing upward. Left arm smoothly canted down to the right of the panel, with fingers closed and pointed down.

"9. V Typhon --- the Trident." Figure frontal and standing on tip toe, toes forward and heels not touching. Head back. Arms angled in a "V" with the body to the top and outward in the plain of the photo. Fingers and thumbs as #7, but continuing the lines of the arms.

"10. X Osiris risen --- the Pentagram." Body and feet as in #7. Head directly frontal and level. Arms crossed over heart, right over left with hands extended, fingers closed and thumb on side such that the palms rest on the two opposite shoulders.}

INTRODUCTION

"Epsilon-sigma-sigma-epsilon-alpha-iota alpha-theta-alpha-nu-alpha-tau-omicron-sigma theta-epsilon-omicron-sigma, alpha-mu-beta-rho-omicron-tau-omicron-sigma, omicron-upsilon-chi epsilon-tau-iota theta-nu-eta-tau-omicron-sigma Pythagoras.

"Magic is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents being applied to proper Patients, strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effect, the which to the vulgar shall seem to be a miracle."

"The Goetia of the Lemegeton of King Solomon."

"Wherever sympathetic magic occurs in its pure unadulterated form, it is assumed that in nature one event follows another necessarily and invariably without the intervention of any spiritual or personal agency.

Thus its fundamental conception is identical with that of modern science; underlying the whole system is a faith, implicit but real and firm, in the order and uniformity of nature. The magician does not doubt that the same causes will always produce the same effects, that the performance of the proper ceremony accompanied by the appropriate spell, will inevitably be attended by the desired results, unless, indeed, his incantations should chance to be thwarted and foiled by the more potent charms of another sorcerer. He supplicates no higher power: he sues the favour of no fickle and wayward being: he abases himself before no awful deity. Yet his power, great as he believes

it to be, is by no means arbitrary and unlimited. He can wield it only so long as he strictly conforms to the rules of his art, or to what may be called the laws of nature as conceived by {IX} him. To neglect these rules, to break these laws in the smallest particular is to incur failure, and may even expose the unskilful practitioner himself to the utmost peril. If he claims a sovereignty over nature, it is a constitutional sovereignty rigorously limited in its scope and exercised in exact conformity with ancient usage. Thus the analogy between the magical and the scientific conceptions of the world is close. In both of them the succession of events is perfectly regular and certain, being determined by immutable laws, the operation of which can be foreseen and calculated precisely; the elements of caprice, of chance, and of accident are banished from the course of nature. Both of them open up a seemingly boundless vista of possibilities to him who knows the causes of things and can touch the secret springs that set in motion the vast and intricate mechanism of the world. Hence the strong attraction which magic and science alike have exercised on the human mind; hence the powerful stimulus that both have given to the pursuit of knowledge. They lure the weary enquirer, the footsore seeker, on through the wilderness of disappointment in the present by their endless promises of the future: they take him up to the top of an exceeding high mountain and shew him, beyond the dark clouds and rolling mists at his feet, a vision of the celestial city, far off, it may be, but radiant with unearthly splendour, bathed in the light of dreams."

Dr. J. G. FRAZER, "The Golden Bough".

"So far, therefore, as the public profession of magic has been one of the roads by which men have passed to supreme power, it has contributed to emancipate mankind from the thralldom of tradition and to elevate them into a larger, freer life, with a broader outlook on the world. This is no small service rendered to humanity. And when we remember further that in another direction magic has paved the way for science, we are forced to admit that if the black art has done much evil, it has also been the source of much good; that if it is the child of error, it has yet been the mother of freedom and truth."

Ibid.
{X}

"Prove all things; hold fast that which is good."

St. Paul.

"Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach."

"He must teach; but he may make severe the ordeals."

"The word of the Law is Theta-epsilon-lambda-eta-mu-alpha."

LIBER AL vel xxxi: The Book of the Law.

This book is for

ALL:

for every man, woman, and child.

My former work has been misunderstood, and its scope limited, by my use of technical terms. It has attracted only too many dilettanti and eccentrics, weaklings seeking in "Magic" an escape from reality. I myself was first consciously drawn to the subject in this way. And it has repelled only too many scientific and practical minds, such as I most designed to influence.

But

MAGICK

is for

ALL.

I have written this book to help the Banker, the Pugilist, the Biologist, the Poet, the Navvy, the Grocer, the Factory Girl, the Mathematician, the Stenographer, the Golfer, the Wife, the Consul --- and all the rest --- to fulfil themselves perfectly, each in his or her own proper function.

Let me explain in a few words how it came about that I blazoned the word

MAGICK

upon the Banner that I have borne before me all my life.

Before I touched my teens, I was already aware that I was THE BEAST whose number is 666. I did not understand in the least {XI} what that implied; it was a passionately ecstatic sense of identity.

In my third year at Cambridge, I devoted myself consciously to the Great Work, understanding thereby the Work of becoming a Spiritual Being, free from the constraints, accidents, and deceptions of material existence.

I found myself at a loss for a name to designate my work, just as H. P. Blavatsky some years earlier. "Theosophy", "Spiritualism", "Occultism", "Mysticism", all involved undesirable connotations.

I chose therefore the name.

"MAGICK"

as essentially the most sublime, and actually the most discredited, of all the available terms.

I swore to rehabilitate

MAGICK

to identify it with my own career; and to compel mankind to respect, love, and trust that which they scorned, hated and feared. I have kept my Word.

But the time is now come for me to carry my banner into the thick of the press of human life.

I must make

MAGICK

the essential factor in the life of

ALL.

In presenting this book to the world, I must then explain and justify my position by formulating a definition of

MAGICK

and setting forth its main principles in such a way that

ALL

may understand instantly that their souls, their lives, in every relation with every other human being and every circumstance, depend upon

MAGICK

and the right comprehension and right application thereof.

I. "DEFINITION."

MAGICK

is the Science and Art of causing Change to occur in conformity with Will.

{XII}

(Illustration: It is my Will to inform the World of certain facts within my knowledge. I therefore take "magical weapons", pen, ink, and paper; I write "incantations" --- these sentences --- in the "magical language" i.e. that which is understood by the people I wish to instruct; I call forth "spirits", such as printers, publishers, booksellers, and so forth, and constrain them to convey my message to those people. The composition and distribution of this book is thus an act of

MAGICK

by which I cause changes to take place in conformity with my Will<<By "Intentional" I mean "willed". But even unintentional acts so-seeming are not truly so. Thus, breathing is an act of the Will-to-Live.>>)

II. "POSTULATE."

ANY required Change may be effected by the application of the proper kind and degree of force in the proper manner through the proper medium to the proper object.

(Illustration: I wish to prepare an ounce of Chloride of Gold. I must take the right kind of acid, nitro-hydrochloric and no other, in sufficient quantity and of adequate strength, and place it, in a vessel which will not break, leak, or corrode, in such a manner as will not produce undesirable results, with the necessary quantity of Gold: and so forth. Every Change has its own conditions.

In the present state of our knowledge and power some changes are not possible in practice; we cannot cause eclipses, for instance, or transform lead into tin, or create men from mushrooms. But it is theoretically possible to cause in any object any change of which that object is capable by nature; and the conditions are covered by the above postulate.)

III. "THEOREMS."

(1) Every intentional act is a Magical Act.<<In one sense Magick may be defined as the name given to Science by the vulgar.>>

(Illustration: See "Definition" above.)

{XIII}

(2) Every successful act has conformed to the postulate.

(3) Every failure proves that one or more requirements of the postulate have not been fulfilled.

(Illustrations: There may be failure to understand the case; as when a doctor makes a wrong diagnosis, and his treatment injures his patient. There may be failure to apply the right kind of force, as when a rustic tries to blow out an electric light. There may be failure to apply the right degree of force, as when a wrestler has his hold broken. There may be failure to apply the force in the right manner, as when one presents a cheque at the wrong window of the Bank. There may be failure to employ the correct medium, as when Leonardo da Vinci found his masterpiece fade away. The force may be applied to an unsuitable object, as when one tries to crack a stone, thinking it a nut.)

(4) The first requisite for causing any change is through qualitative and quantitative understanding of the conditions.

(Illustration: The most common cause of failure in life is ignorance of one's own True Will, or of the means by which to fulfil that Will. A man may fancy himself a painter, and waste his life trying to become one; or he may be really a painter, and yet fail to understand and to measure the difficulties peculiar to that career.)

(5) The second requisite of causing any change is the practical ability to set in right motion the necessary forces.

(Illustration: A banker may have a perfect grasp of a given situation, yet lack the quality of decision, or the assets, necessary to take advantage of it.)

(6) "Every man and every woman is a star." That is to say, every human being is intrinsically an independent individual with his own proper character and proper motion.

(7) Every man and every woman has a course, depending partly on the self, and partly on the environment which is natural and necessary for each. Anyone who is forced from his own course, either through not understanding himself, or through external opposition, comes into conflict with the order of the Universe, and suffers accordingly.

{XIV}

(Illustration: A man may think it his duty to act in a certain way, through having made a fancy picture of himself, instead of investigating his actual nature. For example, a woman may make herself miserable for life by thinking that she prefers love to social consideration, or "vice versa". One woman may stay with an unsympathetic husband when she would really be happy in an attic with a lover, while another may fool herself into a romantic elopement when her only true pleasures are those of presiding at fashionable functions. Again, a boy's instinct may tell him to go to sea, while his parents insists on his becoming a doctor. In such a case, he will be both unsuccessful and unhappy in medicine.)

(8) A Man whose conscious will is at odds with his True Will is wasting his strength. He cannot hope to influence his environment efficiently.

(Illustration: When Civil War rages in a nation, it is in no condition to undertake the invasion of other countries. A man with cancer employs his nourishment alike to his own use and to that of the enemy which is part of himself. He soon fails to resist the pressure of his environment. In practical life, a man who is doing what his conscience tells him to be wrong will do it very clumsily. At first!)

(9) A man who is doing this True Will has the inertia of the Universe to assist him.

(Illustration: The first principle of success in evolution is that the individual should be true to his own nature, and at the same time adapt himself to his environment.)

(10) Nature is a continuous phenomenon, though we do not know in all cases how things are connected.

(Illustration: Human consciousness depends on the properties of protoplasm, the existence of which depends on innumerable physical conditions peculiar to this planet; and this planet is determined by the mechanical balance of the whole universe of matter. We may then say that our consciousness is causally connected with the remotest galaxies; yet we do not know even how it arises from --- or with --- the molecular changes in the brain.)

(11) Science enables us to take advantage of the continuity of Nature by the empirical application of certain {XV} principles whose interplay involves different orders of idea connected with each other in a way beyond our present comprehension.

(Illustration: We are able to light cities by rule-of-thumb methods. We do not know what consciousness is, or how it is connected with muscular action; what electricity is or how it is connected with the machines that generate it; and our methods depend on calculations involving mathematical ideas which have no correspondence in the Universe as we know it.<<For instance, "irrational", "unreal", and "infinite" expressions.>>)

(12) Man is ignorant of the nature of his own being and powers. Even his idea of his limitations is based on experience of the past, and every step in his progress extends his empire. There is therefore no reason to assign theoretical limits<<i.e., except --- possibly --- in the case of logically absurd questions, such as the Schoolmen discussed in connection with "God".>> to what he may be, or to what he may do.

(Illustration: A generation ago it was supposed theoretically impossible that man should ever know the chemical composition of the fixed stars. It is known that our senses are adapted to receive only an infinitesimal fraction of the possible rates of vibration. Modern instruments have enabled us to detect some of these suprasensibles by indirect methods, and even to use their peculiar qualities in the service of man, as in the case of the rays of Hertz and Rontgen. As Tyndall said, man might at any moment learn to perceive and utilise vibrations of all

conceivable and inconceivable kinds. The question of Magick is a question of discovering and employing hitherto unknown forces in nature. We know that they exist, and we cannot doubt the possibility of mental or physical instruments capable of bringing us into relation with them.)

(13) Every man is more or less aware that his individuality comprises several orders of existence, even when he maintains that his subtler principles are merely symptomatic of the changes in his gross vehicle. A similar order may be assumed to extend throughout nature.

(Illustration: One does not confuse the pain of toothache with {XVI} the decay which causes it. Inanimate objects are sensitive to certain physical forces, such as electrical and thermal conductivity; but neither in us nor in them --- so far as we know --- is there any direct conscious perception of these forces. Imperceptible influences are therefore associated with all material phenomena; and there is no reason why we should not work upon matter through those subtle energies as we do through their material bases. In fact, we use magnetic force to move iron, and solar radiation to reproduce images.)

(14) Man is capable of being, and using, anything which he perceives, for everything that he perceives is in a certain sense a part of his being. He may thus subjugate the whole Universe of which he is conscious to his individual Will.

(Illustration: Man has used the idea of God to dictate his personal conduct, to obtain power over his fellow, to excuse his crimes, and for innumerable other purposes, including that of realizing himself as God. He has used the irrational and unreal conceptions of mathematics to help him in the construction of mechanical devices. He has used his moral force to influence the actions even of wild animals. He has employed poetic genius for political purposes.)

(15) Every force in the Universe is capable of being transformed into any other kind of force by using suitable means. There is thus an inexhaustible supply of any particular kind of force that we may need.

(Illustration: Heat may be transformed into light and power by using it to drive dynamos. The vibrations of the air may be used to kill men by so ordering them in speech as to inflame war-like passions. The hallucinations connected with the mysterious energies of sex result in the perpetuation of the species.)

(16) The application of any given force affects all the orders of being which exist in the object to which it is applied, whichever of those orders is directly affected.

(Illustration: If I strike a man with a dagger, his consciousness, not his body only, is affected by my act; although the dagger, as such, has no direct relation therewith. Similarly, the power of {XVII} my thought may so work on the mind of another person as to produce far-reaching physical changes in him, or in others through him.)

(17) A man may learn to use any force so as to serve any purpose, by taking advantage of the above theorems.

(Illustration: A man may use a razor to make himself vigilant over his speech, but using it to cut himself whenever he unguardedly utters a chosen word. He may serve the same purpose by resolving that every incident of his life shall remind him of a particular thing, making every impression the starting point of a connected series of thoughts ending in that thing. He might also devote his whole energies to some one particular object, by resolving to do nothing at variance therewith, and to make every act turn to the advantage of that object.)

(18) He may attract to himself any force of the Universe by making himself a fit receptacle for it, establishing a connection with it, and arranging conditions so that its nature compels it to flow toward him.

(Illustration: If I want pure water to drink, I dig a well in a place where there is underground water; I prevent it from leaking away; and I arrange to take advantage of water's accordance with the laws of Hydrostatics to fill it.)

(19) Man's sense of himself as separate from, and oppose to, the Universe is a bar to his conducting its currents. It insulates him.

(Illustration: A popular leader is most successful when he forgets himself, and remembers only "The Cause". Self-seeking engenders jealousies and schism. When the organs of the body assert their presence otherwise than by silent satisfaction, it is a sign that they are diseased. The single exception is the organ of reproduction. Yet even in this case its self-assertion bears witness to its dissatisfaction with itself, since it cannot fulfil its function until completed by its counterpart in another organism.

(20) Man can only attract and employ the forces for which he is really fitted.

(Illustration: You cannot make a silk purse out of a sow's ear. A {XVIII} true man of science learns from every phenomenon. But Nature is dumb to the hypocrite; for in her there is nothing false.<<It is no objection that the hypocrite is himself part of Nature. He is an "endothermic" product, divided against himself, with a tendency to break up. He will see his own qualities everywhere, and thus obtain a radical misconception of phenomena. Most religions of the past have failed by expecting Nature to conform with their ideals of proper conduct.>>)

(21) There is no limit to the extent of the relations of any man with the Universe in essence; for as soon as man makes himself one with any idea the means of measurement cease to exist. But his power to utilize that force is limited by his mental power and capacity, and by the circumstances of his human environment.

(Illustration: When a man falls in love, the whole world becomes, to him, nothing but love boundless and immanent; but his mystical state is not contagious; his fellow-men are either amused or annoyed. He can only extend to others the effect which his love has had upon himself by means of his mental and physical qualities. Thus, Catullus, Dante and Swinburn made their love a mighty mover of mankind by virtue of their power to put their

thoughts on the subject in musical and eloquent language. Again, Cleopatra and other people in authority moulded the fortunes of many other people by allowing love to influence their political actions. The Magician, however well he succeed in making contact with the secret sources of energy in nature, can only use them to the extent permitted by his intellectual and moral qualities. Mohammed's intercourse with Gabriel was only effective because of his statesmanship, soldiery, and the sublimity of his command of Arabic. Hertz's discovery of the rays which we now use for wireless telegraphy was sterile until reflected through the minds and wills of the people who could take his truth, and transmit it to the world of action by means of mechanical and economic instruments.)

(22) every individual is essentially sufficient to himself. But he is unsatisfactory to himself until he has established himself in his right relation with the Universe.

(Illustration: A microscope, however perfect, is useless in the {XIX} hands of savages. A poet, however sublime, must impose himself upon his generation if he is to enjoy (and even to understand) himself, as theoretically should be the case.)

(23) Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in action.

(Illustration: A golf club is intended to move a special ball in a special way in special circumstances. A Niblick should rarely be used on the tee, or a Brassie under the bank of a bunker. But also, the use of any club demands skill and experience.)

(24) Every man has an indefeasible right to be what he is.

(Illustration: To insist that any one else shall comply with one's own standards is to outrage, not only him, but oneself, since both parties are equally born of necessity.)

(25) Every man must do Magick each time that he acts or even thinks, since a thought is an internal act whose influence ultimately affects action, thought it may not do so at the time.

(Illustration: The least gesture causes a change in a man's own body and in the air around him; it disturbs the balance of the entire Universe, and its effects continue eternally throughout all space. Every thought, however swiftly suppressed, has its effect on the mind. It stands as one of the causes of every subsequent thought, and tends to influence every subsequent action. A golfer may lose a few yards on his drive, a few more with his second and third, he may lie on the green six bare inches too far from the hole; but the net result of these trifling mishaps is the difference of a whole stroke, and so probably between halving and losing the hole.)

(26) Every man has a right, the right of self-preservation, to fulfil himself to the utmost.<<Men of "criminal nature" are simply at issue with their true Wills. The murderer has the Will-to-Live; and his will to murder is a false will at variance with his true Will, since he risks death at the hands of Society by obeying his criminal impulse.>>

(Illustration: A function imperfectly preformed injures, not {XX} only itself, but everything associated with it. If the heart is afraid to beat for fear of disturbing the liver, the liver is starved for blood, and avenges itself on the heart by upsetting digestion, which disorders respiration, on which cardiac welfare depends.)

(27) Every man should make Magick the keynote of his life. He should learn its laws and live by them.

(Illustration: The Banker should discover the real meaning of his existence, the real motive which led him to choose that profession. He should understand banking as a necessary factor in the economic existence of mankind, instead of as merely a business whose objects are independent of the general welfare. He should learn to distinguish false values from real, and to act not on accidental fluctuations but on considerations of essential importance. Such a banker will prove himself superior to others; because he will not be an individual limited by transitory things, but a force of Nature, as impersonal, impartial and eternal as gravitation, as patient and irresistible as the tides. His system will not be subject to panic, any more than the law of Inverse Squares is disturbed by Elections. He will not be anxious about his affairs because they will not be his; and for that reason he will be able to direct them with the calm, clear-headed confidence of an onlooker, with intelligence unclouded by self-interest and power unimpaired by passion.)

(28) Every man has a right to fulfil his own will without being afraid that it may interfere with that of others; for if he is in his proper place, it is the fault of others if they interfere with him.

(Illustration: If a man like Napoleon were actually appointed by destiny to control Europe, he should not be blamed for exercising his rights. To oppose him would be an error. Any one so doing would have made a mistake as to his own destiny, except in so far as it might be necessary for him to learn to lessons of defeat. The sun moves in space without interference. The order of Nature provides an orbit for each star. A clash proves that one or the other has strayed from his course. But as to each man that keeps his true course, the more firmly he acts, the less likely are others to get in his way. His example will help {XXI} them to find their own paths and pursue them. Every man that becomes a Magician helps others to do likewise. The more firmly and surely men move, and the more such action is accepted as the standard of morality, the less will conflict and confusion hamper humanity.)

I hope that the above principles will demonstrate to

ALL

that their welfare, their very existence, is bound up in

MAGICK.

I trust that they will understand, not only the reasonableness, but the necessity of the fundamental truth which I was the means of giving to mankind:

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

I trust that they will assert themselves as individually absolute, that they will grasp the fact that it is their right to assert themselves, and to accomplish the task for which their nature fits them. Yea, more, that this is their duty, and that not only to themselves but to others, a duty founded upon universal necessity, and not to be shirked on account of any casual circumstances of the moment which may seem to put such conduct in the light of inconvenience or even of cruelty.

I hope that the principles outlined above will help them to understand this book, and prevent them from being deterred from its study by the more or less technical language in which it is written.

The essence of

MAGICK

is simple enough in all conscience. It is not otherwise with the art of government. The Aim is simply prosperity; but the theory is tangled, and the practice beset with briars.

In the same way

MAGICK

is merely to be and to do. I should add: "to suffer". For Magick is the verb; and it is part of the Training to use the passive voice. This is, however, a matter of Initiation rather than of Magick in {XXII} its ordinary sense. It is not my fault if being is baffling, and doing desperate!

Yet, once the above principles are firmly fixed in the mind, it is easy enough to sum up the situation very shortly. One must find out for oneself, and make sure beyond doubt, "who" one is, "what" one is, "why" one is. This done, one may put the will which is implicit in the "Why" into words, or rather into One Word. Being thus conscious of the proper course to pursue, the next thing is to understand the conditions necessary to following it out. After that, one must eliminate from oneself every element alien or hostile to success, and develop those parts of oneself which are specially needed to control the aforesaid conditions.

Let us make an analogy. A nation must become aware of its own character before it can be said to exist. From that knowledge it must divine its destiny. It must then consider the political conditions of the world; how other countries may help it or hinder it. It must then destroy it itself any elements discordant with its destiny. Lastly, it must develop in itself those qualities which will enable it to combat successfully the external conditions which threaten to oppose its purpose. We have had a recent example in the case of the young German Empire, which, knowing itself and its will, disciplined and trained itself so that it conquered the neighbours which had oppressed it for so many centuries. But after 1866 and 1870, 1914! It mistook itself for superhuman, it willed a thing impossible, it failed to eliminate its own internal jealousies, it failed to understand the conditions of victory, <<At least, it allowed England to discover its intentions, and so to combine the world against it. {WEH NOTE: This footnote in Crowley's text belongs to this page, but it is not marked in the text. I have assigned it this tentative point, as following the general context.}>> it did not train itself to hold the sea, and thus, having violated every principle of

MAGICK,

it was pulled down and broken into pieces by provincialism and democracy, so that neither individual excellence nor civic virtue has yet availed to raise it again to that majestic unity which made so bold a bid for the mastery of the race of man.

The sincere student will discover, behind the symbolic technicalities of his book, a practical method of making himself a {XXIII} Magician. The processes described will enable him to discriminate between what he actually is, and what he has fondly imagined himself to be<<Professor Sigmund Freud and his school have, in recent years, discovered a part of this body of Truth, which has been taught for many centuries in the Sanctuaries of Initiation. But failure to grasp the fullness of Truth, especially that implied in my Sixth Theorem (above) and its corollaries, has led him and his followers into the error of admitting that the awowedly suicidal "Censor" is the proper arbiter of conduct. Official psycho-analysis is therefore committed to upholding a fraud, although the foundation of the science was the observation of the disastrous effects on the individual of being false to his Unconscious Self, whose "writing on the wall" in dream language is the record of the sum of the essential tendencies of the true nature of the individual. The result has been that psycho-analysts have misinterpreted life, and announced the absurdity that every human being is essentially an anti-social, criminal, and insane animal. It is evident that the errors of the Unconscious of which the psycho-analysts complain are neither more nor less than the "original sin" of the theologians whom they despise so heartily.>>. He must behold his soul in all its awful nakedness, he must not fear to look on that appalling actuality. He must discard the gaudy garments with which his shame has screened him; he must accept the fact that nothing can make him anything but what he is. He may lie to himself, drug himself, hide himself; but he is always there. Magick will teach him that his mind is playing him traitor. It is as if a man were told that tailors' fashion-plates were the canon of human beauty, so that he tried to make himself formless and featureless like them, and shuddered with horror at the idea of Holbein making a portrait of him. Magick will

show him the beauty and majesty of the self which he has tried to suppress and disguise.

Having discovered his identity, he will soon perceive his purpose. Another process will show him how to make that purpose pure and powerful. He may then learn how to estimate his environment, learn how to make allies, how to make himself prevail against all powers whose error has caused them to wander across his path.

In the course of this Training, he will learn to explore the Hidden Mysteries of Nature, and to develop new senses and faculties in himself, whereby he may communicate with, and control, Beings and Forces pertaining to orders of existence which {XXIV} have been hitherto inaccessible to profane research, and available only to that unscientific and empirical

MAGICK

(of tradition) which I came to destroy in order that I might fulfil.

I send this book into the world that every man and woman may take hold of life in the proper manner. It does not matter of one's present house of flesh be the hut of a shepherd; by virtue of my

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he shall be such a shepherd as David was. If it be the studio of a sculptor, he shall so chisel from himself the marble that masks his idea that he shall be no less a master than Rodin.

Witness mine hand:

Tau-Omicron Mu-Epsilon-Gamma-Alpha Theta-Eta-Rho-Iota-Omicron-Nu (Taw-Resh-Yod-Vau-Nunfinal): The Beast 666; MAGUS 9 Degree = 2Square A.'. A.'. who is The Word of the Aeon THELEMA; whose name is called V.V.V.V.V. 8 Degree = 3Square A.'. A.'. in the City of the Pyramids; OU MH 7 Degree = 4Square A.'. A.'.; OL SONUF VAORESAGI 6 Degree = 5Square, and ... 5 Degree = 6Square A.'. A.'. in the Mountain of Abiegnus: but FRATER PERDURABO in the Outer Order or the A.'. A.'. and in the World of men upon the Earth, Aleister Crowley of Trinity College, Cambridge.

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(This portion of the Book should be studied in connection with its Parts I. and II.)

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CHAPTER 0

THE MAGICAL THEORY OF THE UNIVERSE

There are three main theories of the Universe; Dualism, Monism and Nihilism. It is impossible to enter into a discussion of their relative merits in a popular manual of this sort. They may be studied in Erdmann's "History of Philosophy" and similar treatises.

All are reconciled and unified in the theory which we shall now set forth. The basis of this Harmony is given in Crowley's "Berashith" --- to which reference should be made.

Infinite space is called the goddess NUIT, while the infinitely small and atomic yet omnipresent point is called HADIT.<<I present this theory in a very simple form. I cannot even explain (for instance) that an idea may not refer to Being at all, but to Going. The Book of the Law demands special study and initiated apprehension.>> These are unmanifest. One conjunction of these infinities is called RA-HOOR-KHUIT,<<More correctly, HERU-RA-HA, to include HOOR-PAAR-KRAAT.>> a unity which includes and heads all things.<<The basis of this theology is given in Liber CCXX, AL vel Legis which forms Part IV of this Book 4. Hence I can only outline the matter in a very crude way; it would require a separate treatise to discuss even the true meaning of the terms employed, and to show how The Book of the Law anticipates the recent discoveries of Frege, Cantor, Poincare, Russell, Whitehead, Einstein and others.>> (There is also a particular Nature of Him, in certain conditions, such as have obtained since the Spring of 1904, e.v.) This profoundly mystical conception {1} is based upon actual spiritual experience, but the trained reason<<All advance in understanding demands the acquisition of a new point-of-view. Modern conceptions of Mathematics, Chemistry, and Physics are sheer paradox to the "plain man" who thinks of Matter as something that one can knock up against.>> can reach a reflection of this idea by the method of logical contradiction which ends in reason transcending itself. The reader should consult "The Soldier and the Hunchback" in Equinox I, I, and Konx Om Pax.

"Unity" transcends "consciousness". It is above all division. The Father of thought --- the Word --- is called Chaos --- the dyad. The number Three, the Mother, is called Babalon. In connection with this the reader should study "The Temple of Solomon the King" in Equinox I, V, and Liber 418.

This first triad is essentially unity, in a manner transcending reason. The comprehension of this Trinity is a matter of spiritual experience. All true gods are attributed to this Trinity.<<Considerations of the Christian Trinity are of a nature suited only to Initiates of the IX Degree of O.T.O., as they enclose the final secret of all practical Magick.>>

An immeasurable abyss divides it from all manifestations of Reason or the lower qualities of man. In the ultimate analysis of Reason, we find all reason identified with this abyss. Yet this abyss is the crown of the mind. Purely intellectual faculties all obtain here. This abyss has no number, for in it all is confusion.

Below this abyss we find the moral qualities of Man, of which there are six. The highest is symbolised by the number Four. Its nature is fatherly<<Each conception is, however, balanced in itself. Four is also Daleth, the letter of Venus; so that the mother-idea is included. Again, the Sephira of 4 is Chesed, referred to Water. 4 is ruled by Jupiter, Lord of the Lightning (Fire) yet ruler of Air. Each Sephira is complete in its way.>>; Mercy and Authority are the attributes of its dignity.

The number Five is balanced against it. The attributes of Five are Energy and Justice. Four and Five are again combined and harmonized in the number Six, whose nature is beauty and harmony, mortality and immortality.

In the number Seven the feminine nature is again predominant, {2} but it is the masculine type of female, the Amazon, who is balanced in the number Eight by the feminine type of male.

In the number Nine we reach the last of the purely mental qualities. It identifies change with stability.

Pendant to this sixfold system is the number Ten<<

The balance of the Sephiroth:

- Kether (1) "Kether is in Malkuth, and Malkuth is in Kether, but after another manner."
Chokmah (2) is Yod of Tetragrammaton, and therefore also Unity.
Binah (3) is He of Tetragrammaton, and therefore "The Emperor."
Chesed (4) is Daleth, Venus the female.
Geburah (5) is the Sephira of Mars, the Male.
Tiphereth (6) is the Hexagram, harmonizing, and mediating between Kether and Malkuth. Also it reflects Kether. "That which is above, is like that which is below, and that which is below, is like that which is above."
Netzach (7) and Hod (8) balanced as in text.
Jesod (9) see text.
Malkuth (10) contains all the numbers.>>

which includes the whole of Matter as we know it by the senses.

It is impossible here to explain thoroughly the complete conception; for it cannot be too clearly understood that this is a "classification" of the Universe, that there is nothing which is not comprehended therein.

The Article on the Qabalah in Vol. I, No. V of the Equinox is the best which has been written on the subject. It should be deeply studied, in connection with the Qabalistic Diagrams in Nos. II and III: "The Temple of Solomon the King".

Such is a crude and elementary sketch of this system.

The formula of Tetragrammaton is the most important for the practical magician. Here Yod = 2, He = 3, Vau = 4 to 9, He final = 10.

The Number Two represents Yod, the Divine or Archetypal World, and the Number One is only attained by the destruction of the God and the Magician in Samadhi. The world of Angels is under the numbers Four to Nine, and that of spirits under the {3} number Ten.<<It is not possible to give a full account of the twenty-two "paths" in this condensed sketch. They should be studied in view of all their attributes in 777, but more especially that in which they are attributed to the planets, elements and signs, as also to the Tarot Trumps, while their position on the Tree itself and their position as links between the particular Sephiroth which they join is the final key to their understanding. It will be noticed that each chapter of this book is attributed to one of them. This was not intentional. The book was originally but a collection of haphazard dialogues between Fra. P. and Soror A.; but on arranging the MSS, they fell naturally and of necessity into this division. Conversely, my knowledge of the Schema pointed out to me numerous gaps in my original exposition; thanks to this, I have been able to make it a complete and systematic treatise. That is, when my laziness had been jogged by the criticisms and suggestions of various colleagues to whom I had submitted the early drafts.>> All these numbers are of course parts of the magician himself considered as the microcosm. The microcosm is an exact image of the Macrocosm; the Great Work is the raising of the whole man in perfect balance to the power of Infinity.

The reader will remark that all criticism directed against the Magical Hierarchy is futile. One cannot call it incorrect --- the only line to take might be that it was inconvenient. In the same way one cannot say that the Roman alphabet is better or worse than the Greek, since all required sounds can be more or less satisfactorily represented by either; yet both these alphabets were found so little satisfactory when it came to an attempt at phonetic printing of Oriental languages, that the alphabet had to be expanded by the use of italics and other diacritical marks. In the same way our magical alphabet of the Sephiroth and the Paths (thirty-two letters as it were) has been expanded into the four worlds corresponding to the four letters of the name Yod-Heh-Vau-Heh; and each Sephira is supposed to contain a Tree of Life of its own. Thus we obtain four hundred Sephiroth instead of the original ten, and the Paths being capable of similar multiplications, or rather of subdivision, the number is still further extended. Of course this process might be indefinitely continued without destroying the original system.

The Apologia for this System is that our purest conceptions {4} are symbolized in Mathematics. "God is the Great Arithmetician." "God is the Grand Geometer." It is best therefore to prepare to apprehend Him by formulating our minds according to these measures.<<By "God" I here mean the Ideal Identity of a man's inmost nature. "Something ourselves (I erase Arnold's imbecile and guilty 'not') that makes for righteousness;" righteousness being rightly defined as internal coherence. (Internal Coherence implies that which is written "Detegitur Yod.")>>

To return, each letter of this alphabet may have its special magical sigil. The student must not expect to be given a cut-and-dried definition of what exactly is meant by any of all this. On the contrary, he must work backwards, putting the whole of his mental and moral outfit into these pigeon-holes. You would not expect to be able to buy a filing cabinet with the names of all your past, present and future correspondents ready indexed: your

cabinet has a system of letters and numbers meaningless in themselves, but ready to take on a meaning to you, as you fill up the files. As your business increased, each letter and number would receive fresh accessions of meaning for you; and by adopting this orderly arrangement you would be able to have a much more comprehensive grasp of your affairs than would otherwise be the case. By the use of this system the magician is able ultimately to unify the whole of his knowledge --- to transmute, even on the Intellectual Plane, the Many into the One.

The Reader can now understand that the sketch given above of the magical Hierarchy is hardly even an outline of the real theory of the Universe. This theory may indeed be studied in the article already referred to in No. V of the Equinox, and, more deeply in the Book of the Law and the Commentaries thereon: but the true understanding depends entirely upon the work of the Magician himself. Without magical experience it will be meaningless.

In this there is nothing peculiar. It is so with all scientific knowledge. A blind man might cram up astronomy for the purpose of passing examinations, but his knowledge would be {5} almost entirely unrelated to his experience, and it would certainly not give him sight. A similar phenomenon is observed when a gentleman who has taken an "honours degree" in modern languages at Cambridge arrives in Paris, and is unable to order his dinner. To exclaim against the Master Therion is to act like a person who, observing this, should attack both the professors of French and the inhabitants of Paris, and perhaps go on to deny the existence of France.

Let us say, once again, that the magical language is nothing but a convenient system of classification to enable the magician to docket his experiences as he obtains them.

Yet this is true also, that, once the language is mastered, one can divine the unknown by study of the known, just as one's knowledge of Latin and Greek enables one to understand some unfamiliar English word derived from those sources. Also, there is the similar case of the Periodic Law in Chemistry, which enables Science to prophesy, and so in the end to discover, the existence of certain previously unsuspected elements in nature. All discussions upon philosophy are necessarily sterile, since truth is beyond language. They are, however, useful if carried far enough --- if carried to the point when it become apparent that all arguments are arguments in a circle.<<See "The Soldier and the Hunchback," Equinox I, I. The apparatus of human reason is simply one particular system of coordinating impressions; its structure is determined by the course of the evolution of the species. It is no more absolute than the evolution of the species. It is no more absolute than the mechanism of our muscles is a complete type wherewith all other systems of transmitting Force must conform.>> But discussions of the details of purely imaginary qualities are frivolous and may be deadly. For the great danger of this magical theory is that the student may mistake the alphabet for the things which the words represent.

An excellent man of great intelligence, a learned Qabalist, once amazed the Master Therion by stating that the Tree of Life was the framework of the Universe. It was as if some one had seriously maintained that a cat was a creature constructed by placing the letters C. A. T. in that order. It is no wonder that Magick has excited the ridicule of the unintelligent, since even its {6} educated students can be guilty of so gross a violation of the first principles of common sense.<<Long since writing the above, an even grosser imbecility has been perpetrated. One who ought to have known better tried to improve the Tree of Life by turning the Serpent of Wisdom upside down! Yet he could not even make his scheme symmetrical: his little remaining good sense revolted at the supreme atrocities. Yet he succeeded in reducing the whole Magical Alphabet to nonsense, and shewing that he had never understood its real meaning.

The absurdity of any such disturbance of the arrangement of the Paths is evident to any sober student from such examples as the following. Binah, the Supernal Understanding, is connected with Tiphereth, the Human Consciousness, by Zain, Gemini, the Oracles of the Gods, or the Intuition. That is, the attribution represents a psychological fact: to replace it by The Devil is either humour or plain idiocy. Again, the card "Fortitude", Leo, balances Majesty and Mercy with Strength and Severity: what sense is there in putting "Death", the Scorpion, in its stead? There are twenty other mistakes in the new wonderful illuminated-from-on-high attribution; the student can therefore be sure of twenty more laughs if he cares to study it.>>

A synopsis of the grades of the A.'. A.'. as illustrative of the Magical Hierarchy in Man is given in Appendix 2 "One Star in Sight." This should be read before proceeding with the chapter. The subject is very difficult. To deal with it in full is entirely beyond the limits of this small treatise.

"FURTHER CONCERNING THE MAGICAL UNIVERSE"

All these letters of the magical alphabet --- referred to above --- are like so many names on a map. Man himself is a complete microcosm. Few other beings have this balanced perfection. Of course every sun, every planet, may have beings similarly constituted.<<Equally, of course, we have no means of knowing what we really are. We are limited to symbols. And it is certain that all our sense-perceptions give only partial aspects of their objects. Sight, for instance, tells us very little about solidity, weight, composition, electrical character, thermal conductivity, etc., etc. It says nothing at all about the very existence of such vitally important ideas as Heat, Hardness, and so on. The impression which the mind combines from the senses can never claim to be accurate or complete. We have indeed learnt that nothing is in itself what it seems to be to us.>> But when we speak of dealing with the planets in Magick, {7} the reference is usually not to the actual planets, but to parts of the earth which are of the nature attributed to these planets. Thus, when we say that Nakhiel is the "Intelligence" of the Sun, we do not mean that he lives in the Sun, but only that he has a certain rank and character; and although we

can invoke him, we do not necessarily mean that he exists in the same sense of the word in which our butcher exists.

When we "conjure Nakhiel to visible appearance," it may be that our process resembles creation --- or, rather imagination --- more nearly than it does calling-forth. The aura of a man is called the "magical mirror of the universe"; and, so far as any one can tell, nothing exists outside of this mirror. It is at least convenient to represent the whole as if it were subjective. It leads to less confusion. And, as a man is a perfect microcosm, <<He is this only by definition. The universe may contain an infinite variety of worlds inaccessible to human apprehension. Yet, for this very reason, they do not exist for the purposes of the argument. Man has, however, some instruments of knowledge; we may, therefore, define the Macrocosm as the totality of things possible to his perception. As evolution develops those instruments, the Macrocosm and the Microcosm extend; but they always maintain their mutual relation. Neither can possess any meaning except in terms of the other. Our "discoveries" are exactly as much of ourselves as they are of Nature. America and Electricity did, in a sense, exist before we were aware of them; but they are even now no more than incomplete ideas, expressed in symbolic terms of a series of relations between two sets of inscrutable phenomena.>> it is perfectly easy to re-model one's conception at any moment.

Now there is a traditional correspondence, which modern experiment has shown to be fairly reliable. There is a certain natural connexion between certain letters, words, numbers, gestures, shapes, perfumes and so on, so that any idea or (as we might call it) "spirit", may be composed or called forth by the use of those things which are harmonious with it, and express particular parts of its nature. These correspondences have been elaborately mapped in the Book 777 in a very convenient and compendious form. It will be necessary for the student to make a careful study of this book in connexion with some actual rituals of Magick, for example, {8} that of the evocation of Taphtatharath printed in Equinox I, III, pages 170-190, where he will see exactly why these things are to be used. Of course, as the student advances in knowledge by experience he will find a progressive subtlety in the magical universe corresponding to his own; for let it be said yet again! not only is his aura a magical mirror of the universe, but the universe is a magical mirror of his aura.

In this chapter we are only able to give a very thin outline of magical theory --- faint pencilling by weak and wavering fingers --- for this subject may almost be said to be co-extensive with one's whole knowledge.

The knowledge of exoteric science is comically limited by the fact that we have no access, except in the most indirect way, to any other celestial body than our own. In the last few years, the semi-educated have got an idea that they know a great deal about the universe, and the principal ground for their fine opinion of themselves is usually the telephone or the airship. It is pitiful to read the bombastic twaddle about progress, which journalists and others, who wish to prevent men from thinking, put out for consumption. We know infinitesimally little of the material universe. Our detailed knowledge is so contemptibly minute, that it is hardly worth reference, save that our shame may spur us to increased endeavour. Such knowledge<<Knowledge is, moreover, an impossible conception. All propositions come ultimately back to "A is A".>> as we have got is of a very general and abstruse, of a philosophical and almost magical character. This consists principally of the conceptions of pure mathematics. It is, therefore, almost legitimate to say that pure mathematics is our link with the rest of the universe and with "God".

Now the conceptions of Magick are themselves profoundly mathematical. The whole basis of our theory is the Qabalah, which corresponds to mathematics and geometry. The method of operation in Magick is based on this, in very much the same way as the laws of mechanics are based on mathematics. So far, therefore as we can be said to possess a magical theory of the universe, it must be a matter solely of fundamental law, with a {9} few simple and comprehensive propositions stated in very general terms.

I might expend a life-time in exploring the details of one plane, just as an explorer might give his life to one corner of Africa, or a chemist to one subgroup of compounds. Each such detailed piece of work may be very valuable, but it does not as a rule throw light on the main principles of the universe. Its truth is the truth of one angle. It might even lead to error, if some inferior person were to generalize from too few facts.

Imagine an inhabitant of Mars who wished to philosophise about the earth, and had nothing to go by but the diary of some man at the North Pole! But the work of every explorer, on whatever branch of the Tree of Life the caterpillar he is after may happen to be crawling, is immensely helped by a grasp of general principles. Every magician, therefore, should study the Holy Qabalah. Once he has mastered the main principles, he will find his work grow easy.

"Solvitur ambulando" which does not mean: "Call the Ambulance!"

CHAPTER I

THE PRINCIPLES OF RITUAL.

There is a single main definition of the object of all magical Ritual. It is the uniting of the Microcosm with the Macrocosm. The Supreme and Complete Ritual is therefore the Invocation of the Holy Guardian Angel;<<See the "Book of the Sacred Magic of Abramelin the Mage"; and Liber 418, 8th Aethyr, Liber Samekh; see Appendix 3.>> or, in the language of Mysticism, Union with God.<<The difference between these operations is more of theoretical than of practical importance.>>

All other magical Rituals are particular cases of this general principle, and the only excuse for doing them is that it sometimes occurs that one particular portion of the microcosm is so weak that its imperfection of impurity would vitiate the Macrocosm of which it is the image, Eidolon, or Reflexion. For example, God is above sex; and therefore neither man nor woman as such can be said fully to understand, much less to represent, God. It is therefore incumbent on the male magician to cultivate those female virtues in which he is deficient, and this task he must of course accomplish without in any way impairing his virility. It will then be lawful for a magician to invoke Isis, and identify himself with her; if he fail to do this, his apprehension of the Universe when he attains Samadhi will lack the conception of maternity. The result will be a metaphysical and --- by corollary --- ethical limitation in the Religion which he founds. Judaism and Islam are striking example of this failure.

To take another example, the ascetic life which devotion to {11} magick so often involves argues a poverty of nature, a narrowness, a lack of generosity. Nature is infinitely prodigal --- not one in a million seeds ever comes to fruition. Whoso fails to recognise this, let him invoke Jupiter.<<There are much deeper considerations in which it appears that "Everything that is, is right". They are set forth elsewhere; we can only summarise them here by saying that the survival of the fittest is their upshot.>>

The danger of ceremonial magick --- the subtlest and deepest danger --- is this: that the magician will naturally tend to invoke that partial being which most strongly appeals to him, so that his natural excess in that direction will be still further exaggerated. Let him, before beginning his Work, endeavour to map out his own being, and arrange his invocations in such a way as to redress the balance.<<The ideal method of doing this is given in Liber 913 (Equinox VII). See also Liber CXI Aleph.>> This, of course, should have been done in a preliminary fashion during the preparation of the weapons and furniture of the Temple.

To consider in a more particular manner this question of the Nature of Ritual, we may suppose that he finds himself lacking in that perception of the value of Life and Death, alike of individuals and of races, which is characteristic of Nature. He has perhaps a tendency to perceive the "first noble truth" uttered by Buddha, that Everything is sorrow. Nature, it seems, is a tragedy. He has perhaps even experienced the great trance called Sorrow. He should then consider whether there is not some Deity who expresses this Cycle, and yet whose nature is joy. He will find what he requires in Dionysus.

There are three main methods of invoking any Deity.

The "First Method" consists of devotion to that Deity, and, being mainly mystical in character, need not be dealt with in this place, especially as a perfect instruction exists in Liber 175 ("See" Appendix).

The "Second method" is the straight forward ceremonial invocation. It is the method which was usually employed in the Middle Ages. Its advantage is its directness, its disadvantage its {12} crudity. The "Goetia" gives clear instruction in this method, and so do many other rituals, white and black. We shall presently devote some space to a clear exposition of this Art.

In the case of Bacchus, however, we may roughly outline the procedure. We find that the symbolism of Tiphareth expresses the nature of Bacchus. It is then necessary to construct a Ritual of Tiphareth. Let us open the Book 777; we shall find in line 6 of each column the various parts of our required apparatus. Having ordered everything duly, we shall exalt the mind by repeated prayers or conjurations to the highest conception of the God, until, in one sense or another of the word, He appears to us and floods our consciousness with the light of His divinity.

The "Third Method is the Dramatic," perhaps the most attractive of all; certainly it is so to the artist's temperament, for it appeals to his imagination through his aesthetic sense.

Its disadvantage lies principally in the difficulty of its performance by a single person. But it has the sanction of the highest antiquity, and is probably the most useful for the foundation of a religion. It is the method of Catholic Christianity, and consists in the dramatization of the legend of the God. The Bacchae of Euripides is a magnificent example of such a Ritual; so also, through in a less degree, is the Mass. We may also mention many of the degrees in Freemasonry, particularly the third. The 5 Degree = 6Square Ritual published in No. III of the Equinox is another example.

In the case of Bacchus, one commemorates firstly his birth of a mortal mother who has yielded her treasure-house to the Father of All, of the jealousy and rage excited by this incarnation, and of the heavenly protection afforded to the infant. Next should be commemorated the journeying westward upon an ass. Now comes the great scene of the drama: the gentle, exquisite youth with his following (chiefly composed of women) seems to threaten the established order of things, and that Established Order takes steps to put an end to the upstart. We find Dionysus confronting

the angry King, not with defiance, but with meekness; yet with a subtle confidence, an underlying laughter. His forehead is wreathed with vine tendrils. He is an effeminate figure with those broad leaves clustered upon his brow? But those leaves hide {13} horns. King Pentheus, representative of respectability, <<There is a much deeper interpretation in which Pentheus is himself "The Dying God". See my "Good Hunting!" and Dr. J.G.Frazer's "Golden Bough".>> is destroyed by his pride. He goes out into the mountains to attack the women who have followed Bacchus, the youth whom he has mocked, scourged, and put in chains, yet who has only smiled; and by those women, in their divine madness, he is torn to pieces.

It has already seemed impertinent to say so much when Walter Pater has told the story with such sympathy and insight. We will not further transgress by dwelling upon the identity of this legend with the course of Nature, its madness, its prodigality, its intoxication, its joy, and above all its sublime persistence through the cycles of Life and Death. The pagan reader must labour to understand this in Pater's "Greek Studies", and the Christian reader will recognise it, incident for incident, in the story of Christ. This legend is but the dramatization of Spring.

The magician who wishes to invoke Bacchus by this method must therefore arrange a ceremony in which he takes the part of Bacchus, undergoes all His trials, and emerges triumphant from beyond death. He must, however, be warned against mistaking the symbolism. In this case, for example, the doctrine of individual immortality has been dragged in, to the destruction of truth. It is not that utterly worthless part of man, his individual consciousness as John Smith, which defies death --- that consciousness which dies and is reborn in every thought. That which persists (if anything persist) is his real John Smithiness, a quality of which he was probably never conscious in his life.<<See "The Book of Lies", Liber 333, for several sermons to this effect. Caps. Alpha, Delta, Eta, Iota-Epsilon, Iota-Sigma, Iota-Eta, Kappa-Alpha, Kappa-Eta, in particular. The reincarnation of the Khu or magical Self is another matter entirely, too abstruse to discuss in this elementary manual. {WEH NOTE: I have made a correction in the above list of chapters from Liber 333. The published text cites Iota-Digamma, which does not exist. The correct chapter is Iota-Sigma, which does exist and discusses the subject}.>>

Even that does not persist unchanged. It is always growing. The Cross is a barren stick, and the petals of the Rose fall and decay; but in the union of the Cross and the Rose is a constant {14} succession of new lives.<<See "The Book of Lies", Liber 333, for several sermons to this effect. The whole theory of Death must be sought in Liber CXI Aleph.>> Without this union, and without this death of the individual, the cycle would be broken.

A chapter will be consecrated to removing the practical difficulties of this method of Invocation. It will doubtless have been noted by the acumen of the reader that in the great essentials these three methods are one. In each case the magician identifies himself with the Deity invoked. To "invoke" is to "call in", just as to "evoke" is to "call forth". This is the essential difference between the two branches of Magick. In invocation, the macrocosm floods the consciousness. In evocation, the magician, having become the macrocosm, creates a microcosm. You "in"voke a God into the Circle. You "e"voke a Spirit into the Triangle. In the first method identity with the God is attained by love and by surrender, by giving up or suppressing all irrelevant (and illusionary) parts of yourself. It is the weeding of a garden.

In the second method identity is attained by paying special attention to the desired part of yourself: positive, as the first method is negative. It is the potting-out and watering of a particular flower in the garden, and the exposure of it to the sun.

In the third, identity is attained by sympathy. It is very difficult for the ordinary man to lose himself completely in the subject of a play or of a novel; but for those who can do so, this method is unquestionably the best.

Observe: each element in this cycle is of equal value. It is wrong to say triumphantly "Mors janua vitae", unless you add, with equal triumph, "Vita janua mortis". To one who understands this chain of the Aeons from the point of view alike of the sorrowing Isis and of the triumphant Osiris, not forgetting their link in the destroyer Apophis, there remains no secret veiled in Nature. He cries that name of God which throughout History has been echoed by one religion to another, the infinite swelling paean I.A.O.!<<This name, I.A.O. is qabalistically identical with that of THE BEAST and with His number 666, so that he who invokes the former invokes also the latter. Also with AIWAZ and the Number 93. See Chapter V.>> {15}

CHAPTER II

THE FORMULAE OF THE ELEMENTAL WEAPONS.

Before discussing magical formulae in detail, one may observe that most rituals are composite, and contain many formulae which must be harmonized into one.

The first formula is that of the Wand. In the sphere of the principle which the magician wishes to invoke, he rises from point to point in a perpendicular line, and then descends; or else, beginning at the top, he comes directly down, "invoking" first the god of that sphere by "devout supplication" <<Beware, O brother, lest thou bend the knee! Liber CCXX teaches the proper attitude. See also Liber CCCLXX. Infra, furthermore, there is special instruction: Chapter XV and elsewhere.>> that He may deign to send the appropriate Archangel. He then "beseeches" the Archangel to send the Angel or Angels of that sphere to his aid; he "conjures" this Angel or Angels to send the intelligence in question, and this intelligence he will "conjure with authority" to compel the obedience of the spirit and his manifestation. To this spirit he "issues commands".

It will be seen that this is a formula rather of evocation than of invocation, and for the latter the procedure, though apparently the same, should be conceived of in a different manner, which brings it under another formula, that of Tetragrammaton. The essence of the force invoked is one, but the "God" represents the germ or beginning of the force, the "Archangel" its development; and so on, until, with the "Spirit", we have the completion and perfection of that force. {16}

The formula of the Cup is not so well suited for Evocations, and the magical Hierarchy is not involved in the same way; for the Cup being passive rather than active, it is not fitting for the magician to use it in respect of anything but the Highest. In practical working it consequently means little but prayer, and that prayer the "prayer of silence". <<Considerations which might lead to a contrary conclusion are unsuited to this treatise. See Liber LXXXI.>>

The formula of the dagger is again unsuitable for either purpose, since the nature of the dagger is to criticise, to destroy, to disperse; and all true magical ceremonies tend to concentration. The dagger will therefore appear principally in the banishings, preliminary to the ceremony proper.

The formula of the pantacle is again of no particular use; for the pantacle is inert. In fine, the formula of the wand is the only one with which we need more particularly concern ourselves. <<Later, these remarks are amplified, and to some extent modified.>>

Now in order to invoke any being, it is said by Hermes Trismegistus that the magi employ three methods. The first, for the vulgar, is that of supplication. In this the crude objective theory is assumed as true. There is a god named A, whom you, B, proceed to petition, in exactly the same sense as a boy might ask his father for pocket-money.

The second method involves a little more subtlety, inasmuch as the magician endeavours to harmonize himself with the nature of the god, and to a certain extent exalts himself, in the course of the ceremony; but the third method is the only one worthy of our consideration.

This consists of a real identification of the magician and the god. Note that to do this in perfection involves the attainment of a species of Samadhi: and this fact alone suffices to link irrefragably magick with mysticism.

Let us describe the magical method of identification. The symbolic form of the god is first studied with as much care as an artist would bestow upon his model, so that a perfectly clear and {17} unshakeable mental picture of the god is presented to the mind. Similarly, the attributes of the god are enshrined in speech, and such speeches are committed perfectly to memory. The invocation will then begin with a prayer to the god, commemorating his physical attributes, always with profound understanding of their real meaning. In the "second part" of the invocation, the voice of the god is heard, and His characteristic utterance is recited.

In the "third portion" of the invocation the magician asserts the identity of himself with the god. In the "fourth portion" the god is again invoked, but as if by Himself, as if it were the utterance of the will of the god that He should manifest in the magician. At the conclusion of this, the original object of the invocation is stated.

Thus, in the invocation of Toth which is to be found in the rite of Mercury (Equinox I, VI) and in Liber LXIV, the first part begins with the words "Majesty of Godhead, wisdom-crowned TAHUTI, Thee, Thee I invoke. Oh Thou of the Ibis head, Thee, Thee I invoke"; and so on. At the conclusion of this a mental image of the God, infinitely vast and infinitely splendid, should be perceived, in just the same sense as a man might see the Sun.

The second part begins with the words:

"Behold! I am yesterday, today, and the brother of tomorrow."

The magician should imagine that he is hearing this voice, and at the same time that he is echoing it, that it is true also of himself. This thought should so exalt him that he is able at its conclusion to utter the sublime words which open the third part: "Behold! he is in me, and I am in him." At this moment, he loses consciousness of his mortal being; he is that mental image which he previously but saw. This consciousness is only complete as he goes on: "Mine is the radiance wherein Ptah floateth over his firmament. I travel upon high. I tread upon the firmament of Nu. I raise a flashing flame with the lightnings of mine eye: ever rushing on in the splendour of the daily glorified Ra --- giving my life to the treaders of Earth!" This thought gives the relation of God and Man from the divine point of view.

The magician is only recalled to himself at the conclusion of the {18} third part; in which occur, almost as if by accident, the words: "Therefore do all things obey my word." Yet in the fourth part, which begins: "Therefore do thou come forth unto me", it is not really the magician who is addressing the God; it is the God who hears the far-off utterance of the magician. If this invocation has been correctly performed, the words of the fourth part

will sound distant and strange. It is surprising that a dummy (so the magus now appears to Himself) should be able to speak!

The Egyptian Gods are so complete in their nature, so perfectly spiritual and yet so perfectly material, that this one invocation is sufficient. The God bethinks him that the spirit of Mercury should now appear to the magician; and it is so. This Egyptian formula is therefore to be preferred to the Hierarchical formula of the Hebrews with its tedious prayers, conjurations, and curses.

It will be noted, however, that in this invocation of Thoth which we have summarized, there is another formula contained, the Reverberating or Reciprocating formula, which may be called the formula of Horus and Harpocrates. The magician addresses the God with an active projection of his will, and then becomes passive while the God addresses the Universe. In the fourth part he remains silent, listening, to the prayer which arises therefrom.

The formula of this invocation of Thoth may also be classed under Tetragrammaton. The first part is fire, the eager prayer of the magician, the second water, in which the magician listens to, or catches the reflection of, the god. The third part is air, the marriage of fire and water; the god and the man have become one; while the fourth part corresponds to earth, the condensation or materialization of those three higher principles.

With regard to the Hebrew formulae, it is doubtful whether most magicians who use them have ever properly grasped the principles underlying the method of identity. No passage which implies it occurs to mind, and the extant rituals certainly give no hint of such a conception, or of any but the most personal and material views of the nature of things. They seem to have thought that there was an Archangel named Ratziel in exactly the same sense as there was a statesman named Richelieu, an individual being living in a definite place. He had possibly certain powers of a somewhat metaphysical order --- he might be {19} in two places at once, <<He could do this provided that he can travel with a speed exceeding that of Light, as he does. See A.S.Eddington "Space, Time, and Gravitation". Also: what means "at once"?>> for example, though even the possibility of so simple a feat (in the case of spirits) seems to be denied by certain passages in extant conjurations which tell the spirit that if he happens to be in chains in a particular place in Hell, or if some other magician is conjuring him so that he cannot come, then let him send a spirit of similar nature, or otherwise avoid the difficulty. But of course so vulgar a conception would not occur to the student of the Qabalah. It is just possible that the magi wrote their conjurations on this crude hypothesis in order to avoid the clouding of the mind by doubt and metaphysical speculation.

He who became the Master Therion was once confronted by this very difficulty. Being determined to instruct mankind, He sought a simple statement of his object. His will was sufficiently informed by common sense to decide him to teach man "The Next Step", the thing which was immediately above him. He might have called this "God", or "The Higher Self", or "The Augoeides", or "Adi-Buddha", or 61 other things --- but He had discovered that these were all one, yet that each one represented some theory of the Universe which would ultimately be shattered by criticism --- for He had already passed through the realm of Reason, and knew that every statement contained an absurdity. He therefore said: "Let me declare this Work under this title: 'The obtaining of the Knowledge and Conversation of the Holy Guardian Angel'", because the theory implied in these words is so patently absurd that only simpletons would waste much time in analysing it. It would be accepted as a convention, and no one would incur the grave danger of building a philosophical system upon it.

With this understanding, we may rehabilitate the Hebrew system of invocations. The mind is the great enemy; so, by invoking enthusiastically a person whom we know not to exist, we are rebuking that mind. Yet we should not refrain altogether from philosophising in the light of the Holy Qabalah. We should accept the Magical Hierarchy as a more or less convenient classification of the facts of the Universe as they are {20} known to us; and as our knowledge and understanding of those facts increase, so should we endeavour to adjust our idea of what we mean by any symbol.

At the same time let us reflect that there is a certain definite consensus of experience as to the correlation of the various beings of the hierarchy with the observed facts of Magick. In the simple matter of astral vision, for example, one striking case may be quoted.

Without telling him what it was, the Master Therion once recited as an invocation Sappho's "Ode to Venus" before a Probationer of the A.'. A.'. who was ignorant of Greek, the language of the Ode. The disciple then went on an "astral journey," and everything seen by him was without exception harmonious with Venus. This was true down to the smallest detail. He even obtained all the four colour-scales of Venus with absolute correctness. Considering that he saw something like one hundred symbols in all, the odds against coincidence are incalculably great. Such an experience (and the records of the A.'. A.'. contain dozens of similar cases) affords proof as absolute as any proof can be in this world of Illusion that the correspondences in Liber 777 really represent facts in Nature.

It suggests itself that this "straightforward" system of magick was perhaps never really employed at all. One might maintain that the invocations which have come down to us are but the ruins of the Temple of Magick. The exorcisms might have been committed to writing for the purpose of memorising them, while it was forbidden to make any record of the really important parts of the ceremony. Such details of Ritual as we possess are meagre and unconvincing, and though much success has been attained in the quite conventional exoteric way both by FRATER PERDURABO and by many of his colleagues, yet ceremonies of this character have always remained tedious and difficult. It has seemed as if the success were obtained almost in spite of the ceremony. In any case, they are the more mysterious parts of the Ritual which have evoked the divine force. Such conjurations as those of the "Goetia" leave one cold, although, notably in the second conjuration, there is a crude attempt to use that formula

of Commemoration of which we spoke in the preceding Chapter. {21}

CHAPTER III

THE FORMULA OF TETRAGRAMMATON.<<Yod, He, Vau, He, the Ineffable Name (Jehovah) of the Hebrews. The four letters refer respectively to the four "elements", Fire, Water, Air, Earth, in the order named.>>

This formula is of most universal aspect, as all things are necessarily comprehended in it; but its use in a magical ceremony is little understood.

The climax of the formula is in one sense before even the formulation of the Yod. For the Yod is the most divine aspect of the Force --- the remaining letters are but a solidification of the same thing. It must be understood that we are here speaking of the whole ceremony considered as a unity, not merely of that formula in which "Yod" is the god invoked, "He" the Archangel, and so on. In order to understand the ceremony under this formula, we must take a more extended view of the functions of the four weapons than we have hitherto done.

The formation of the "Yod" is the formulation of the first creative force, of that father who is called "self-begotten", and unto whom it is said: "Thou has formulated thy Father, and made fertile thy Mother". The adding of the "He" to the "Yod" is the marriage of that Father to the great co-equal Mother, who is a reflection of Nuit as He is of Hadit. Their union brings forth the son "Vau" who is the heir. Finally the daughter "He" is produced. She is both the twin sister and the daughter of "Vau".<<There is a further mystery herein, far deeper, for initiates.>>

His mission is to redeem her by making her his bride; the result of this is to set her upon the throne of her mother, and it is only she whose youthful embrace can reawaken the eld of the {22} All-Father. In this complex family relationship<<The formula of Tetragrammaton, as ordinarily understood, ending with the appearance of the daughter, is indeed a degradation.>> is symbolised the whole course of the Universe. It will be seen that (after all) the Climax is at the end. It is the second half of the formula which symbolises the Great Work which we are pledged to accomplish. The first step of this is the attainment of the Knowledge and Conversation of the Holy Guardian Angel, which constitutes the Adept of the Inner Order.

The re-entry of these twin spouses into the womb of the mother is that initiation described in Liber 418, which gives admission to the Inmost Order of the A.'. A.'. Of the last step we cannot speak.

It will now be recognised that to devise a practical magical ceremony to correspond to Tetragrammaton in this exalted sense might be difficult if not impossible. In such a ceremony the Rituals of purification alone might occupy many incarnations.

It will be necessary, therefore, to revert to the simpler view of Tetragrammaton, remembering only that the "He" final is the Throne of the Spirit, of the Shin of Pentagrammaton.

The Yod will represent a swift and violent creative energy; following this will be a calmer and more reflective but even more powerful flow of will, the irresistible force of a mighty river. This state of mind will be followed by an expansion of the consciousness; it will penetrate all space, and this will finally undergo a crystallization resplendent with interior light. Such modifications of the original Will may be observed in the course of the invocations when they are properly performed.

The peculiar dangers of each are obvious --- that of the first is a flash in the pan --- a misfire; that of the second, a falling into dreaminess or reverie; that of the third, loss of concentration. A mistake in any of these points will prevent, or injure the proper formation of, the fourth.

In the expression which will be used in Chapter XV: "Enflame thyself", etc., only the first stage is specified; but if that is properly done the other stages will follow as if by necessity. So far is it written concerning the formula of Tetragrammaton. {23}

CHAPTER IV.

THE FORMULA OF ALHIM, AND THAT OF ALIM.

"ALHIM", (Elohim) is the exoteric word for Gods.<<"Gods" are the Forces of Nature; their "Names" are the Laws of Nature. Thus They are eternal, omnipotent, omnipresent and so on; and thus their "Wills" are immutable and absolute.>> It is the masculine plural of a feminine noun, but its nature is principally feminine.<<It represents Sakti, or Teh; femininity always means form, manifestation. The masculine Siva, or Tao, is always a concealed force.>> It is a perfect hieroglyph of the number 5. This should be studied in "A Note on Genesis" (Equinox I, II).

The Elements are all represented, as in Tetragrammaton, but there is no development from one into the others. They are, as it were, thrown together --- untamed, only sympathising by virtue of their wild and stormy but elastically resistless energy. The Central letter is "He" --- the letter of breath --- and represents Spirit. The first letter "Aleph" is the natural letter of Air, and the Final "Mem" is the natural letter of Water. Together, "Aleph" and "Mem" make "Am" --- the mother within whose womb the Cosmos is conceived. But "Yod" is not the natural letter of Fire. Its juxtaposition with "He" sanctifies that fire to the "Yod" of Tetragrammaton. Similarly we find "Lamed" for Earth, where we should expect Tau --- in order to emphasize the influence of Venus, who rules Libra.

"ALHIM", therefore, represents rather the formula of Consecration than that of a complete ceremony. It is the breath of benediction, yet so potent that it can give life to clay and light to darkness.

In consecrating a weapon, "Aleph" is the whirling force of the thunderbolt, the lightning which flameth out of the East even {24} into the West. This is the gift of the wielding of the thunderbolt of Zeus or Indra, the god of Air. "Lamed" is the Ox-goad, the driving force; and it is also the Balance, representing the truth and love of the Magician. It is the loving care which he bestows upon perfecting his instruments, and the equilibration of that fierce force which initiates the ceremony.<<The letters Aleph and Lamed are infinitely important in this Aeon of Horus; they are indeed the Key of the Book of the Law. No more can be said in this place than that Aleph is Harpocrates, Bacchus Diphues, the Holy Ghost, the "Pure Fool" or Innocent Babe who is also the Wandering Singer who impregnates the King's Daughter with Himself as Her Child; Lamed is the King's Daughter, satisfied by Him, holding His "Sword and Balances" in her lap. These weapons are the Judge, armed with power to execute His Will, and Two Witnesses "in whom shall every Truth be established" in accordance with whose testimony he gives judgment.>>

"Yod" is the creative energy -- the procreative power: and yet "Yod" is the solitude and silence of the hermitage into which the Magician has shut himself. "Mem" is the letter of water, and it is the Mem final, whose long flat lines suggest the Sea at Peace HB:Mem-final; not the ordinary (initial and medial) Mem whose hieroglyph is a wave HB:Mem.<<In the symbolism above outlined, Yod is the Mercurial "Virgin Word", the Spermatozoon concealing its light under a cloke; and Mem is the amniotic fluid, the flood wherein is the Life-bearing Ark. See A. Crowley "The Ship", Equinox I, X.>> And then, in the Centre of all, broods Spirit, which combines the mildness of the Lamb with the horns of the Ram, and is the letter of Bacchus or "Christ".<<The letter He is the formula of Nuith, which makes possible the process described in the previous notes. But it is not permissible here to explain fully the exact matter or manner of this adjustment. I have preferred the exoteric attributions, which are sufficiently informative for the beginner.>>

After the magician has created his instrument, and balanced it truly, and filled it with the lightnings of his Will, then is the weapon laid away to rest; and in this Silence, a true Consecration comes.

THE FORMULA OF ALIM

It is extremely interesting to contrast with the above the formula of the elemental Gods deprived of the creative spirit. One {25} might suppose that as ALIM, is the masculine plural of the masculine noun AL, its formula would be more virile than that of ALHIM, which is the masculine plural of the feminine noun ALH. A moment's investigation is sufficient to dissipate the illusion. The word masculine has no meaning except in relation to some feminine correlative.

The word ALIM may in fact be considered as neuter. By a rather absurd convention, neuter objects are treated as feminine on account of their superficial resemblance in passivity and inertness with the unfertilized female. But the female produces life by the intervention of the male, while the neuter does so only when impregnated by Spirit. Thus we find the feminine AMA, becoming AIMA<<AMA is 42, the number of sterility; AIMA, 52, that of fertility, of BN, the SON.>>, through the operation of the phallic Yod, while ALIM, the congress of dead elements, only fructifies by the brooding of Spirit.

This being so, how can we describe ALIM as containing a Magical Formula? Inquiry discloses the fact that this formula is of a very special kind.

The word adds up to 81, which is a number of the moon. It is thus the formula of witchcraft, which is under Hecate.<<See A. Crowley "Orpheus" for the Invocation of this Goddess.>> It is only the romantic mediaeval perversion of science that represents young women as partaking in witchcraft, which is, properly speaking, restricted to the use of such women as are no longer women in the Magical sense of the word, because they are no longer capable of corresponding to the formula of the male, and are therefore neuter rather than feminine. It is for this reason that their method has always been referred to the moon, in that sense of the term in which she appears, not as the feminine correlative of the sun, but as the burnt-out, dead, airless satellite of earth.

No true Magical operation can be performed by the formula of ALIM. All the works of witchcraft are illusory; and their apparent effects depend on the idea that it is possible to alter things by the mere rearrangement of them.

One {26} must not rely upon the false analogy of the Xylenes to rebut this argument. It is quite true that geometrical isomers act in different manners towards the substance to which they are brought into relation. And it is of course necessary sometimes to rearrange the elements of a molecule before that molecule can form either the masculine or the feminine element in a true Magical combination with some other molecule.

It is therefore occasionally inevitable for a Magician to reorganize the structure of certain elements before proceeding to his operation proper. Although such work is technically witchcraft, it must not be regarded as undesirable on that ground, for all operations which do not transmute matter fall strictly speaking under this heading.

The real objection to this formula is not inherent in its own nature. Witchcraft consists in treating it as the exclusive preoccupation of Magick, and especially in denying to the Holy Spirit his right to indwell His Temple.<<The initiate of the XI Degree of O.T.O. will remark that there is a totally different formula of ALIM, complementary with that here discussed. 81 may be regarded as a number of Yesod rather than of Luna. The actual meaning of the word may be taken as indicating the formula. Aleph may be referred to Harpocrates, with allusion to the well-known poem of Catullus. Lamed may imply the exaltation of Saturn, and suggest the Three of Swords in a particular manner. Yod will then recall Hermes, and Mem the Hanged Man. We have thus a Tetragrammaton which contains no feminine component. The initial Force is here the Holy Spirit and its vehicle or weapon the "Sword and Balances". Justice is then done upon the Mercurial "Virgin", with the result that the Man is "Hanged" or extended, and is slain in this manner. Such an operation makes creation impossible --- as in the former case; but here there is no question of re-arrangement; the creative force is employed deliberately for destruction, and is entirely absorbed in its own sphere (or cylinder, on Einstein's equations) of action. This Work is to be regarded as "Holiness to the Lord". The Hebrews, in fact, conferred the title of Qadosh (holy) upon its adepts. Its effect is to consecrate the Magicians who perform it in a very special way. We may take note also of the correspondence of Nine with Teth, XI, Leo, and the Serpent. The great merits of this formula are that it avoids contact with the inferior planes, that it is self-sufficient, that it involves no responsibilities, and that it leaves its masters not only stronger in themselves, but wholly free to fulfil their essential Natures. Its abuse is an abomination.>> {27}

CHAPTER V

The Formula of I.A.O.

This formula is the principal and most characteristic formula of Osiris, of the Redemption of Mankind. "I" is Isis, Nature, ruined by "A", Apophis the Destroyer, and restored to life by the Redeemer Osiris.<<There is a quite different formula in which I is the father, O the Mother, A the child --- and yet another, in which I.A.O. are all fathers of different kinds balanced by H.H.H., 3 Mothers, to complete the Universe. In a third, the true formula of the Beast 666, I and O are the opposites which form the field for the operation of A. But this is a higher matter unsuited for this elementary handbook. See, however, Liber Samekh, Point II, Section J.>> The same idea is expressed by the Rosicrucian formula of the Trinity:

"Ex Deo nascimur.

In Jesu Morimur

Per Spiritum Sanctum reviviscimus."

This is also identical with the Word Lux, L.V.X., which is formed by the arms of a cross. It is this formula which is implied in those ancient and modern monuments in which the phallus is worshipped as the Saviour of the World.

The doctrine of resurrection as vulgarly understood is false and absurd. It is not even "Scriptural". St. Paul does not identify the glorified body which rises with the mortal body which dies. On the contrary, he repeatedly insists on the distinction.

The same is true of a magical ceremony. The magician who is destroyed by absorption in the Godhead is really destroyed. The {28} miserable mortal automaton remains in the Circle. It is of no more consequence to Him that the dust of the floor.<<It is, for all that, His instrument, acquired by Him as an astronomer buys a telescope. See Liber Aleph, for a full explanation of the objects attained by the stratagem of incarnation; also Part IV of this Book 4.>>

But before entering into the details of "I.A.O." as a magick formula it should be remarked that it is essentially the formula of Yoga or meditation; in fact, of elementary mysticism in all its branches.

In beginning a meditation practice, there is always<<If not, one is not working properly.>> a quiet pleasure, a gentle natural growth; one takes a lively interest in the work; it seems easy; one is quite pleased to have started. This stage represents Isis. Sooner or later it is succeeded by depression --- the Dark Night of the Soul, an

infinite weariness and detestation of the work. The simplest and easiest acts become almost impossible to perform. Such impotence fills the mind with apprehension and despair. The intensity of this loathing can hardly be understood by any person who has not experienced it. This is the period of Apophis.

It is followed by the arising not of Isis, but of Osiris. The ancient condition is not restored, but a new and superior condition is created, a condition only rendered possible by the process of death.

The Alchemists themselves taught this same truth. The first matter of the work was base and primitive, though "natural". After passing through various stages the "black dragon" appeared; but from this arose the pure and perfect gold.

Even in the legend of Prometheus we find an identical formula concealed; and a similar remark applies to those of Jesus Christ, and of many other mythical god-men worshipped in different countries.<<See J.G.Frazer, "The Golden Bough:" J.M.Robertson "Pagan Christs;" A. Crowley "Jesus," etc., etc.>>

A magical ceremony constructed on this formula is thus in close essential harmony with the natural mystic process. We find it the {29} basis of many important initiations, notably the Third Degree in Masonry, and the 5 Degree = 6Square ceremony of the G.'. D.'. described in Equinox I, III. A ceremonial self-initiation may be constructed with advantage on this formula. The essence of it consists in robing yourself as a king, then stripping and slaying yourself, and rising from that death to the Knowledge and Conversation of the Holy Guardian Angel<<This formula, although now superseded by that of HORUS, the Crowned and Conquering Child, remains valid for those who have not yet assimilated the point of view of the Law of Thelema. But see Appendix, Liber SAMEKH. Compare also "The Book of the Spirit of the Living Gods," -- where there is a ritual given "in extenso" on slightly different lines: Equinox I, III, pages 269-272.>>. There is an etymological identity between Tetragrammaton and "I A O", but the magical formulae are entirely different, as the descriptions here given have shown.

Professor William James, in his "Varieties of Religious Experience," has well classified religion as the "once-born" and the "twice-born"; but the religion now proclaimed in Liber Legis harmonizes these by transcending them. There is no attempt to get rid of death by denying it, as among the once-born; nor to accept death as the gate of a new life, as among the twice-born. With the A.'. A.'. life and death are equally incidents in a career, very much like day and night in the history of a planet. But, to pursue the simile, we regard this planet from afar. A Brother of A.'. A.'. looks at (what another person would call) "himself", as one --- or, rather, some --- among a group of phenomena. He is that "nothing" whose consciousness is in one sense the universe considered as a single phenomenon in time and space, and in another sense is the negation of that consciousness. The body and mind of the man are only important (if at all) as the telescope of the astronomer to him. If the telescope were destroyed it would make no appreciable difference to the Universe which that telescope reveals.

It will now be understood that this formula of I A O is a formula of Tiphareth. The magician who employs it is conscious of himself as a man liable to suffering, and anxious to transcend that state by becoming one with god. It will appear to him as the Supreme Ritual, as the final step; but, as has already been {30} pointed out, it is but a preliminary. For the normal man today, however, it represents considerable attainment; and there is a much earlier formula whose investigation will occupy Chapter VI.

THE MASTER THERION, in the Seventeenth year of the Aeon, has reconstructed the Word I A O to satisfy the new conditions of Magick imposed by progress. The Word of the Law being Thelema, whose number is 93, this number should be the canon of a corresponding Mass. Accordingly, he has expanded I A O by treating the O as an Ayin, and then adding Vau as prefix and affix. The full word is then

Vau Yod Aleph Ayin Vau

whose number is 93. We may analyse this new Word in detail and demonstrate that it is a proper hieroglyph of the Ritual of Self-Initiation in this Aeon of Horus. For the correspondence in the following note, see Liber 777. The principal points are these: {31}

Atu	No. of	Hebrew letters	No. of	Correspondence in Nature	Other Correspondences
(Tarot Trump)	Atu	letters	let	ter	

The Hiero-	V	Vau (a nail)	6	Taurus (An earthy sign ruled by	The Sun. The son in Te-
phant. (Osi-	English V,	English V,		earthy sign	tragrammaton. (See Cap.
ris throned	W, or vo-	W, or vo-		ruled by	III). The Pentagram

& crowned, : : wel between : : Venus; the : which shows Spirit
with Wand. : : O and U- : : Moon exalt- : master & reconciler of
: : ma'ajab and : : ed therein. : the Four Elements.
: : ma'aruf. : : but male.) :
Four Wor- : : : : Liberty, i.e.:The Hexagram which un-
shippers;the: : : : free will. : God and Man. The cons-
four ele- : : : : : sciousness or Ruach.
ments. : : : : :
: : : : :Parzival as the Child in
: : : : : his widowed mother's
: : : : : care: Horus, son of
: : : : : Isis and the slain
: : : : : Osiris.
: : : : :
: : : : :Parzival as King &
: : : : : Priest in Montsalvat
: : : : : performing the mir-
: : : : : acle of redemption;
: : : : : Horus crowned and
: : : : : conquering, taking the
: : : : : place of his father.
: : : : :
: : : : :Christ-Bacchus in Hea-
: : : : : ven-Olympus saving the
: : : : : world.
: : : : :
: : : : :
The Hermit :IX :Yod (a hand) :10:Virgo (an :The root of the Alphabet
(Hermes : : English I : : earthy sign : The Spermatozoon. The
with Lamp, : : or Y. : : ruled by : youth setting out on
Wings, : : : : Mercury : his adventures after
Wand, : : : : exalted : receiving the Wand.
Cloak, and : : : : therein; : Parzival in the desert
Serpent). : : : : sexually : Christ taking refuge
: : : : : ambivalent) : in Egypt, and on
: : : : : Light, i.e. : the Mount tempted by
: : : : : of Wisdom, : the Devil. The uncon-
: : : : : the Inmost. : scious Will, or Word.

{32}

Atu	No. of	Hebrew letters	No. of	Correspondence	Other
(Tarot Trump)	Atu	letters	let	ter in Nature	Correspondences
The Fool	O	Aleph (an ox)	1	Air (The con-	The free breath. The
(The Babe	: English A,	: more or	: : dition of	: Svastika. The Holy	
in the Egg	: : less	: : the impar-	: : tial vehicle:	: Ghost. The Virgin's	
on the Lo-	: : less	: : tial vehicle:	: : Sexually	: Womb. Parzial as "der	
tus, Bacchus:	: : less	: : Sexually	: : undvelop-	: reine Thor" who knows	
Diphues,	: : less	: : undvelop-	: : ed). Life;	: nothing. Horus.	
etc.	: : less	: : undvelop-	: : ed). Life;	: Christ-Bacchus as the	
	: : less	: : undvelop-	: : ed). Life;	: innocent babe, pursued	

:	:	:	:	i.e. the	:	by Herod-Here.
:	:	:	:	organ of	:	Hercules strangling
:	:	:	:	possible	:	the serpents. The
:	:	:	:	expression.	:	Unconscious Self not
:	:	:	:	:	:	yet determined in any
:	:	:	:	:	:	direction.
:	:	:	:	:	:	:
:	:	:	:	:	:	:

The Devil	:XV	:Ayin (an	: 70:Capricornus	:Parzival in Black Armour,		
(Baphomet	:	: eye) En-	:	: (an earthy	:	: ready to return to
throned &	:	: glish A, or:	:	: sign ruled	:	: Montsalvat as Redeemer-
adored by	:	: O more or	:	: by Saturn;	:	: King: Horus come to
Male & Fe-	:	: less: the	:	: Mars exalt-	:	: full growth. Christ-
male. See	:	: bleat of a	:	: ed therein.	:	: Bacchus with Calvary-
Eliphaz	:	: goat, A'a.	:	: Sexually	:	: Cross Kithairon ---
Levi's de-	:	:	:	: male)	:	: Thyrsus.
sign.)	:	:	:	: love: i.e.	:	:
:	:	:	:	: the instinct:	:	:
:	:	:	:	: to satisfy	:	:
:	:	:	:	: Godhead by	:	:
:	:	:	:	: uniting it	:	:
:	:	:	:	: with the	:	:
:	:	:	:	: Universe.	:	:
:	:	:	:	:	:	:

Iota-Alpha-Digamma varies in significance with successive Aeons.

{33}

"Aeon of Isis." Matriarchal Age. The Great Work conceived as a straightforward simple affair.

We find the theory reflected in the customs of Matriarchy. Parthenogenesis is supposed to be true. The Virgin (Yod-Virgo) contains in herself the Principle of Growth --- the epicene Hermetic seed. It becomes the Babe in the Egg (A --- Harpocrates) by virtue of the Spirit (A = Air, impregnating the Mother---Vulture) and this becomes the Sun or Son (Digamma = the letter of Tiphareth, 6, even when spelt as Omega, in Coptic. See 777).

"Aeon of Osiris." Patriarchal age. Two sexes. I conceived as the Father-Wand. (Yod in Tetragrammaton). A the Babe is pursued by the Dragon, who casts a flood from his mouth to swallow it. See "Rev." VII. The Dragon is also the Mother --- the "Evil Mother" of Freud. It is Harpocrates, threatened by the crocodile in the Nile. We find the symbolism of the Ark, the Coffin of Osiris, etc. The Lotus is the Yoni; the Water the Amniotic Fluid. In order to live his own life, the child must leave the Mother, and overcome the temptation to return to her for refuge. Kundry, Armida, Jocasta, Circe, etc., are symbols of this force which tempts the Hero. He may take her as his servant<<Her sole speech in the last Act is "Dienen: Dienen".>> when he has mastered her, so as to heal his father (Amfortas), avenge him (Osiris), or pacify him (Jehovah). But in order to grow to manhood, he must cease to depend on her, earning the Lance (Parzival), claiming his arms (Achilles), or making his club (Hercules)<<Note that all these three remain for a time as neuters among woman, prevented from living the male life.>>, and wander in the waterless wilderness like Krishna, Jesus, Oedipus, chi. tau. lambda. --- until the hour when, as the "King's Son" or knight-errant, he must win the Princess, and set himself upon a strange throne. Almost all the legends of heroes imply this formula in strikingly similar symbols. Digamma. Vau the Sun --- Son. He is supposed to be mortal; but how is this shewn? It seems an absolute perversion of truth: the sacred symbols have no hint of it. This lie is the essence of the Great Sorcery. Osirian religion is a Freudian phantasy fashioned of man's dread of death and ignorance of nature. The parthenogenesis-idea {34} persists, but is now the formula for incarnating demi-gods, or divine kings; these must be slain and raised from the dead in one way or another.<<All these ideas may be explained by reference to anthropology. But this is not their condemnation, but their justification; for the customs and legends of mankind reflect the true nature of the species.>>

"Aeon of Horus." Two sexes in one person.

Digamma Iota Alpha Omicron Digamma: 93, the full formula, recognizing the Sun as the Son (Star), as the pre-existent manifested Unit from which all springs and to which all returns. The Great Work is to make the initial Digamma Digamma of Assiah (The world of material illusion) into the final Digamma Iota Digamma of Atziluth,<<For these spellings see 777.>> the world of pure reality.

Spelling the Name in full, Digamma Digamma + Iota Digamma Delta + Alpha Lambda Pi + Omicron Iota Nu + Digamma

Iota = 309 = Sh T = XX + XI = 31 the secret Key of the Law.

Digamma is the manifested Star.

Iota is the secret Life Serpent

--- Light Lamp

--- Love Wand

--- Liberty Wings

--- Silence Cloak

These symbols are all shewn in the Atu "The Hermit".

They are the powers of the Yod, whose extension is the Vau.

Yod is the Hand wherewith man does his Will. It is also

The Virgin; his essence is inviolate.

Alpha is the Babe "who has formulated his Father, and made fertile his Mother" --- Harpocrates, etc., as before; but he develops to

Omicron The exalted "Devil" (also the "other" secret Eye) by the formula of the Initiation of Horus elsewhere described in

detail. This "Devil" is called Satan or Shaitan, and regarded with horror by people who are ignorant of his formula, and, imagining themselves to be evil, accuse Nature herself of their own phantasmal crime. Satan is Saturn, Set, Abrasax, Adad, Adonis, Attis, Adam, Adonai, etc. The most serious charge against him is that he is the Sun in the South. The Ancient Initiates, {35} dwelling as they did in lands whose blood was the water of the Nile or the Euphrates, connected the South with life-withering heat, and cursed that quarter where the solar darts were deadliest. Even in the legend of Hiram, it is at high noon that he is stricken down and slain. Capricornus is moreover the sign which the sun enterers when he reaches his extreme Southern declination at the Winter Solstice, the season of the death of vegetation, for the folk of the Northern hemisphere. This gave them a second cause for cursing the south. A third; the tyranny of hot, dry, poisonous winds; the menace of deserts or oceans dreadful because mysterious and impassable; these also were connected in their minds with the South. But to us, aware of astronomical facts, this antagonism to the South is a silly superstition which the accidents of their local conditions suggested to our animistic ancestors. We see no enmity between Right and Left, Up and Down, and similar pairs of opposites. These antitheses are real only as a statement of relation; they are the conventions of an arbitrary device for representing our ideas in a pluralistic symbolism based on duality. "Good" must be defined in terms of human ideals and instincts. "East" has no meaning except with reference to the earth's internal affairs; as an absolute direction in space it changes a degree every four minutes. "Up" is the same for no two men, unless one chance to be in the line joining the other with the centre of the earth. "Hard" is the private opinion of our muscles. "True" is an utterly unintelligible epithet which has proved refractory to the analysis of our ablest philosophers.

We have therefore no scruple in restoring the "devil-worship" of such ideas as those which the laws of sound, and the phenomena of speech and hearing, compel us to connect with the group of "Gods" whose names are based upon Sht, or D, vocalized by the free breath A. For these Names imply the qualities of courage, frankness, energy, pride, power and triumph; they are the words which express the creative and paternal will.

Thus "the Devil" is Capricornus, the Goat who leaps upon the loftiest mountains, the Godhead which, if it become manifest in man, makes him Aegipan, the All.

The Sun enters this sign when he turns to renew the year in the North. He is also the vowel O, proper to roar, to boom, and {36} to command, being a forcible breath controlled by the firm circle of the mouth.

He is the Open Eye of the exalted Sun, before whom all shadows flee away: also that Secret Eye which makes an image of its God, the Light, and gives it power to utter oracles, enlightening the mind.

Thus, he is Man made God, exalted, eager; he has come consciously to his full stature, and so is ready to set out on his journey to redeem the world. But he may not appear in this true form; the Vision of Pan would drive men mad with fear. He must conceal Himself in his original guise.

He therefore becomes apparently the man that he was at the beginning; he lives the life of a man; indeed, he is wholly man. But his initiation has made him master of the Event by giving him the understanding that whatever happens to him is the execution of this true will. Thus the last stage of his initiation is expressed in our formula as the final:

Digamma --- The series of transformations has not affected his identity; but it has explained him to himself.

Similarly, Copper is still Copper after

$Cu+O = CuO$; $+H_2SO_4 = CuSO_4$; $+K_2S = CuS$ (K₂SO₄):

$2\ 4\ 4\ 2\ 2\ 2\ 4$ + blowpipe and reducing agent = Cu(S).

It is the same copper, but we have learnt some of its properties. We observe especially that it is indestructible, inviolably itself throughout all its adventures, and in all its disguises. We see moreover that it can only make use of its powers, fulfill the possibilities of its nature, and satisfy its equations, by thus combining with its counterparts. Its existence as a separate substance is evidence of its subjection to stress; and this is felt as the ache of an incomprehensible yearning until it realises that every experience is a relief, an

expression of itself; and that it cannot be injured by aught that may befall it. In the Aeon of Osiris it was indeed realised that Man must die in order to live. But now in the Aeon of Horus we know that every event is a death; subject and object slay each other in "love under will"; each such death is itself life, the means by which one realises oneself in a series of episodes.

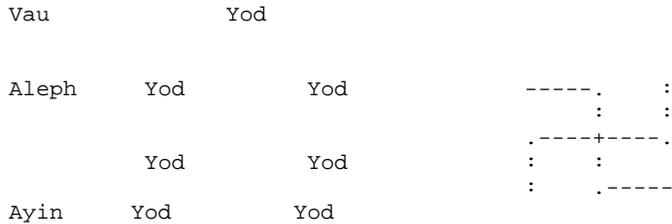
The second main point is the completion of the A babe Bacchus by the O Pan (Parzival wins the Lance, etc.). {37}

The first process is to find the I in the V --- initiation, purification, finding the Secret Root of oneself, the epicene Virgin who is 10 (Malkuth) but spelt in full 20 (Jupiter).

This Yod in the "Virgin" expands to the Babe in the Egg by formulating the Secret Wisdom of Truth of Hermes in the Silence of the Fool. He acquires the Eye-Wand, beholding the acting and being adored. The Inverted Pentagram --- Baphomet --- the Hermaphrodite fully grown --- begets himself on himself as V again.

Note that there are now two sexes in one person throughout, so that each individual is self-procreative sexually, whereas Isis knew only one sex, and Osiris thought the two sexes opposed. Also the formula is now Love in all cases; and the end is the beginning, on a higher plane.

The I is formed from the V by removing its tail, the A by balancing 4 Yods, the O by making an inverted triangle of Yods, which suggests the formula of Nuit --- Hadit --- Ra-Hoor-Khuit. A is the elements whirling as a Svastika --- the creative Energy in equilibrated action.<<WEH Note: Thus, note the vesica:



Yod

>>

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CHAPTER VI

THE FORMULA OF THE NEOPHYTE<<See the Neophyte Ceremony, Equinox I,II.>>.

This formula has for its "first matter" the ordinary man entirely ignorant of everything and incapable of anything. He is therefore represented as blindfolded and bound. His only aid is his aspiration, represented by the officer who is to lead him into the Temple. Before entering, he must be purified and consecrated. Once within the Temple, he is required to bind himself by an oath. His aspiration is now formulated as Will. He makes the mystic circumambulation of the Temple for the reasons to be described in the Chapter on "Gesture". After further purification and consecration, he is allowed for one moment to see the Lord of the West, and gains courage<<Fear is the source of all false perception. Even Freud had a glimpse of this fact.>> to persist. For the third time he is purified and consecrated, and he sees the Lord of the East, who holds the balance, keeping him in a straight line. In the West he gains energy. In the East he is prevented from dissipating the same. So fortified, he may be received into the Order as a neophyte by the three principal officers, thus uniting the Cross with the Triangle. He may then be placed between the pillars of the Temple, to receive the fourth and final consecration. In this position the secrets of the grade are communicated to him, and the last of his fetters is removed. All this is sealed by the sacrament of the Four Elements.

It will be seen that the effect of this whole ceremony is to endow a thing inert and impotent with balanced motion in a given direction. Numerous example of this formula are given {39} in Equinox I, Nos. II and III. It is the formula of the Neophyte Ceremony of G.'. D.'. It should be employed in the consecration of the actual weapons used by the magician, and may also be used as the first formula of initiation.

In the book called Z 2<<Those sections dealing with divination and alchemy are the most grotesque rubbish in the latter case, and in the former obscure and unpractical.>> (Equinox I, III) are given full details of this formula,

which cannot be too carefully studied and practised. It is unfortunately, the most complex of all of them. But this is the fault of the first matter of the work, which is so muddled that many operations are required to unify it.

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CHAPTER VII

THE FORMULA OF THE HOLY GRAAL:

OF

ABRAHADABRA:

"and of certain other Words."

Also: THE MAGICAL MEMORY.

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

Now this is an important formula. It is the First of the Formulae, in a sense, for it is the formula of Renunciation.<<There is no moral implication here. But to choose A implies to refuse not-A: at least, that is so, below the Abyss.>> 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 the 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<<"Supposed" personal gain. There is really no person to gain; so the whole transaction is a swindle on both sides.>>, is black magic. You are no longer a noble giver of your all, but a mean huckster. {41}

This formula is, however, a little different in symbolism, since it is a Woman whose Cup must be filled. It is rather the sacrifice of the Man, who transfers life to his descendants. For a woman does not carry in herself the principle of new life, except temporarily, when it is given her.

But here the formula implies much more even than this. For it is his whole life that the Magus offers to OUR LADY. The Cross is both Death and Generation, and it is on the Cross that the Rose blooms. The full significance of these symbols is so lofty that it is hardly fitted for an elementary treatise of this type. One must be an Exempt Adept, and have become ready to pass on, before one can see the symbols even from the lower plane. Only a Master of the Temple can fully understand them.

(However, the reader may study Liber CLVI, in Equinox I, VI, the 12th and 2nd Aethyrs in Liber 418 in Equinox I, V, and the Symbolism of the V Degree and VI Degree in O.T.O.)

Of the preservation of this blood which OUR LADY offers to the ANCIENT ONE, CHAOS<<CHAOS is a general name for the totality of the Units of Existence; it is thus a name feminine in form. Each unit of CHAOS is itself All-Father.>> the All-Father, to revive him, and of how his divine Essence fills the Daughter (the soul of Man) and places her upon the Throne of the Mother, fulfilling the Economy of the Universe, and thus ultimately rewarding the Magician (the Son) ten thousandfold, it would be still more improper to speak in this place. So holy a mystery is the Arcanum of the Masters of the Temple, that it is here hinted at in order to blind the presumptuous who may, unworthy, seek to lift the veil, and at the same time to lighten the darkness of such as may be requiring only one ray of the Sun in order to spring into life and light.

II

ABRAHADABRA is a word to be studied in Equinox I, V., "The Temple of Solomon the King". It represents the Great Work complete, and it is therefore an archetype of all lesser magical operations. It is in a way too perfect to be applied in {42} advance to any of them. But an example of such an operation may be studied in Equinox I, VII, "The Temple of Solomon the King", where an invocation of Horus on this formula is given in full. Note the reverberation of the ideas one against another. The formula of Horus has not yet been so fully worked out in details as to justify a treatise upon its exoteric theory and practice; but one may say that it is, to the formula of Osiris, what the turbine is to the reciprocating engine.

III

There are many other sacred words which enshrine formulae of great efficacy in particular operations.

For example, V.I.T.R.I.O.L. gives a certain Regimen of the Planets useful in Alchemical work. Ararita is a formula of the macrocosm potent in certain very lofty Operations of the Magick of the Inmost Light. (See Liber 813.)

The formula of Thelema may be summarized thus: Theta "Babalon and the Beast conjoined" --- epsilon unto Nuith (CCXX, I, 51) --- lambda The Work accomplished in Justice --- eta The Holy Graal --- mu The Water therein --- alpha The Babe in the Egg (Harpocrates on the Lotus.)

That of "Agape" is as follows:

Dionysus (Capital Alpha) --- The Virgin Earth gamma --- The Babe in the Egg (small alpha --- the image of the Father) --- The Massacre of the Innocents, pi (winepress) --- The Draught of Ecstasy, eta.

The student will find it well worth his while to seek out these ideas in detail, and develop the technique of their application.

There is also the Gnostic Name of the Seven Vowels, which gives a musical formula most puissant in evocations of the Soul of Nature. There is moreover ABRAXAS; there is XNOUBIS; there is MEITHRAS; and indeed it may briefly be stated that every true name of God gives the formula of the invocation of that God. <<Members of the IV Degree of the O.T.O. are well aware of a Magick Word whose analysis contains all truth, human and Divine, a word indeed potent for any group which dares to use it.>> It would therefore be impossible, even were it desirable, to analyse all such names. The general method of doing so has been {43} given, and the magician must himself work out his own formula for particular cases. <<The Holy Qabalah (see Liber D in Equinox I, VIII, Supplement, and Liber 777) affords the means of analysis and application required. See also Equinox I, V, "The Temple of Solomon The King".>>

IV.

It should also be remarked that every grade has its peculiar magical formula. Thus, the formula of Abrahadabra concerns us, as men, principally because each of us represents the pentagram or microcosm; and our equilibration must therefore be with the hexagram or macrocosm. In other words, 5 Degree = 6Square is the formula of the Solar operation; but then 6 Degree = 5Square is the formula of the Martial operation, and this reversal of the figures implies a very different Work. In the former instance the problem was to dissolve the microcosm in the macrocosm; but this other problem is to separate a particular force from the macrocosm, just as a savage might hew out a flint axe from the deposits in a chalk cliff. Similarly, an operation of Jupiter will be of the nature of the equilibration of him with Venus. Its graphic formula will be 7 Degree = 4Square, and there will be a word in which the character of this operation is described, just as Abrahadabra describes the Operation of the Great Work.

It may be stated without unfairness, as a rough general principle, that the farther from original equality are the two sides of the equation, the more difficult is the operation to perform.

Thus, to take the case of the personal operation symbolized by the grades, it is harder to become a Neophyte, 1 Degree = 10Square, than to pass from that grade to Zelator, 2 Degree = 9Square.

Initiation is, therefore, progressively easier, in a certain sense, after the first step is taken. But (especially after the passing of Tiphareth) the distance between grade and grade increases as it were by a geometrical progression with an enormously high factor, which itself progresses. <<A suggestion has recently been made that the Hierarchy of the Grades should be "destroyed, and replaced by" --- a ring system of 13 grades all equal. There is, of course, one sense in which every grade is a Thing-in-Itself. But the Hierarchy is only a convenient method of classifying observed facts. One is reminded of the Democracy, who, on being informed by the Minister of the Interior that the scarcity of provisions was due to the Law of Supply and Demand, passed a unanimous resolution calling for the immediate repeal of that iniquitous measure!

Every person, whatever his grade in the Order, has also a "natural" grade appropriate to his intrinsic virtue. He may expect to be "cast out" into that grade when he becomes 8 Degree = 3Square. Thus one man, throughout his career, may be essentially of the type of Netzach; another, of Hod. In the same way Rembrandt and Raphael retained their respective points of view in all stages of their art. The practical consideration is that some aspirants may find it unusually difficult to attain certain grades; or, worse, allow their inherent predispositions to influence

them to neglect antipathetic, and indulge sympathetic, types of work. They may thus become more unbalanced than ever, with disastrous results. Success in one's favourite pursuit is a temptress; whose yields to her wiles limits his own growth. True, every Will is partial; but, even so, it can only fulfill itself by symmetrical expansion. It must be adjusted to the Universe, or fail of perfection.>> {44}

It is evidently impossible to give details of all these formulae. Before beginning any operation soever the magician must make a through Qabalistic study of it so as to work out its theory in symmetry of perfection. Preparedness in Magick is as important as it is in War.

V

It should be profitable to make a somewhat detailed study of the strange-looking word AUMGN, for its analysis affords an excellent illustration of the principles on which the Practicus may construct his own Sacred Words.

This word has been uttered by the MASTER THERION himself, as a means of declaring his own personal work as the Beast, the Logos of the Aeon. To understand it, we must make a preliminary consideration of the word which it replaces and from which it was developed: the word AUM.

The word AUM is the sacred Hindu mantra which was the supreme hieroglyph of Truth, a compendium of the Sacred Knowledge. Many volumes have been written with regard to it; but, for our present purpose, it will be necessary only to explain how it came to serve for the representation of the principal philosophical tenets of the Rishis. {45}

Firstly, it represents the complete course of sound. It is pronounced by forcing the breath from the back of the throat with the mouth wide open, through the buccal cavity with the lips so shaped as to modify the sound from A to O (or U), to the closed lips, when it becomes M. Symbolically, this announces the course of Nature as proceeding from free and formless creation through controlled and formed preservation to the silence of destruction. The three sounds are harmonized into one; and thus the word represents the Hindu Trinity of Brahma, Vishnu, and Shiva; and the operations in the Universe of their triune energy. It is thus the formula of a Manvantara, or period of manifested existence, which alternates with a Pralaya, during which creation is latent.

Analysed Qabalistically, the word is found to possess similar properties. A is the negative, and also the unity which concentrates it into a positive form. A is the Holy Spirit who begets God in flesh upon the Virgin, according to the formula familiar to students of "The Golden Bough". A is also the "babe in the Egg" thus produced. The quality of A is thus bisexual. It is the original being --- Zeus Arrhenothelus, Bacchus Diphues, or Baphomet.

U or V is the manifested son himself. Its number is 6. It refers therefore, to the dual nature of the Logos as divine and human; the interlacing of the upright and averse triangles in the hexagram. It is the first number of the Sun, whose last number<<The Sun being 6, a square 6x6 contains 36 squares. We arrange the numbers from 1 to 36 in this square, so that each line, file, and diagonal adds to the same number. This number is 111; the total of all is 666.>> is 666, "the number of a man".

The letter M exhibits the termination of this process. It is the Hanged Man of the Tarot; the formation of the individual from the absolute is closed by his death.

We see accordingly how AUM is, on either system, the expression of a dogma which implies catastrophe in nature. It is cognate with the formula of the Slain God. The "resurrection" and "ascension" are not implied in it. They are later inventions without basis in necessity; they may be described indeed as Freudian phantasms conjured up by the fear of facing reality. To {46} the Hindu, indeed, they are still less respectable. In his view, existence is essentially objectionable<<Thelemites agree that manifested existence implies Imperfection. But they understand why Perfection devises this disguise. The Theory is developed fully in Liber Aleph, and in Part IV of this Book 4. See also Cap V Paragraph on Digamma final of Digamma-Iota-Alpha-Omicron-Digamma.>>; and his principle concern is to invoke Shiva<<The Vaishnava theory, superficially opposed to this, turns out on analysis to be practically identical.>> to destroy the illusion whose thrall is the curse of the Manvantara.

The cardinal revelation of the Great Aeon of Horus is that this formula AUM does not represent the facts of nature. The point of view is based upon misapprehension of the character of existence. It soon became obvious to The Master Therion that AUM was an inadequate and misleading hieroglyph. It stated only part of the truth, and it implied a fundamental falsehood. He consequently determined to modify the word in such a manner as to fit it to represent the Arcana unveiled by the Aeon of which He had attained to be the Logos.

The essential task was to emphasize the fact that nature is not catastrophic, but proceeds by means of undulations. It might be suggested that Manvantara and Pralaya are in reality complementary curves; but the Hindu doctrine insists strongly on denying continuity to the successive phases. It was nevertheless important to avoid disturbing the Trinitarian arrangement of the word, as would be done by the addition of other letters. It was equally desirable to make it clear that the letter M represents an operation which does not actually occur in nature except as the withdrawal of phenomena into the absolute; which process, even when so understood, is not a true destruction, but, on the contrary, the emancipation of anything from the modifications which it had mistaken for itself. It occurred to him that the true nature of Silence was to permit the uninterrupted vibration of the undulatory energy, free from the false conceptions attached to it by the Ahankara or Ego-making facility, whose assumption that conscious individuality constitutes existence let it to consider its own apparently catastrophic character as

pertaining to the order of nature. {47}

The undulatory formula of putrefaction is represented in the Qabalah by the letter N, which refers to Scorpio, whose triune nature combines the Eagle, Snake and Scorpion. These hieroglyphs themselves indicate the spiritual formulae of incarnation. He was also anxious to use the letter G, another triune formula expressive of the aspects of the moon, which further declares the nature of human existence in the following manner. The moon is in itself a dark orb; but an appearance of light is communicated to it by the sun; and it is exactly in this way that successive incarnations create the appearance, just as the individual star, which every man is, remains itself, irrespective of whether earth perceives it or not.

Now it so happens that the root GN signifies both knowledge and generation combined in a single idea, in an absolute form independent of personality. The G is a silent letter, as in our word Gnosis; and the sound GN is nasal, suggesting therefore the breath of life as opposed to that of speech. Impelled by these considerations, the Master Therion proposed to replace the M of AUM by a compound letter MGN, symbolizing thereby the subtle transformation of the apparent silence and death which terminates the manifested life of Vau by a continuous vibration of an impersonal energy of the nature of generation and knowledge, the Virgin Moon and the Serpent furthermore operating to include in the idea a commemoration of the legend so grossly deformed in the Hebrew legend of the Garden of Eden, and its even more malignantly debased falsification in that bitterly sectarian broadside, the Apocalypse.

Sound work invariably vindicates itself by furnishing confirmatory corollaries not contemplated by the Qabalist. In the present instance, the Master Therion was delighted to remark that his compound letter MGN, constructed on theoretical principles with the idea of incorporating the new knowledge of the Aeon, had the value of 93 (M = 40, G = 3, N = 50). 93 is the number of the word of the Law --- Thelema --- Will, and of Agape --- Love, which indicates the nature of Will. It is furthermore the number of the Word which overcomes death, as members of the degree of M M of the O.T.O. are well aware;<<WEH NOTE: III Degree O.T.O., a word never to be written, published or spoken without the rite.>> and it is also that of the complete formula of existence as expressed in the {48} True Word of the Neophyte,<<WEH NOTE: Another unpublished word, this time belonging to the A.'. A.'. and not to O.T.O. The two words are different, even to the number of letters. It was written down once, in a letter to Frank Bennett.>> where existence is taken to import that phase of the whole which is the finite resolution of the Qabalistic Zero.

Finally, the total numeration of the Word AUMGN is 100, which, as initiates of the Sanctuary of the Gnosis of the O.T.O.<<WEH NOTE: IX Degree O.T.O.>> are taught, expresses the unity under the form of complete manifestation by the symbolism of pure number, being Kether by Aiq Bkr<<A method of exegesis in which 1 = 10 = 100, 2 = 20 = 200, etc.>>; also Malkuth multiplied by itself<<10 to the 2 power = 100.>>, and thus established in the phenomenal universe. But, moreover, this number 100 mysteriously indicates the Magical formula of the Universe as a reverberatory engine for the extension of Nothingness through the device of equilibrated opposites.<<Koph-Pehfinal = 100 (20 + 80). HB:Koph = chi = Kappa-tau-epsilon-iota-sigma; HB:Pehfinal = phi = Phi-alpha-lambda-lambda-omicron-sigma; (by Notariqon).>>

It is moreover the value of the letter Qoph, which means "the back of the head", the cerebellum, where the creative or reproductive force is primarily situated. Qoph in the Tarot is "the Moon", a card suggesting illusion, yet shewing counterpartal forces operating in darkness, and the Winged Beetle or Midnight Sun in his Bark travelling through the Nadir. Its Yetziratic attribution is Pisces, symbolic of the positive and negative currents of fluidic energy, the male Ichthus or "Pesce" and the female Vesica, seeking respectively the anode and kathode. The number 100 is therefore a synthetic glyph of the subtle energies employed in creating the Illusion, or Reflection of Reality, which we call manifested existence.

The above are the principal considerations in the matter of AUMGN. They should suffice to illustrate to the student the methods employed in the construction of the hieroglyphics of Magick, and to arm him with a mantra of terrific power by virtue whereof he may apprehend the Universe, and control in himself its Karmic consequences. {49}

VI

THE MAGICAL MEMORY.<<WEH NOTE: This is not the same "Magical Memory" as that described by F. A. Yates and used by the ancient Roman orators for mnemonics.>>

I

There is no more important task than the exploration of one's previous incarnations<<It has been objected to reincarnation that the population of this planet has been increasing rapidly. Where do the new souls come from? It is not necessary to invent theories about other planets; it is enough to say that the earth is passing through a period when human units are being built up from the elements with increased frequency. The evidence for this theory springs to the eye: in what other age was there such puerility, such lack of race-experience, such reliance upon incoherent formulas? (Contrast the infantile emotionalism and credulity of the average "well-educated" Anglo-Saxon

with the shrewd common sense of the normal illiterate peasant.) A large proportion of mankind today is composed of "souls" who are living the human life for the first time. Note especially the incredible spread of congenital homosexuality and other sexual deficiencies in many forms. These are the people who have not understood, accepted, and used even the Formula of Osiris. Kin to them are the "once-born" of William James, who are incapable of philosophy, magick, or even religion, but seek instinctively a refuge from the horror of contemplating Nature, which they do not comprehend, in soothing-syrup affirmations such as those of Christian Science, Spiritualism, and all the sham 'occult' creeds, as well as the emasculated forms of so-called Christianity.>>. As Zoroaster says: "Explore the river of the soul; whence and in what order thou has come." One cannot do one's True Will intelligently unless one knows what it is. Liber Thisarb, Equinox I, VII, give instructions for determining this by calculating the resultant of the forces which have made one what one is. But this practice is confined to one's present incarnation.

If one were to wake up in a boat on a strange river, it would be rash to conclude that the direction of the one reach visible was that of the whole stream. It would help very much if one remembered the bearings of previous reaches traversed before one's nap. It would further relieve one's anxiety when one became aware that a uniform and constant force was the single determinant of all the findings of the stream: gravitation. We could rejoice "that even the weariest river winds somewhere safe to sea."

Liber Thisarb describes a method of obtaining the Magical Memory by learning to remember backwards. But the careful {50} practice of Dharana is perhaps more generally useful. As one prevents the more accessible thoughts from arising, we strike deeper strata --- memories of childhood reawaken. Still deeper lies a class of thoughts whose origin puzzles us. Some of these apparently belong to former incarnations. By cultivating these departments of one's mind we can develop them; we become expert; we form an organized coherence of these originally disconnected elements; the faculty grows with astonishing rapidity, once the knack of the business is mastered.

It is much easier (for obvious reasons) to acquire the Magical Memory when one has been sworn for many lives to reincarnate immediately. The great obstacle is the phenomenon called Freudian forgetfulness; that is to say, that, though an unpleasant event may be recorded faithfully enough by the mechanism of the brain, we fail to recall it, or recall it wrong, because it is painful. "The Psychopathology of Everyday Life" analyses and illustrates this phenomenon in detail. Now, the King of Terrors being Death, it is hard indeed to look it in the face. Mankind has created a host of phantastic masks; people talk of "going to heaven", "passing over", and so on; banners flaunted from pasteboard towers of baseless theories. One instinctively flinches from remembering one's last, as one does from imagining one's next, death.<<This later is a very valuable practice to perform. See Liber HHH; also read up the Buddhist meditations of the Ten Impurities. {WEH NOTE ADENDA: Right, but it scares the dickens out of you! When I succeeded in the practice in my teens, I panicked out of using the related abilities for several years. This was without benefit of initiation.}>> The point of view of the initiate helps one immensely.

As soon as one has passed this Pons Asinorum, the practice becomes much easier. It is much less trouble to reach the life before the last; familiarity with death breeds contempt for it.

It is a very great assistance to the beginner if he happens to have some intellectual grounds for identifying himself with some definite person in the immediate past. A brief account of Aleister Crowley's good fortune in this matter should be instructive. It will be seen that the points of contact vary greatly in character.

1. The date of Eliphas Levi's death was about six months previous to that of Aleister Crowley's birth. The reincarnating ego is supposed to take possession of the foetus at about this stage of development. {51}

2. Eliphas Levi had a striking personal resemblance to Aleister Crowley's father. This of course merely suggests a certain degree of suitability from a physical point of view.

3. Aleister Crowley wrote a play called "The Fatal Force" at a time when he had not read any of Eliphas Levi's works. The motive of this play is a Magical Operation of a very peculiar kind. The formula which Aleister Crowley supposed to be his original idea is mentioned by Levi. We have not been able to trace it anywhere else with such exact correspondence in every detail.

4. Aleister Crowley found a certain quarter of Paris incomprehensibly familiar and attractive to him. This was not the ordinary phenomenon of the "deja vu", it was chiefly a sense of being at home again. He discovered long after that Levi had lived in the neighbourhood for many years.

5. There are many curious similarities between the events of Eliphas Levi's life and that of Aleister Crowley. The intention of the parents that their son should have a religious career; the inability to make use of very remarkable talents in any regular way; the inexplicable ostracism which afflicted him, and whose authors seemed somehow to be ashamed of themselves; the events relative to marriage<<Levi, on her deliberately abandoning him, withdrew his protection from his wife; she lost her beauty and intelligence, and became the prey of an aged and hideous pithecoïd. Aleister Crowley's wife insisted upon doing her own will, as she defined it; this compelled him to stand aside. What happened to Mme. Constant happened to her, although in a more violent and disastrous form.>>: all these offer surprisingly close parallels.

6. The characters of the two men present subtle identities in many points. Both seem to be constantly trying to reconcile insuperable antagonisms. Both find it hard to destroy the delusion that men's fixed beliefs and customs may be radically altered by a few friendly explanations. Both show a curious fondness for out-the-way learning,

preferring recondite sources of knowledge they adopt eccentric appearances. Both inspire what can only be called panic fear in absolute strangers, who can give no reason whatever for a repulsion which sometimes almost amounts to {52} temporary insanity. The ruling passion in each case is that of helping humanity. Both show quixotic disregard of their personal prosperity, and even comfort, yet both display love of luxury and splendour. Both have the pride of Satan.

7. When Aleister Crowley became Frater Omicron-Upsilon Mu-Eta and had to write his thesis for the grade of Adeptus Exemptus, he had already collected his ideas when Levi's "Clef des Grands Mysteres" fell into his hands. It was remarkable that he, having admired Levi for many years, and even begun to suspect the identity, had not troubled (although an extravagant buyer of books) to get this particular work. He found, to his astonishment, that almost everything that he had himself intended to say was there written. The result of this was that he abandoned writing his original work, and instead translated the masterpiece in question.

8. The style of the two men is strikingly similar in numerous subtle and deep-seated ways. The general point of view is almost identical. The quality of the irony is the same. Both take a perverse pleasure in playing practical jokes on the reader. In one point, above all, the identity is absolute --- there is no third name in literature which can be put in the same class. The point is this: In a single sentence is combined sublimity and enthusiasm with sneering bitterness, scepticism, grossness and scorn. It is evidently the supreme enjoyment to strike a chord composed of as many conflicting elements as possible. The pleasure seems to be derived from gratifying the sense of power, the power to compel every possible element of thought to contribute to the spasm.

If the theory of reincarnation were generally accepted, the above considerations would make out a strong case. FRATER PERDURABO was quite convinced in one part of his mind of this identity, long before he got any actual memories as such.<<Long since writing the above, the publication of the biography of Eliphas Levi by M. Paul Chacornat has confirmed the hypothesis in innumerable striking ways.>>

II

Unless one has a groundwork of this sort to start with, one must get back to one's life as best one can by the methods above indicated. {53} It may be of some assistance to give a few characteristics of genuine Magical Memory; to mention a few sources of error, and to lay down critical rules for the verification of one's results.

The first great danger arises from vanity. One should always beware of "remembering" that one was Cleopatra or Shakespeare.

Again, superficial resemblances are usually misleading.

One of the great tests of the genuineness of any recollection is that one remembers the really important things in one's life, not those which mankind commonly classes as such. For instance, Aleister Crowley does not remember any of the decisive events in the life of Eliphas Levi. He recalls intimate trivialities of childhood. He has a vivid recollection of certain spiritual crises; in particular, one which was fought out as he paced up and down a lonely stretch of road in a flat and desolate district. He remembers ridiculous incidents, such as often happen at suppers when the conversation takes a turn such that its gaiety somehow strikes to the soul, and one receives a supreme revelation which is yet perfectly inarticulate. He has forgotten his marriage and its tragic results<<It is perhaps significant that although the name of the woman has been familiar to him since 1898, he has never been able to commit it to memory.>>, although the plagiarism which Fate has been shameless enough to perpetrate in this present life, would naturally, one might think, reopen the wound.

There is a sense which assures us intuitively when we are running on a scent breast high. There is an "oddness" about the memory which is somehow annoying. It gives a feeling of shame and guiltiness. There is a tendency to blush. One feels like a schoolboy caught red-handed in the act of writing poetry. There is the same sort of feeling as one has when one finds a faded photograph or a lock of hair twenty years old among the rubbish in some forgotten cabinet. This feeling is independent of the question whether the thing remembered was in itself a source of pleasure or of pain. Can it be that we resent the idea of our "previous condition of servitude"? We want to forget the past, however good reason we may have to be proud of it. It is well known that many men are embarrassed in the presence of a monkey. {54}

When the "loss of face" does not occur, distrust the accuracy of the item which you recall, The only reliable recollections which present themselves with serenity are invariably connected with what men call disasters. Instead of the feeling of being caught in the slips, one has that of being missed at the wicket. One has the sly satisfaction of having done an outrageously foolish thing and got off scot free. When one sees life in perspective, it is an immense relief to discover that things like bankruptcy, wedlock, and the gallows made no particular difference. They were only accidents such as might happen to anybody; they had no real bearing on the point at issue. One consequently remembers having one's ears cropped as a lucky escape, while the causal jest of a drunken skeinsmate in an all-night cafe stings one with the shame of the parvenu to whom a polite stranger has unsuspectingly mentioned "Mine Uncle".

The testimony of intuitions is, however, strictly subjective, and shrieks for collateral security. It would be a great error to ask too much. In consequence of the peculiar character of the recollections which are under the microscope, anything in the shape of gross confirmation almost presumes perjury. A pathologist would arouse

suspicion if he said that his bacilli had arranged themselves on the slide so as to spell *Staphylococcus*. We distrust an arrangement of flowers which tells us that "Life is worth living in Detroit, Michigan". Suppose that Aleister Crowley remembers that he was Sir Edward Kelly. It does not follow that he will be able to give us details of Cracow in the time of James I of England. Material events are the words of an arbitrary language; the symbols of a cipher previously agreed on. What happened to Kelly in Cracow may have meant something to him, but there is no reason to presume that it has any meaning for his successor.

There is an obvious line of criticism about any recollection. It must not clash with ascertained facts. For example --- one cannot have two lives which overlap, unless there is reason to suppose that the earlier died spiritually before his body ceased to breathe. This might happen in certain cases, such as insanity.

It is not conclusive against a previous incarnation that the present should be inferior to the past. One's life may represent the full possibilities of a certain partial Karma. One may have {55} devoted one's incarnation to discharging the liabilities of one part of one's previous character. For instance, one might devote a lifetime to settling the bill run up by Napoleon for causing unnecessary suffering, with the object of starting afresh, clear of debt, in a life devoted to reaping the reward of the Corsican's invaluable services to the race.

The Master Therion, in fact, remembers several incarnations of almost uncompensated wretchedness, anguish and humiliation, voluntarily undertaken so that he might resume his work unhampered by spiritual creditors.

These are the stigmata. Memory is hall-marked by its correspondence with the facts actually observed in the present. This correspondence may be of two kinds. It is rare (and it is unimportant for the reasons stated above) that one's memory should be confirmed by what may be called, contemptuously, external evidence. It was indeed a reliable contribution to psychology to remark that an evil and adulterous generation sought for a sign.

(Even so, the permanent value of the observation is to trace the genealogy of the Pharisee --- from Caiaphas to the modern Christian.)

Signs mislead, from "Painless Dentistry" upwards. The fact that anything is intelligible proves that it is addressed to the wrong quarter, because the very existence of language presupposes impotence to communicate directly. When Walter Raleigh flung his cloak upon the muddy road, he merely expressed, in a cipher contrived by a combination of circumstances, his otherwise inexpressible wish to get on good terms with Queen Elizabeth. The significance of his action was determined by the concurrence of circumstances. The reality can have no reason for reproducing itself exclusively in that especial form. It can have no reason for remembering that so extravagant a ritual happened to be necessary to worship. Therefore, however well a man might remember his incarnation as Julius Caesar, there is no necessity for his representing his power to set all upon the hazard of a die by imagining the Rubicon. Any spiritual state can be symbolized by an infinite variety of actions in an infinite variety of circumstances. One should recollect only those events which happen to {56} be immediately linked with one's peculiar tendencies to imagine one thing rather than another.<<The exception is when some whimsical circumstance ties a knot in the corner of one's mnemonic handkerchief.>>

Genuine recollections almost invariably explain oneself to oneself. Suppose, for example, that you feel an instinctive aversion to some particular kind of wine. Try as you will, you can find no reason for your idiosyncrasy. Suppose, then, that when you explore some previous incarnation, you remember that you died by a poison administered in a wine of that character, your aversion is explained by the proverb, "A burnt child dreads the fire." It may be objected that in such a case your libido has created a phantasm of itself in the manner which Freud has explained. The criticism is just, but its value is reduced if it should happen that you were not aware of its existence until your Magical Memory attracted your attention to it. In fact, the essence of the test consists in this: that your memory notifies you of something which is the logical conclusion of the premisses postulated by the past.

As an example, we may cite certain memories of the Master Therion. He followed a train of thought which led him to remember his life as a Roman named Marius de Aquila. It would be straining probability to presume a connection between (alpha) this hieroglyphically recorded mode of self-analysis and (beta) ordinary introspection conducted on principles intelligible to himself. He remembers directly various people and various events connected with this incarnation; and they are in themselves to all appearance actual. There is no particular reason why they, rather than any others, should have entered his sphere. In the act of remembering them, they are absolute. He can find no reason for correlating them with anything in the present. But a subsequent examination of the record shows that the logical result of the Work of Marius de Aquila did not occur to that romantic reprobate; in point of fact, he died before anything could happen. Can we suppose that any cause can be balked of effect? The Universe is unanimous in rebuttal. If then the exact effects which might be expected to result from these causes are manifested in the career {57} of the Master Therion, it is assuredly the easiest and most reasonable explanation to assume an identity between the two men. Nobody is shocked to observe that the ambition of Napoleon has diminished the average stature of Frenchmen. We know that somehow or other every force must find its fulfilment; and those people who have grasped the fact that external events are merely symptoms of external ideas, cannot find any difficulty in attributing the correspondences of the one to the identities of the other.

Far be it from any apologist for Magick to insist upon the objective validity of these concatenations! It would

be childish to cling to the belief that Marius de Aquila actually existed; it matters no more that it matters to the mathematician whether the use of the symbol X to the 22 power involves the "reality" of 22 dimension of space. The Master Therion does not care a scrap of yesterday's newspaper whether he was Marius de Aquila, or whether there ever was such a person, or whether the Universe itself is anything more than a nightmare created by his own imprudence in the matter of rum and water. His memory of Marius de Aquila, of the adventures of that person in Rome and the Black Forest, matters nothing, either to him or to anybody else. What matters is this: True or false, he has found a symbolic form which has enabled him to govern himself to the best advantage. "Quantum nobis prodest hec fabula Christi!" The "falsity" of Aesop's Fables does not diminish their value to mankind.

The above reduction of the Magical Memory to a device for externalizing one's interior wisdom need not be regarded as sceptical, save only in the last resort. No scientific hypothesis can adduce stronger evidence of its validity than the confirmation of its predictions by experimental evidence. The objective can always be expressed in subjective symbols if necessary. The controversy is ultimately unmeaning. However we interpret the evidence, its relative truth depends in its internal coherence. We may therefore say that any magical recollection is genuine if it gives the explanation of our external or internal conditions. Anything which throws light upon the Universe, anything which reveals us to ourselves, should be welcome in this world of riddles.

As our record extends into the past, the evidence of its truth is cumulative. Every incarnation that we remember must increase {58} our comprehension of ourselves as we are. Each accession of knowledge must indicate with unmistakable accuracy the solution of some enigma which is propounded by the Sphinx of our own unknown birth-city, Thebes. The complicated situation in which we find ourselves is composed of elements; and no element of it came out of nothing. Newton's First Law applies to every plane of thought. The theory of evolution is omniform. There is a reason for one's predisposition to gout, or the shape of one's ear, in the past. The symbolism may change; the facts do not. In one form or another, everything that exists is derived from some previous manifestation. Have it, if you will, that the memories of other incarnations are dreams; but dreams are determined by reality just as much as the events of the day. The truth is to be apprehended by the correct translation of the symbolic language. The last section of the Oath of the Master of the Temple is: "I swear to interpret every phenomenon as a particular dealing of God with my soul." The Magical Memory is (in the last analysis) one manner, and, as experience testifies, one of the most important manners, of performing this vow.

{59}

CHAPTER VIII

OF EQUILIBRIUM, AND OF THE GENERAL AND PARTICULAR METHOD OF PREPARATION OF THE FURNITURE OF THE TEMPLE AND OF THE INSTRUMENTS OF ART.

I

"Before there was equilibrium, countenance beheld not countenance."<<The full significance of this aphorism is an Arcanum of the grade of Ipsissimus. It may, however, be partially apprehended by study of Liber Aleph, and the Book of the Law and the Commentaries thereon. It explains Existence.>> So sayeth the holiest of the Books of the ancient Qabalah. (Siphra Tzeniutha 1. 2.) One countenance here spoken of is the Macrocosm, the other the Microcosm.<<This is the case because we happen ourselves to be Microcosms whose Law is "love under will". But it is also Magick for an unit which has attained Perfection (in absolute nothingness, 0 Degree), to become "divided for love's sake, for the chance of union".>>

As said above, the object of any magick ceremony is to unite the Macrocosm and the Microcosm.

It is as in optics; the angles of incidence and reflection are equal. You must get your Macrocosm and Microcosm exactly balanced, vertically and horizontally, or the images will not coincide.

This equilibrium is affirmed by the magician in arranging the Temple. Nothing must be lop-sided. If you have anything in the North, you must put something equal and opposite to it in the South. The importance of this is so great, and the truth of it so obvious, that no one with the most mediocre capacity {60} for magick can tolerate any unbalanced object for a moment. His instinct instantly revolts.<<This is because the essence of his being a Magician is his intuitive apprehension of the fundamental principles of the Universe. His instinct is a

subconscious assertion of the structural identity of the Macrocosm and the Microcosm. Equilibrium is the condition of manifested existence.>>. For this reason the weapons, altar, circle, and magus are all carefully proportioned one with another. It will not do to have a cup like a thimble and a wand like a weaver's beam.<<See Bagh-i-Muattar, V, par. 2.>>

Again, the arrangement of the weapons of the altar must be such that they "look" balanced. Nor should the magician have any unbalanced ornament. If he have the wand in his right hand, let him have the Ring<<The Ring has not been described in Part II of this book, for reasons which may be or may not be apparent to the reader. It is the symbol of Nuit, the totality of the possible ways in which he may represent himself and fulfill himself.>> on his left, or let him take the Ankh, or the Bell, or the Cup. And however little he move to the right, let him balance it by an equivalent movement to the left; or if forwards, backwards; and let him correct each idea by implying the contradictory contained therein. If he invoke Severity, let him recount that Severity is the instrument of Mercy;<<For example, as when Firmness with one's self or another is the truest kindness; or when amputation saves life.>> if Stability, let him show the basis of that Stability to be constant change, just as the stability of a molecule is secured by the momentum of the swift atoms contained in it.<<See Liber 418, 11th Aethyr.>>

In this way let every idea go forth as a triangle on the base of two opposites, making an apex transcending their contradiction in a higher harmony.

It is not safe to use any thought in Magick, unless that thought has been thus equilibrated and destroyed.

Thus again with the instruments themselves; the Wand must be ready to change into a Serpent, the Pantacle into the whirling Svastika or Disk of Jove, as if to fulfil the functions of the Sword. {61} The Cross is both the death of the "Saviour"<<It is the extension in matter of the Individual Self, the Indivisible Point determined by reference to the Four Quarters. This is the formula which enables it to express its Secret Self; its dew falling upon the Rose is developed into an Eidolon of Itself, in due season.>> and the Phallic symbol of Resurrection. Will itself must be ready to culminate in the surrender of that Will:<<See Liber LXV and Liber VII.>> the aspiration's arrow that is shot against the Holy Dove must transmute itself into the wondering Virgin that receives in her womb the quickening of that same Spirit of God.

Any idea that is thus in itself positive and negative, active and passive, male and female, is fit to exist above the Abyss; any idea not so equilibrated is below the Abyss, contains in itself an unmitigated duality or falsehood, and is to that extent qliphotic<<See The Qabalah for the use of this word, and study the doctrine concerning the Kings of Edom.>> and dangerous. Even an idea like "truth" is unsafe unless it is realized that all Truth is in one sense falsehood. For all Truth is relative; and if it be supposed absolute, will mislead.<<See Poincare for the mathematical proof of this thesis. But Spiritual Experience goes yet deeper, and destroys the Canon of the Law of Contradiction. There is an immense amount of work by the Master Therion on this subject; it pertains especially to His grade of 9 Degree = 2Square. Such profundities are unsuited to the Student, and may unsettle him seriously. It will be best for him to consider (provisionally) Truth in the sense in which it is taken by Physical Science.>> "The Book of Lies falsely so called" (Liber 333) is worthy of close and careful study in this respect. The reader should also consult Konx Om Pax, "Introduction", and "Thien Tao" in the same volume.

All this is to be expressed in the words of the ritual itself, and symbolised in every act performed.

II

It is said in the ancient books of Magick that everything used by the Magician must be "virgin". That is: it must never have been used by any other person or for any other purpose. The {62} greatest importance was attached by the Adepts of old to this, and it made the task of the Magician no easy one. He wanted a wand; and in order to cut and trim it he needed a knife. It was not sufficient merely to buy a new knife; he felt that he had to make it himself. In order to make the knife, he would require a hundred other things, the acquisition of each of which might require a hundred more; and so on. This shows the impossibility of disentangling one's self from one's environment. Even in Magick we cannot get on without the help of others.<<It is, and the fact is still more important, utterly fatal and demoralizing to acquire the habit of reliance on others. The Magician must know every detail of his work, and be able and willing to roll up his shirtsleeves and do it, no matter how trivial or menial it may seem. Abramelin (it is true) forbids the Aspirant to perform any tasks of an humiliating type; but he will never be able to command perfect service unless he has experience of such necessary work, mastered during his early training.>>

There was, however, a further object in this recommendation. The more trouble and difficulty your weapon costs, the more useful you will find it. "If you want a thing well done, do it yourself." It would be quite useless to take this book to a department store, and instruct them to furnish you a Temple according to specification. It is really worth the while of the Student who requires a sword to go and dig out iron ore from the earth, to smelt it himself with charcoal that he has himself prepared, to forge the weapon with his own hand: and even to take the trouble of synthesizing the oil of virtiol with which it is engraved. He will have learnt a lot of useful things in his attempt to make a really virgin sword; he will understand how one thing depends upon another; he will begin to appreciate the meaning of the words "the harmony of the Universe", so often used so stupidly and superficially by

the ordinary apologist for Nature, and he will also perceive the true operation of the law of Karma.<<In this sense especially: any one thing involves, and is involved in, others apparently altogether alien.>>

Another notable injunction of the ancient Magick was that whatever appertained to the Work should be "single". The Wand was to be cut with a single stroke of the knife. There must be no {63} boggling and hacking at things, no clumsiness and no hesitation. If you strike a blow at all, strike with your strength! "Whatsoever thy hand findeth to do, do it with all thy might!" If you are going to take up Magick, make no compromise. You cannot make revolutions with rose-water, or wrestle in a silk hat. You will find very soon that you must either lose the hat or stop wrestling. Most people do both. They take up the magical path without sufficient reflection, without that determination of adamant which made the author of this book exclaim, as he took the first oath, "PERDURABO" --- "I will endure unto the end!"<<"For enduring unto the End, at the End was Naught to endure." Liber 333, Cap Zeta.>> They start on it at a great pace, and then find that their boots are covered with mud. Instead of persisting, they go back to Piccadilly. Such persons have only themselves to thank if the very street-boys mock at them.

Another recommendation was this: buy whatever may be necessary without haggling!

You must not try to strike a proportion between the values of incommensurable things.<<However closely the square of any fraction approximates to 2, no fraction equals the square root of 2. The square root of 2 is not in the series; it is a different kind of number altogether.>> The least of the Magical Instruments is worth infinitely more than all that you possess, or if you like, than all that you stupidly suppose yourself to possess. Break this rule, and the usual Nemesis of the half-hearted awaits you. Not only do you get inferior instruments, but you lose in some other way what you thought you were so clever to have saved. Remember Ananias!<<Observe well that there is never any real equivalence or measurable relation between any two things, for each is impregnably Itself. The exchange of property is not a mathematically accurate equation. The Want is merely a conventional expression of the Will, just as a word is of a thought. It can never be anything else; thus, though the process of making it, whether it involves time, money, or labour, is a spiritual and moral synthesis, it is not measurable in terms of its elements.>>

On the other hand, if you purchase without haggling you will find that along with your purchase the vendor has thrown in {64} the purse of Fortunatus. No matter in what extremity you may seem to be, at the last moment your difficulties will be solved. For there is no power either of the firmament of the ether, or of the earth or under the earth, on dry land or in the water, of whirling air or of rushing fire, or any spell or scourge of God which is not obedient to the necessity of the Magician! That which he has, he has not; but that which he is, he is; and that which he will be, he will be. And neither God nor Man, nor all the malice of Choronzon, can either check him, or cause him to waver for one instant upon the Path. This command and this promise have been given by all the Magi without exception. And where this command has been obeyed, this promise has been most certainly fulfilled.

III

In all actions the same formulae are applicable. To invoke a god, i.e. to raise yourself to that godhead, the process is threefold, PURIFICATION, CONSECRATION and INITIATION.

Therefore every magical weapon, and even the furniture of the Temple, must be passed through this threefold regimen. The details only vary on inessential points. E.G. to prepare the magician, he purifies himself by maintaining his chastity<<See The Book of the Law and the Commentaries thereon for the true definition of this virtue.>> and abstaining from any defilement. But to do the same with, let us say, the Cup, we assure ourselves that the metal has never been employed for any other purpose --- we smelt virgin ore, and we take all possible pains in refining the metal --- it must be chemically pure.

To sum up this whole matter in a phrase, every article employed is treated as if it were a candidate for initiation; but in those parts of the ritual in which the candidate is blindfolded, we wrap the weapon in a black cloth<<This refers to the "formula of the Neophyte". There are alternatives.>>. The oath which he takes is replaced by a "charge" in similar terms. The details of the preparation of each weapon should be thought out carefully by the magician. {65}

Further, the attitude of the magician to his weapons should be that of the God to the suppliant who invokes Him. It should be the love of the father for his child, the tenderness and care of the bridegroom for his bride, and that peculiar feeling which the creator of every work of art feels for his masterpiece.

Where this is clearly understood, the magician will find no difficulty in observing the proper ritual, not only in the actual ceremonial consecration of each weapon, but in the actual preparation, a process which should adumbrate this ceremony; e.g., the magician will cut the wand from the tree, will strip it of leaves and twigs, will remove the bark. He will trim the ends nearly, and smooth down the knots: --- this is the banishing.

He will then rub it with the consecrated oil until it becomes smooth and glistening and golden. He will then wrap it in silk of the appropriate colour: --- this is the Consecration.

He will then take it, and imagine that it is that hollow tube in which Prometheus brought down fire from heaven, formulating to himself the passing of the Holy Influence through it. In this and other ways he will perform the initiation; and, this being accomplished, he will repeat the whole process in an elaborate ceremony.<<I have omitted to say that the whole subject of Magick is an example of Mythopoeia in that particular form called Disease of

Language. Thoth, God of Magick, was merely a man who invented writing, as his monuments declare clearly enough. "Grammarye", Magick, is only the Greek "Gramma". So also the old name of a Magical Ritual, "Grimoire", is merely a Grammar.

It appeared marvellous to the vulgar that men should be able to communicate at a distance, and they began to attribute other powers, merely invented, to the people who were able to write. The Wand is then nothing but the pen; the Cup, the Inkpot; the Dagger, the knife for sharpening the pen; and the disk (Pantacle) is either the papyrus roll itself; or the weight which kept it in position, or the sandbox for soaking up the ink. And, of course, the Papyrus of Ani is only the Latin for toilet-paper.>>

To take an entirely different case, that of the Circle; the magician will synthesize the Vermilion required from Mercury and Sulphur which he has himself sublimated. This pure {66} vermilion he will himself mix with the consecrated oil, and as he uses this paint he will think intently and with devotion of the symbols which he draws. This circle may then be initiated by a circumambulation, during which the magician invokes the names of God that are on it.

Any person without sufficient ingenuity to devise proper methods of preparation for the other articles required is unlikely to make much of a magician; and we shall only waste space if we deal in detail with the preparation of each instrument.

There is a definite instruction in Liber A vel Armorum, in the Equinox, Volume I, Number IV, as to the Lamp and the Four Elemental Weapons.

{67}

CHAPTER IX

OF SILENCE AND SECRECY:

AND OF

THE BARBAROUS NAMES OF EVOCATION.

It is found by experience (confirming the statement of Zoroaster) that the most potent conjurations are those in an ancient and perhaps forgotten language, or even those couched in a corrupt and possibly always meaningless jargon. Of these there are several main types. The "preliminary invocation" in the "Goetia" consists principally of corruptions of Greek and Egyptian names. For example, we find "Osorronnophris" for "Asor Un-Nefer".<<See appendix 4, Liber Samekh; this is an edition of this Invocation, with an elaborate Rubric, translation, scholia, and instruction.

{WEH ADDENDUM: This is the "Preliminary Invocation" placed in the "Goetia" in the Mathers transcription (Not "translation") by Crowley. This invocation is not a part of the original text, but comes to us from the Greco-Egyptian period of perhaps the 6th century. The Goetia is itself a small portion of the "Lemegeton" or "Lesser Key of Solomon." This "Preliminary Evocation" is altered in Liber Samekh over that published in the "Goetia".>> The conjurations given by Dr. Dee (vide Equinox I, VIII) are in a language called Angelic, or Enochian. Its source has hitherto baffled research, but it is a language and not a jargon, for it possesses a structure of its own, and there are traces of grammar and syntax.

However this may be, it "works". Even the beginner finds that "things happen" when he uses it: and this is an advantage --- or disadvantage! ---- shared by no other type of language,. The rest need skill. This needs Prudence!

The Egyptian Invocations are much purer, but their meaning has not been sufficiently studied by persons magically competent. We possess a number of Invocations in Greek of every degree of excellence; in Latin but few, and those of inferior quality. It will be noticed that in every case the conjurations are very sonorous, {68} and there is a certain magical voice in which they should be recited. This special voice was a natural gift of the Master Therion; but it can be easily taught --- to the right people.

Various considerations impelled Him to attempt conjurations in the English language. There already existed one example, the charm of the witches in Macbeth; although this was perhaps not meant seriously, its effect is indubitable.<<A true poet cannot help revealing himself and the truth of things in his art, whether he be aware of what he is writing, or no.>>

He has found iambic tetrameters enriched with many rimes both internal and external very useful. "The Wizard Way" (Equinox I,I) gives a good idea of the sort of thing. So does the Evocation of Bartzabel in Equinox I,IX. There are many extant invocations throughout his works, in many kinds of metre, of many kinds of being, and for many kinds of purposes. (See Appendix).

Other methods of incantation are on record as efficacious. For instance Frater I.A., when a child, was told that he could invoke the devil by repeating the "Lord's Prayer" backwards. He went into the garden and did so. The Devil appeared, and almost scared him out of his life.

It is therefore not quite certain in what the efficacy of conjurations really lies. The peculiar mental excitement required may even be aroused by the perception of the absurdity of the process, and the persistence in it, as when once FRATER PERDURABO (at the end of His magical resources) recited "From Greenland's Icy Mountains", and obtained His result.<<See "Eleusis", A. Crowley, "Collected Works", Vol. III Epilogue.>>

It may be conceded in any case that the long strings of formidable words which roar and moan through so many conjurations have a real effect in exalting the consciousness of the magician to the proper pitch --- that they should do so is no more extraordinary than music of any kind should do so.

Magicians have not confined themselves to the use of the human voice. The Pan-pipe with its seven stops, corresponding to the seven planets, the bull-roarer, the tom-tom, and even the violin, have all been used, as well as many others, of which the {69} most important is the bell<<See Part II. It should be said that in experience no bell save His own Tibetan bell of Electrum Magicum has ever sounded satisfactory to the Master Therion. Most bells jar and repel.>>, though this is used not so much for actual conjuration as to mark stages in the ceremony. Of all these the tom-tom will be found to be the most generally useful.

While on the subject of barbarous names of evocation we should not omit the utterance of certain supreme words which enshrine (alpha) the complete formula of the God invoked, or (beta) the whole ceremony.

Examples of the former kind are Tetragrammaton, I.A.O., and Abrahadabra.

An example of the latter kind is the great word STiBeTTChePhMeFShiSS, which is a line drawn on the Tree of Life (Coptic attributions) in a certain manner.<<It represents the descent of a certain Influence. See the Evocation of Taphtatharath, Equinox I, III. The attributions are given in 777. This Word expresses the current Kether - Beth - Binah - Cheth - Geburah - Mem - Hod - Shin - Malkuth, the descent from 1 to 10 via the Pillar of Severity.>>

With all such words it is of the utmost importance that they should never be spoken until the supreme moment, and even then they should burst from the magician almost despite himself --- so great should be his reluctance<<This reluctance is Freudian, due to the power of these words to awaken the suppressed subconscious libido.>> to utter them. In fact, they should be the utterance of the God in him at the first onset of the divine possession. So uttered, they cannot fail of effect, for they have become the effect.

Every wise magician will have constructed (according to the principles of the Holy Qabalah) many such words, and he should have quintessentialised them all in one Word, which last Word, once he has formed it, he should never utter consciously even in thought, until perhaps with it he gives up the ghost. Such a Word should in fact be so potent that man cannot hear it and live. {70}

Such a word was indeed the lost Tetragrammaton<<The Master Therion has received this Word; it is communicated by Him to the proper postulants, at the proper time and place, in the proper circumstances.>>. It is said that at the utterance of this name the Universe crashes into dissolution. Let the Magician earnestly seek this Lost Word, for its pronunciation is synonymous with the accomplishment of the Great Work.<<Each man has a different Great Work, just as no two points on the circumference of a circle are connected with the centre by the same radius. The Word will be correspondingly unique.>>

In this matter of the efficacy of words there are again two formulae exactly opposite in nature. A word may become potent and terrible by virtue of constant repetition. It is in this way that most religions gain strength. At first the statement "So and so is God" excites no interest. Continue, and you meet scorn and scepticism: possibly persecution. Continue, and the controversy has so far died out that no one troubles to contradict your assertion.

No superstition is so dangerous and so lively as an exploded superstition. The newspapers of to-day (written and edited almost exclusively by men without a spark of either religion or morality) dare not hint that any one disbelieves in the ostensibly prevailing cult; they deplore Atheism --- all but universal in practice and implicit in the theory of practically all intelligent people --- as if it were the eccentricity of a few negligible or objectionable persons. This is the ordinary story of advertisement; the sham has exactly the same chance as the real. Persistence is the only quality required for success.

The opposite formula is that of secrecy. An idea is perpetuated because it must never be mentioned. A freemason never forgets the secret words entrusted to him, though these words mean absolutely nothing to him, in the vast majority of cases; the only reason for this is that he has been forbidden to mention them, although they have been published again and again, and are as accessible to the profane as to the initiate.

In such a work of practical Magick as the preaching of a new {71} Law, these methods may be advantageously combined; on the one hand infinite frankness and readiness to communicate all secrets; on the other the sublime and terrible knowledge that all real secrets are incommunicable.<<If this were not the case, individuality would not be inviolable. No man can communicate even the simplest thought to any other man in any full and accurate sense. For that thought is sown in a different soil, and cannot produce an identical effect. I cannot put a spot of red upon two pictures without altering each in diverse ways. It might have little effect on a sunset by Turner, but much on a nocturne by Whistler. The identity of the two spots as spots would thus be fallacious.>>

It is, according to tradition, a certain advantage in conjurations to employ more than one language. In all probability the reason of this is than any change spurs the flagging attention. A man engaged in intense mental labour will frequently stop and walk up and down the room --- one may suppose for this cause --- but it is a sign of weakness that this should be necessary. For the beginner in Magick, however, it is permissible<<This is not to say that it is advisable. O how shameful is human weakness! But it does encourage one --- it is useless to deny it --- to be knocked down by a Demon of whose existence one was not really quite sure.>> to employ any device to secure the result.

Conjurations should be recited, not read:<<Even this is for the weaker brethren. The really great Magus speaks and acts impromptu and extempore.>> and the entire ceremony should be so perfectly performed that one is hardly conscious of any effort of memory. The ceremony should be constructed with such logical fatality that a mistake is impossible.<<First-rate poetry is easily memorized because the ideas and the musical values correspond to man's mental and sensory structure.>> The conscious ego of the Magician is to be destroyed to be absorbed in that of the God whom he invokes, and the process should not interfere with the automaton who is performing the ceremony.

But this ego of which it is here spoken is the true ultimate ego. The automaton should possess will, energy, intelligence, reason, and resource. This automaton should be the perfect man far more {72} than any other man can be. It is only the divine self within the man, a self as far above the possession of will or any other qualities whatsoever as the heavens are high above the earth, that should reabsorb itself into that illimitable radiance of which it is a spark.<<This is said of the partial or lesser Works of Magick. This is an elementary treatise; one cannot discuss higher Works as for example those of "The Hermit of Aesopus Island".>>

The great difficulty for the single Magician is so to perfect himself that these multifarious duties of the Ritual are adequately performed. At first he will find that the exaltation destroys memory and paralyzes muscle. This is an essential difficulty of the magical process, and can only be overcome by practice and experience.<<See "The Book of Lies"; there are several chapters on this subject. But Right exaltation should produce spontaneously the proper mental and physical reactions. As soon as the development is secured, there will be automatic reflex "justesse", exactly as in normal affairs mind and body respond with free unconscious rightness to the Will.>>

In order to aid concentration, and to increase the supply of Energy, it has been customary for the Magician to employ assistants or colleagues. It is doubtful whether the obvious advantages of this plan compensate the difficulty of procuring suitable persons<<The organic development of Magick in the world due to the creative Will of the Master Therion makes it with every year that passes easier to find scientifically trained co-workers.>>, and the chance of a conflict of will or a misunderstanding in the circle itself. On one occasion FRATER PERDURABO was disobeyed by an assistant, and had it not been for His promptitude in using the physical compulsion of the sword, it is probable that the circle would have been broken. As it was, the affair fortunately terminated in nothing more serious than the destruction of the culprit.

However, there is no doubt that an assemblage of persons who really are in harmony can much more easily produce an effect than a magician working by himself. The psychology of "Revival meetings" will be familiar to almost every one, and though such {73} meetings<<See, for an account of properly-conducted congregational ceremonial, Equinox I, IX. "Energized Enthusiasm", and Equinox III, L. Liber XV, Ecclesiae Gnosticae Catholicae Cannon Missae. The "Revival meetings" here in question were deliberate exploitations of religious hysteria.>> are the foulest and most degraded rituals of black magic, the laws of Magick are not thereby suspended. The laws of Magick are the laws of Nature.

A singular and world-famous example of this is of sufficiently recent date to be fresh in the memory of many people now living. At a nigger camp meeting in the "United" States of America, devotees were worked up to such a pitch of excitement that the whole assembly developed a furious form of hysteria. The comparatively intelligible cries of "Glory" and "Hallelujah" no longer expressed the situation. Somebody screamed out "Ta-ra-ra-boom-de-ay!", and this was taken up by the whole meeting and yelled continuously, until reaction set in. The affair got into the papers, and some particularly bright disciple of John Stuart Mill, logician and economist, thought that these words, having set one set of fools crazy, might do the same to all the other fools in the world. He accordingly wrote a song, and produced the desired result. This is the most notorious example of recent times of the power exerted by a barbarous name of evocation.

A few words may be useful to reconcile the general notion of Causality with that of Magick. How can we be sure that a person waving a stick and howling thereby produces thunderstorms? In no other way than that familiar to Science; we note that whenever we put a lighted match to dry gunpowder, an unintelligibly arbitrary phenomenon, that of sound, is observed; and so forth.

We need not dwell upon this point; but it seems worth while to answer one of the objections to the possibility of Magick, choosing one which is at first sight of an obviously "fatal" character. It is convenient to quote verbatim from the Diary<<In a later entry we read that the diarist has found a similar train of argument in "Space, Time, and Gravitation", page 51. He was much encouraged by the confirmation of his thesis in so independent a system of thought.>> of a distinguished Magician and philosopher.

"I have noticed that the effect of a Magical Work has followed {74} it so closely that it must have been started before the time of the Work. E.g. I work to-night to make X in Paris write to me. I get the letter the next morning, so that it must have been written before the Work. Does this deny that the Work caused the effect?

"If I strike a billiard-ball and it moves, both my will and its motion are due to causes long antecedent to the act. I may consider both my Work and its reaction as twin effects of the eternal Universe. The moved arm and ball are parts of a state of the Cosmos which resulted necessarily from its momentarily previous state, and so, back for ever.

"Thus, my Magical Work is only one of the cause-effects necessarily concomitant with the case-effects which set the ball in motion. I may therefore regard the act of striking as a cause-effect of my original Will to move the ball, though necessarily previous to its motion. But the case of magical Work is not quite analogous. For my nature is such that I am compelled to perform Magick in order to make my will to prevail; so that the cause of my doing the Work is also the cause of the ball's motion, and there is no reason why one should precede the other. (CF. "Lewis Carroll," where the Red Queen screams before she pricks her finger.)

"Let me illustrate the theory by an actual example.

"I write from Italy to a man in France and another in Australia on the same day, telling them to join me. Both arrive ten days later; the first in answer to my letter, which he received, the second on "his own initiative", as it would seem. But I summoned him because I wanted him; and I wanted him because he was my representative; and his intelligence made him resolve to join me because it judged rightly that the situation (so far as he knew it) was such as to make me desire his presence.

"The same cause, therefore, which made me write to him made him come to me; and though it would be improper to say that the writing of the letter was the direct cause of his arrival, it is evident that if I had not written I should have been different from what I actually am, and therefore my relations with him would have been otherwise than they are. In this sense, therefore, the letter and the journey are causally connected.

"One cannot go farther, and say that in this case I ought to write the letter even if he had arrived before I did so; for it {75} is part of the whole set of circumstance that I do not use a crowbar on an open door.

"The conclusion is that one should do one's Will 'without lust of result'. If one is working in accordance with the laws of one's own nature, one is doing 'right'; and no such work can be criticised as 'useless', even in cases of the character here discussed. So long as one's Will prevails, there is no cause for complaint.

"To abandon one's Magick would shew lack of self-confidence in one's powers, and doubt as to one's inmost faith in Self and in Nature.<<i.e. on the ground that one cannot understand how Magick can produce the desired effects. For if one possesses the inclination to do Magick, it is evidence of a tendency in one's Nature. Nobody understands fully how the mind moves the muscles; but we know that lack of confidence on this point means paralysis. "If the Sun and Moon should doubt, They'd immediately go out", as Blake said. Also, as I said myself. "Who hath the How is careless of the Why".>> Of course one changes one's methods as experience indicates; but there is no need to change them on any such ground as the above.

"Further, the argument here set forth disposes of the need to explain the "modus operandi" of Magick. A successful operation does not involve any theory soever, not even that of the existence of causality itself. The whole set of phenomena may be conceived as single.

"For instance, if I see a star (as it was years ago) I need not assume causal relations as existing between it, the earth, and myself. The connexion exists; I can predicate nothing beyond that. I cannot postulate purpose, or even determine the manner in which the event comes to be. Similarly, when I do Magick, it is in vain to inquire why I so act, or why the desired result does or does not follow. Nor can I know how the previous and subsequent conditions are connected. At most I can describe the consciousness which I interpret as a picture of the facts, and make empirical generalizations of the superficial aspects of the case.

"Thus, I have my own personal impressions of the act of telephoning; but I cannot be aware of what consciousness, electricity, mechanics, sound, etc., actually are in themselves. And although I can appeal to experience to lay down 'laws' as to what {76} conditions accompany the act, I can never be sure that they have always been, or ever will again be, identical. (In fact, it is certain that an event can never occur twice in precisely the same circumstances.)<<If it did so, how could we call it duplex?>>

"Further, my 'laws' must always take nearly all the more important elements of knowledge for granted. I cannot say --- finally --- how an electric current is generated. I cannot be sure that some totally unsuspected force is not at work in some entirely arbitrary way. For example, it was formerly supposed that Hydrogen and Chlorine would unite when an electric spark was passed through the mixture; now we 'know' that the presence of a minute quantity of aqueous vapour (or some tertium quid) is essential to the reaction. We formulated before the days of Ross the 'laws' of malarial fever, without reference to the mosquito; we might discover one day that the germ is only active when certain events are transpiring in some nebula<<The history of the Earth is included in the period of some such

relation; so that we cannot possibly be sure that we may deny: "Malarial fever is a function of the present precession of the Equinoxes".>>, or when so apparently inert a substance as Argon is present in the air in certain proportions.

"We may therefore admit quite cheerfully that Magick is as mysterious as mathematics, as empirical as poetry, as uncertain as golf, and as dependent on the personal equation as Love.

"That is no reason why we should not study, practice and enjoy it; for it is a Science in exactly the same sense as biology; it is no less an Art than Sculpture; and it is a Sport as much as Mountaineering.

"Indeed, there seems to be no undue presumption in urging that no Science possesses equal possibilities of deep and important Knowledge;<<Magick is less liable to lead to error than any other Science, because its terms are interchangeable, by definition, so that it is based on relativity from the start. We run no risk of asserting absolute propositions. Furthermore we make our measurements in terms of the object measured, thus avoiding the absurdity of defining metaphysical ideas by mutable standards, (Cf. Eddington "Space, Time, and Gravitation". Prologue.) of being forced to attribute the qualities of human consciousness to inanimate things (Poincare, "La mesure du temps"), and of asserting that we know anything of the universe in itself, though the nature of our senses and our minds necessarily determines our observations, so that the limit of our knowledge is subjective, just as a thermometer can record nothing but its own reaction to one particular type of Energy.

Magick recognizes frankly (1) that truth is relative, subjective, and apparent; (2) that Truth implies Omniscience, which is unattainable by mind, being transfinite; just as if one tried to make an exact map of England in England, that map must contain a map of the map, and so on, ad infinitum; (3) that logical contradiction is inherent in reason, (Russell, "Introduction to Mathematical Philosophy", p. 136; Crowley, "Eleusis", and elsewhere); (4) that a Continuum requires a Continuum to be commensurable with it; (5) that Empiricism is ineluctable, and therefore that adjustment is the only possible method of action; and (6) that error may be avoided by opposing no resistance to change, and registering observed phenomena in their own language.>>that no Art offers such opportunities to the ambition {77} of the Soul to express its Truth, in Ecstasy, through Beauty; and that no Sport rivals its fascinations of danger and delight, so excites, exercises, and tests its devotees to the uttermost, or so rewards them by well-being, pride, and the passionate pleasures of personal triumph.

"Magick takes every thought and act for its apparatus; it has the Universe for its Library and its Laboratory; all Nature is its Subject; and its Game, free from close seasons and protective restrictions, always abounds in infinite variety, being all that exists.<<The elasticity of Magick makes it equal to all possible kinds of environment, and therefore biologically perfect. "Do what thou wilt..." implies self-adjustment, so that failure cannot occur. One's true Will is necessarily fitted to the whole Universe with the utmost exactitude, because each term in the equation $a+b+c=0$ must be equal and opposite to the sum of all the other terms. No individual can ever be aught than himself, or do aught else than his Will, which is his necessary relation with his environment, dynamically considered. All error is no more than an illusion proper to him to dissipate the mirage, and it is a general law that the method of accomplishing this operation is to realize, and to acquiesce in, the order of the Universe, and to refrain from attempting the impossible task of overcoming the inertia of the forces which oppose, and therefore are identical with, one's self. Error in thought is therefore failure to understand, and in action to perform, one's own true Will.>>

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CHAPTER X

OF THE GESTURES

This chapter may be divided into the following parts:

1. Attitudes.
2. Circumambulations (and similar movements).
3. Changes of position (This depends upon the theory of the construction of the circle).
4. The Knocks or Knells.

I

Attitudes are of two kinds: natural and artificial. Of the first kind, prostration is the obvious example. It comes natural to man (poor creature!) to throw himself to the ground in the presence of the object of his adoration.<<The Magician must eschew prostration, or even the "bending of the knee in supplication", as infamous and ignominious, an abdication of his sovereignty.>>

Intermediate between this and the purely artificial form of gesture comes a class which depends on acquired habit. Thus it is natural to an European officer to offer his sword in token of surrender. A Tibetan would, however, squat, put out his tongue, and place his hand behind his right ear.

Purely artificial gestures comprehend in their class the majority of definitely magick signs, though some of these simulate a natural action --- e.g. the sign of the Rending of the Veil. But the sign of Auramoeth (see Equinox I, II, Illustration "The Signs of the Grades") merely imitates a hieroglyph which has only a remote connection with any fact in nature. All signs must of course be studied with infinite patience, and practised until the connection {79} between them and the mental attitude which they represent appears "necessary."

II

The principal movement in the circle is circumambulation.<<In Part II of this Book 4 it was assumed that the Magician went barefoot. This would imply his intention to make intimate contact with his Circle. But he may wear sandals, for the Ankh is a sandal-strap; it is born by the Egyptian Gods to signify their power of Going, that is their eternal energy. By shape the Ankh (or Crux Ansata) suggests the formula by which this going is effected in actual practice.>> This has a very definite result, but one which is very difficult to describe. An analogy is the dynamo. Circumambulation properly performed in combination with the Sign of Horus (or "The Enterer") on passing the East is one of the best methods of arousing the macrocosmic force in the Circle. It should never be omitted unless there be some special reason against it.

A particular tread seems appropriate to it. This tread should be light and stealthy, almost furtive, and yet very purposeful. It is the pace of the tiger who stalks the deer.

The number of circumambulations should of course correspond to the nature of the ceremony.

Another important movement is the spiral, of which there are two principal forms, one inward, one outward. They can be performed in either direction; and, like the circumambulation, if performed deosil<<i.e. In the same direction as the hands of a watch move.>> they invoke --- if widdershins<<i.e. In the opposite direction.>> they banish<<Such, at least, is the traditional interpretation. But there is a deeper design which may be expressed through the direction of rotation. Certain forces of the most formidable character may be invoked by circumambulation Widdershins when it is executed with intent toward them, and the initiated technique. Of such forces Typhon is the type, and the war of the Titans against the Olympians the legend. (Teitan, Titan, has in Greek the numerical value of 666.)

WEH Addenda: Crowley is using the spelling Tau-epsilon-iota-tau-alpha-nu in place of the more usual Tau-iota-tau-alpha-nu or Tau-alpha-iota-tau-alpha-nu to obtain 666 in place of 661 or 662.>>. In the spiral the tread is light and tripping, almost approximating to a dance: while performing it the magician will usually turn on his own axis, either in the same direction as {80} the spiral, or in the opposite direction. Each combination involves a different symbolism.

There is also the dance proper; it has many different forms, each God having his special dance. One of the easiest and most effective dances is the ordinary waltz-step combined with the three signs of L.V.X. It is much easier to attain ecstasy in this way than is generally supposed. The essence of the process consists in the struggle of the Will against giddiness; but this struggle must be prolonged and severe, and upon the degree of this the quality and intensity of ecstasy attained may depend.

With practice, giddiness is altogether conquered; exhaustion then takes its place and the enemy of Will. It is through the mutual destruction of these antagonisms in the mental and moral being of the magician that Samadhi is begotten.

III

Good examples of the use of change of position are given in the manuscripts Z.1 and Z.3;<<Equinox I, II, pp. 244-260.>> explanatory of the Neophyte Ritual of the G.'. D.'. , where the candidate is taken to various stations in the Temple, each station having a symbolic meaning of its own; but in pure invocation a better example is given in Liber 831<<Equinox I, VII, pp. 93 sqq.>>.

In the construction of a ceremony an important thing to decide is whether you will or will not make such movements. For every Circle has its natural symbolism, and even if no use is to be made of these facts, one must be careful not to let anything be inharmonious with the natural attributions.<<The practical necessities of the work are likely to require certain movements. One should either exclude this symbolism altogether, or else think out everything beforehand, and make it significant. Do not let some actions be symbolic and others haphazard.>> For the sensitive aura of the magician might be disturbed, and the value of the ceremony completely destroyed, by the embarrassment caused by the discovery of some such error, just as if a pre-occupied T-totaler found that he had

strayed into a Temple of the Demon Rumi! It is therefore impossible to neglect the theory of the Circle. {81}

To take a simple example, suppose that, in an Evocation of Bartzabel, the planet Mars, whose sphere is Geburah (Severity) were situated (actually, in the heavens) opposite to the Square of Chesed (Mercy) of the Tau in the Circle, and the triangle placed accordingly. It would be improper for the Magus to stand on that Square unless using this formula, "I, from Chesed, rule Geburah through the Path of the Lion"; while --- taking an extreme case --- to stand on the square of Hod (which is naturally dominated by Geburah) would be a madness which only a formula of the very highest Magick could counteract.

Certain positions, however, such as Tiphareth<<Tiphareth is hardly "dominated" even by Kether. It is the son rather than the servant.>>, are so sympathetic to the Magus himself that he may use them without reference to the nature of the spirit, or of the operation; unless he requires an exceptionally precise spirit free of all extraneous elements, or one whose nature is difficulty compatible with Tiphareth.

To show how these positions may be used in conjunction with the spirals, suppose that you are invoking Hathor, Goddess of Love, to descend upon the Altar. Standing on the square of Netzach you will make your invocation to Her, and then dance an inward spiral deosil ending at the foot of the altar, where you sink on your knees with your arms raised above the altar as if inviting Her embrace.<<But NOT "in supplication".>>

To conclude, one may add that natural artistic ability, of you possess it, forms an excellent guide. All Art is Magick.

Isadora Duncan has this gift of gesture in a very high degree. Let the reader study her dancing; if possible rather in private than in public, and learn the superb "unconsciousness" --- which is magical consciousness --- with which she suits the action to the melody.<<This passage was written in 1911 e.v. "Wake Duncan with thy Knocking? I would thou couldst!">>

There is no more potent means than Art of calling forth true Gods to visible appearance. {82}

IV.

The knocks or knells are all of the same character. They may be described collectively --- the difference between them consists only in this, that the instrument with which they are made seals them with its own special properties. It is of no great importance (even so) whether they are made by clapping the hands or stamping the feet, by strokes of one of the weapons, or by the theoretically appropriate instrument, the bell. It may nevertheless be admitted that they become more important in the ceremony if the Magician considers it worth while to take up<<Any action not purely rhythmical is a disturbance.>> an instrument whose single purpose is to produce them.

Let it first be laid down that a knock asserts a connection between the Magician and the object which he strikes. Thus the use of the bell, or of the hands, means that the Magician wishes to impress the atmosphere of the whole circle with what has been or is about to be done. He wishes to formulate his will in sound, and radiate it in every direction; moreover, to influence that which lives by breath in the sense of his purpose, and to summon it to bear witness to his Word. The hands are used as symbols of his executive power, the bell to represent his consciousness exalted into music. To strike with the wand is to utter the fiat of creation; the cup vibrates with his delight in receiving spiritual wine. A blow with the dagger is like the signal for battle. The disk is used to express the throwing down of the price of one's purchase. To stamp with the foot is to declare one's mastery of the matter in hand. Similarly, any other form of giving knocks has its own virtue. From the above examples the intelligent student will have perceived the method of interpreting each individual case that may come in question.

As above said, the object struck is the object impressed. Thus, a blow upon the altar affirms that he has complied with the laws of his operation. To strike the lamp is to summon the Light divine. Thus for the rest.

It must also be observed that many combinations of ideas are made possible by this convention. To strike the wand within the cup is to apply the creative will to its proper complement, and so {83} perform the Great Work by the formula of Regeneration. To strike with the hand on the dagger declares that one demands the use of the dagger as a tool to extend one's executive power. The reader will recall how Siegfried smote Nothung, the sword of Need, upon the lance of Wotan. By the action Wagner, who was instructed how to apply magical formulae by one of the heads of our Order, intended his hearers to understand that the reign of authority and paternal power had come to an end; that the new master of the world was intellect.

The general object of a knock or a knell is to mark a stage in the ceremony. Sasaki Shigetzu tells us in his essay on Shinto that the Japanese are accustomed to clap their hands four times "to drive away evil spirits". He explains that what really happens is that the sudden and sharp impact of the sound throws the mind into an alert activity which enables it to break loose from the obsession of its previous mood. It is aroused to apply itself aggressively to the ideals which had oppressed it. There is therefore a perfectly rational interpretation of the psychological power of the knock.

In a Magical ceremony the knock is employed for much the same purpose. The Magician uses it like the chorus in a Greek play. It helps him to make a clean cut, to turn his attention from one part of his work to the next.

So much for the general character of the knock or knell. Even this limited point of view offers great opportunities to the resourceful Magician. But further possibilities lie to our hand. It is not usually desirable to attempt to convey anything except emphasis, and possibly mood, by varying the force of the blow. It is obvious,

moreover, that there is a natural correspondence between the hard loud knock of imperious command on the one hand, and the soft slurred knock of sympathetic comprehension on the other. It is easy to distinguish between the bang of the outraged creditor at the front, and the hushed tap of the lover at the bedroom, door. Magical theory cannot here add instruction to instinct.

But a knock need not be single; the possible combinations are evidently infinite. We need only discuss the general principles of determining what number of strokes will be proper in any case, {84} and how we may interrupt any series so as to express our idea by means of structure.

The general rule is that a single knock has no special significance as such, because unity is omniform. It represents Kether, which is the source of all things equally without partaking of any quality by which we discriminate one thing from another. Continuing on these lines, the number of knocks will refer to the Sephira or other idea Qabalistically cognate with that number. Thus, 7 knocks will intimate Venus, 11 the Great Work, 17 the Trinity of Fathers, and 19 the Feminine Principle in its most general sense.

Analyzing the matter a little further, we remark firstly that a battery of too many knocks is confusing, as well as liable to overweight the other parts of the ritual. In practice, 11 is about the limit. It is usually not difficult to arrange to cover all necessary ground with that number.

Secondly, each is so extensive in scope, and includes aspects so diverse from a practical standpoint that our danger lies in vagueness. A knock should be well defined; its meaning should be precise. The very nature of knocks suggests smartness and accuracy. We must therefore devise some means of making the sequence significant of the special sense which may be appropriate. Our only resource is in the use of intervals.

It is evidently impossible to attain great variety in the smaller numbers. But this fact illustrates the excellence of our system. There is only one way of striking 2 knocks, and this fact agrees with the nature of Chokmah; there is only one way of creating. We can express only ourselves, although we do so in duplex form. But there are three ways of striking 3 knocks, and these 3 ways correspond to the threefold manner in which Binah can receive the creative idea. There are three possible types of triangle. We may understand an idea either as an unity tripartite, as an unity dividing itself into a duality, or as a duality harmonized into an unity. Any of these methods may be indicated by 3 equal knocks; 1 followed, after a pause, by 2; and 2 followed, after a pause, by 1.

As the nature of the number becomes more complex, the possible varieties increase rapidly. There are numerous ways of striking 6, each of which is suited to the nature of the several {85} aspects of Tiphareth. We may leave the determination of these points to the ingenuity of the student.

The most generally useful and adaptable battery is composed of 11 strokes. The principal reasons for this are as follows: "Firstly", 11 is the number of Magick in itself. It is therefore suitable to all types of operation. "Secondly", it is the sacred number par excellence of the new Aeon. As it is written in the Book of the Law: "...11, as all their numbers who are of us." "Thirdly", it is the number of the letters of the word ABRAHADABRA, which is the word of the Aeon. The structure of this word is such that it expresses the great Work, in every one of its aspects. "Lastly", it is possible thereby to express all possible spheres of operation, whatever their nature. This is effected by making an equation between the number of the Sephira and the difference between that number and 11. For example, $2 \text{ Degree} = 9 \text{ Square}$ is the formula of the grade of initiation corresponding to Yesod. Yesod represents the instability of air, the sterility of the moon; but these qualities are balanced in it by the stability implied in its position as the Foundation, and by its function of generation. This complex is further equilibrated by identifying it with the number 2 of Chokmah, which possesses the airy quality, being the Word, and the lunar quality, being the reflection of the sun of Kether as Yesod is the sun of Tiphareth. It is the wisdom which is the foundation by being creation. This entire cycle of ideas is expressed in the double formula $2 \text{ Degree} = 9 \text{ Square}$, $9 \text{ Degree} = 2 \text{ Square}$; and any of these ideas may be selected and articulated by a suitable battery.

We may conclude with a single illustration of how the above principles may be put into practice. Let us suppose that the Magician contemplates an operation for the purpose of helping his mind to resist the tendency to wander. This will be a work of Yesod. But he must emphasize the stability of that Sephira as against the Airy quality which it possesses. His first action will be to put the 9 under the protection of the 2; the battery at this point will be 1-9-1. But this 9 as it stands is suggestive of the changefulness of the moon. It may occur to him to divide this into 4 and 5, 4 being the number of fixity, law, and authoritative power; and 5 that of courage, energy, and triumph of the spirit {86} over the elements. He will reflect, moreover, that 4 is symbolic of the stability of matter, while 5 expresses the same idea with regard to motion. At this stage the battery will appear as 1-2-5-2-1. After due consideration he will probably conclude that to split up the central 5 would tend to destroy the simplicity of his formula, and decide to use it as it stands. The possible alternative would be to make a single knock the centre of his battery as if he appealed to the ultimate immutability of Kether, invoking that unity by placing a fourfold knock on either side of it. In this case, his battery would be 1-4-1-4-1. He will naturally have been careful to preserve the balance of each part of the battery against the corresponding part. This would be particularly necessary in an operation such as we have chosen for our example.

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CHAPTER XI

OF OUR LADY BABALON AND OF THE BEAST

WHEREON SHE RIDETH.

ALSO CONCERNING TRANSFORMATIONS.

I

The contents of this section, inasmuch as they concern OUR LADY, are too important and too sacred to be printed. They are only communicated by the Master Therion to chosen pupils in private instruction.

II

The essential magical work, apart from any particular operation, is the proper formation of the Magical Being or Body of Light. This process will be discussed at some length in Chapter XVIII.

We will here assume that the magician has succeeded in developing his Body of Light until it is able to go anywhere and do anything. There will, however, be a certain limitation to his work, because he has formed his magical body from the fine matter of his own element. Therefore, although he may be able to penetrate the utmost recesses of the heavens, or conduct vigorous combats with the most unpronounceable demons of the pit, it may be impossible for him to do as much as knock a vase from a mantelpiece. His magical body is composed of matter too tenuous to affect directly the gross matter of which illusions such as tables and chairs are made.<<The one really easy "physical" operation which the Body of Light can perform is "Congressus subtilis". The emanations of the "Body of Desire" of the material being whom one visits are, if the visit be agreeable, so potent that one spontaneously gains substance among the embrace. There are many cases on record of Children having been born as the result of such unions. See the work of De Sinistrari on Incubi and Succubi for a discussion of analogous phenomena.>> {89}

There has been a good deal of discussion in the past within the Colleges of the Holy Ghost, as to whether it would be quite legitimate to seek to transcend this limitation. One need not presume to pass judgment. One can leave the decision to the will of each magician.

The Book of the Dead contains many chapters intended to enable the magical entity of a man who is dead, and so deprived (according to the theory of death then current) of the material vehicle for executing his will, to take on the form of certain animals, such as a golden hawk or a crocodile, and in such form to go about the earth "taking his pleasure among the living."<<See "The Book of Lies" Cap. 44, and The Collected Works of Aleister Crowley, Vol. III, pp. 209-210, where occur paraphrased translations of certain classical Egyptian rituals.>> As a general rule, material was supplied out of which he could construct the party of the second part aforesaid, hereinafter referred to as the hawk.

We need not, however, consider this question of death. It may often be convenient for the living to go about the world in some such incognito. Now, then, conceive of this magical body as creative force, seeking manifestation; as a God, seeking incarnation.

There are two ways by which this aim may be effected. The first method is to build up an appropriate body from its elements. This is, generally speaking, a very hard thing to do, because the physical constitution of any material being with much power is, or at least should be, the outcome of ages of evolution. However, there is a lawful method of producing an homunculus which is taught in a certain secret organization, perhaps known to some of those who may read this, which could very readily be adapted to some such purpose as we are now discussing.

The second method sounds very easy and amusing. You take some organism already existing, which happens to be suitable to your purpose. You drive out the magical being {89} which inhabits it, and take possession. To do this by force is neither easy nor justifiable, because the magical being of the other was incarnated in accordance with its Will. And "... thou hast no right but to do thy will." One should hardly strain this sentence to make one's own will include the will to upset somebody else's will!<<Yet it might happen that the Will of the other being was to invite the Magician to indwell its instrument.>> Moreover, it is extremely difficult thus to expatriate another

magical being; for though, unless it is a complete microcosm like a human being, it cannot be called a star, it is a little bit of a star, and part of the body of Nuit.

But there is no call for all this frightfulness. There is no need to knock the girl down, unless she refuses to do what you want, and she will always comply if you say a few nice things to her.<<Especially on the subject of the Wand or the Disk.>> You can always use the body inhabited by an elemental, such as an eagle, hare, wolf, or any convenient animal, by making a very simple compact. You take over the responsibility for the animal, thus building it up into your own magical hierarchy. This represents a tremendous gain to the animal.<<This is the magical aspect of eating animal food, and its justification, or rather the reconciliation of the apparent contradiction between the carnivorous and humanitarian elements in the nature of "Homo Sapiens".>> It completely fulfils its ambition by an alliance of this extremely intimate sort with a Star. The magician, on the other hand, is able to transform and retransform himself in a thousand ways by accepting a retinue of such adherents. In this way the projection of the "astral" or Body of Light may be made absolutely tangible and practical. At the same time, the magician must realise that in undertaking the Karma of any elemental, he is assuming a very serious responsibility. The bond which unites him with that elemental is love; and, though it is only a small part of the outfit of a magician, it is the whole of the outfit of the elemental. He will, therefore, suffer intensely in case of any error or misfortune occurring to his protegee. This feeling is rather peculiar. It is quite instinctive with the best men. They {90} hear of the destruction of a city of a few thousand inhabitants with entire callousness, but then they hear of a dog having hurt its paw, they feel Weltschmerz acutely.

It is not necessary to say much more than this concerning transformations. Those to whom the subject naturally appeals will readily understand the importance of what has been said. Those who are otherwise inclined may reflect that a nod is as good as a wink to a blind horse.

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CHAPTER XII

OF THE BLOODY SACRIFICE: AND MATTERS COGNATE.

It is necessary for us to consider carefully the problems connected with the bloody sacrifice, for this question is indeed traditionally important in Magick. Nigh all ancient Magick revolves around this matter. In particular all the Osirian religions --- the rites of the Dying God --- refer to this. The slaying of Osiris and Adonis; the mutilation of Attis; the cults of Mexico and Peru; the story of Hercules or Melcarth; the legends of Dionysus and of Mithra, are all connected with this one idea. In the Hebrew religion we find the same thing inculcated. The first ethical lesson in the Bible is that the only sacrifice pleasing to the Lord is the sacrifice of blood; Abel, who made this, finding favour with the Lord, while Cain, who offered cabbages, was rather naturally considered a cheap sport. The idea recurs again and again. We have the sacrifice of the Passover, following on the story of Abraham's being commanded to sacrifice his firstborn son, with the idea of the substitution of animal for human life. The annual ceremony of the two goats carries out this in perpetuity. And we see again the domination of this idea in the romance of Esther, where Haman and Mordecai are the two goats or gods; and ultimately in the presentation of the rite of Purim in Palestine, where Jesus and Barabbas happened to be the Goats in that particular year of which we hear so much, without agreement on the date.

This subject must be studied in the "Golden Bough", where it is most learnedly set forth by Dr. J. G. Frazer.

Enough has now been said to show that the bloody sacrifice has from time immemorial been the most considered part of Magick. {92} The ethics of the thing appear to have concerned no one; nor, to tell the truth, need they do so. As St. Paul says, "Without shedding of blood there is no remission"; and who are we to argue with St. Paul? But, after all that, it is open to any one to have any opinion that he likes upon the subject, or any other subject, thank God! At the same time, it is most necessary to study the business, whatever we may be going to do about it; for our ethics themselves will naturally depend upon our theory of the universe. If we were quite certain, for example, that everybody went to heaven when he died, there could be no serious objection to murder or suicide, as it is generally conceded --- by those who know neither --- that earth is not such a pleasant place as heaven.

However, there is a mystery concealed in this theory of the bloody sacrifice which is of great importance to the

student, and we therefore make no further apology, We should not have made even this apology for an apology, had it not been for the solicitude of a pious young friend of great austerity of character who insisted that the part of this chapter which now follows --- the part which was originally written --- might cause us to be misunderstood. This must not be.

The blood is the life. This simple statement is explained by the Hindus by saying that the blood is the principal vehicle of vital Prana.<<Prana or force" is often used as a generic term for all kinds of subtle energy. The prana of the body is only one of its "vayus". Vayu means air or spirit. The idea is that all bodily forces are manifestations of the finer forces of the more real body, this real body being a subtle and invisible thing.>> There is some ground for the belief that there is a definite substance<<This substance need not be conceived as "material" in the crude sense of Victorian science; we now know that such phenomena as the rays and emanations of radioactive substances occupy an intermediate position. For instance, mass is not, as once supposed, necessarily impermeable to mass, and matter itself can be only interpreted in terms of motion. So, as to "prana", one might hypothesize a phenomenon in the ether analogous to isomerism. We already know of bodies chemically identical whose molecular structure makes one active, another inactive, to certain reagents. Metals can be "tired" or even "killed" as to some of their properties, without discoverable chemical change. One can "kill" steel, and "raise it from the dead"; and flies drowned in icewater can be resuscitated. That it should be impossible to create high organic life is scientifically unthinkable, and the Master Therion believes it to be a matter of few years indeed before this is done in the laboratory. Already we restore the apparently drowned. Why not those dead from such causes as syncope? If we understood the ultimate physics and chemistry of the brief moment of death we would get hold of the force in some say, supply the missing element, reverse the electrical conditions or what not. Already we prevent certain kinds of death by supplying wants, as in the case of Thyroid.>>, not isolated as yet, whose presence makes all {93} the difference between live and dead matter. We pass by with deserved contempt the pseudo-scientific experiments of American charlatans who claim to have established that weight is lost at the moment of death, and the unsupported statements of alleged clairvoyants that they have seen the soul issuing like a vapour from the mouth of persons "in articulo mortis"; but his experiences as an explorer have convinced the Master Therion that meat loses a notable portion of its nutritive value within a very few minutes after the death of the animal, and that this loss proceeds with ever-diminishing rapidity as time goes on. It is further generally conceded that live food, such as oysters, is the most rapidly assimilable and most concentrated form of energy.<<Once can become actually drunk on oysters, by chewing them completely. Rigor seems to be a symptom of the loss of what I may call the Alpha-energy and makes a sharp break in the curve. The Beta and other energies dissipate more slowly. Physiologists should make it their first duty to measure these phenomena; for their study is evidently a direct line of research into the nature of Life. The analogy between the living and complex molecules of the Uranium group of inorganic and the Protoplasm group of organic elements is extremely suggestive. The faculties of growth, action, self-recuperation, etc., must be ascribed to similar properties in both cases; and as we have detected, measured and partially explained radioactivity, it must be possible to contrive means of doing the same for Life.>> Laboratory experiments in food-values seem to be almost worthless, for reasons which we cannot here enter into; the general testimony of mankind appears a safer guide.

It would be unwise to condemn as irrational the practice of those savages who tear the heart and liver from an adversary, and devour them while yet warm. In any case it was the theory of {94} the ancient Magicians, that any living being is a storehouse of energy varying in quantity according to the size and health of the animal, and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly.

The animal should therefore be killed<<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. See the account of the Master Therion's Great Magical Retirement by Lake Pasquaney, where he "crucified a toad in the Basilisk abode.">> within the Circle, or the Triangle, as the case may be, so that its energy cannot escape. An animal should be selected whose nature accords with that of the ceremony --- thus, by sacrificing a female lamb one would not obtain any appreciate quantity of the fierce energy useful to a Magician who was invoking Mars. In such a case a ram<<A wolf would be still better in the case of Mars. See 777 for the correspondences between various animals and the "32 Paths" of Nature.>> would be more suitable. And this ram should be virgin --- the whole potential of its original total energy should not have been diminished in any way.<<There is also the question of its magical freedom. Sexual intercourse creates a link between its exponents, and therefore a responsibility.>> For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence<<It appears from the Magical Records of Frater Perdurabo that He made this particular sacrifice on an average about 150 times every year between 1912 e.v. and 1928 e.v. Contrast J.K.Huyman's "La-Bas", where a perverted form of Magic of an analogous order is described.

"It is the sacrifice of oneself spiritually. And the intelligence and innocence of that male child are the perfect understanding of the Magician, his one aim, without lust of result. And male he must be, because what he

sacrifices is not the material blood, but his creative power." This initiated interpretation of the texts was sent spontaneously by Soror I.W.E., for the sake of the younger Brethern.

WEH ADDENDA: When Crowley speaks of sacrificing a male child, his diaries and other writings indicate that he thereby obfuscates the actual practice. Crowley did this by diversion of the act of sexual intercourse and other sexual actions. He considered contraception as human sacrifice. There is no indication in any of his writings that he ever performed infanticide. In fact, Crowley was even against abortion.>> is the most satisfactory and suitable victim. {95}

For evocations it would be more convenient to place the blood of the victim in the Triangle --- the idea being that the spirit might obtain from the blood this subtle but physical substance which was the quintessence of its life in such a manner as to enable it to take on a visible and tangible shape.<<See Equinox (I, V. Supplement: Tenth Aethyr) for an Account of an Operation where this was done. Magical phenomena of the creative order are conceived and germinate in a peculiar thick velvet darkness, crimson, purple, or deep blue, approximating black: as if it were said, In the body of Our Lady of the Stars.

See 777 for the correspondences of the various forces of Nature with drugs, perfumes, etc.>>

Those magicians who abject to the use of blood have endeavored to replace it with incense. For such a purpose the incense of Abramelin may be burnt in large quantities. Dittany of Crete is also a valuable medium. Both these incenses are very catholic in their nature, and suitable for almost any materialization.

But the bloody sacrifice, though more dangerous, is more efficacious; and for nearly all purposes human sacrifice is the best. The truly great Magician will be able to use his own blood, or possibly that of a disciple, and that without sacrificing the physical life irrevocably.<<Such details, however, may safely be left to the good sense of the Student. Experience here as elsewhere is the best teacher. In the Sacrifice during Invocation, however, it may be said without fear of contradiction that the death of the victim should coincide with the supreme invocation.

WEH addenda: A sworn testimony by Crowley declares that he held actual human sacrifice to physical death to be the most efficacious, but that he never did such a thing. On the matter concerning death of the victim in invocation, Crowley elsewhere enlarges that this is the ephemeral death of the Ego.>> An example of this sacrifice is given in Chapter 44 of Liber 333. This Mass may be recommended generally for daily practice.

One last word on this subject. There is a Magical operation of maximum importance: the Initiation of a New Aeon. When it becomes necessary to utter a Word, the whole Planet must be bathed in blood. Before man is ready to accept the Law of Thelema, the Great War must be fought. This Bloody Sacrifice is the critical point of the World-{96}Ceremony of the Proclamation of Horus, the Crowned and conquering Child, as Lord of the Aeon.<<Note: This paragraph was written in the summer of 1911 e.v., just three years before its fulfilment.>>

This whole matter is prophesied in the Book of the Law itself; let the student take note, and enter the ranks of the Host of the Sun.

II

There is another sacrifice with regard to which the Adepts have always maintained the most profound secrecy. It is the supreme mystery of practical Magick. Its name is the Formula of the Rosy Cross. In this case the victim is always --- in a certain sense --- the Magician himself, and the sacrifice must coincide with the utterance of the most sublime and secret name of the God whom he wishes to invoke.

Properly performed, it never fails of its effect. But it is difficult for the beginner to do it satisfactorily, because it is a great effort for the mind to remain concentrated upon the purpose of the ceremony. The overcoming of this difficulty lends most powerful aid to the Magician.

It is unwise for him to attempt it until he has received regular initiation in the true<<It is here desirable to warn the reader against the numerous false orders which have impudently assumed the name of Rosicrucian. The Masonic Societas Rosicruciana is honest and harmless; and makes no false pretences; if its members happen as a rule to be pompous busy-bodies, enlarging the borders of their phylacteries, and scrupulous about cleansing the outside of the cup and the platter; if the masks of the Officers in their Mysteries suggest the Owl, the Cat, the Parrot, and the Cuckoo, while the Robe of their Chief Magus is a Lion's Skin, that is their affair. But those orders run by persons "claiming" to represent the True Ancient Fraternity are common swindles. The representatives of the late S. L. Mathers (Count McGregor) are the phosphorescence of the rotten wood of a branch which was lopped off the tree at the end of the 19th century. Those of Papus (Dr. Encausse), Stanislas de Guaita and Peladan, merit respect as serious, but lack full knowledge and authority. The "Ordo Rosae Crucis" is a mass of ignorance and falsehood, but this may be a deliberate device for masking itself. The test of any Order is its attitude towards the Law of Thelema. The True Order presents the True Symbols, but avoids attaching the True Name thereto; it is only when the Postulant has taken irrevocable Oaths and been received formally, that he discovers what Fraternity he has joined. If he have taken false symbols for true, and find himself magically pledged to a gang of rascals, so much the worse for him!>> Order of the Rosy Cross, {97} and he must have taken the vows with the fullest comprehension and experience of their meaning. It is also extremely desirable that he should have attained an absolute degree of moral emancipation<<This results from the full acceptance of the Law of THELEMA, persistently put into practice.>>, and that purity of spirit which results from a perfect understanding both of the differences and harmonies of the planes upon the Tree of Life.

For this reason FRATER PERDURABO has never dared to use this formula in a fully ceremonial manner, save once only, on an occasion of tremendous import, when, indeed, it was not He that made the offering, but ONE in Him. For he perceived a grave defect in his moral character which he has been able to overcome on the intellectual plane, but not hitherto upon higher planes. Before the conclusion of writing this book he will have done so.<<P.S. With the happiest results. P.>>

The practical details of the Bloody Sacrifice may be studied in various ethnological manuals, but the general conclusions are summed up in Frazer's "Golden Bough", which is strongly recommended to the reader.

Actual ceremonial details likewise may be left to experiment. The method of killing is practically uniform. The animal should be stabbed to the heart, or its throat severed, in either case by the knife. All other methods of killing are less efficacious; even in the case of Crucifixion death is given by stabbing.<<Yet one might devise methods of execution appropriate to the Weapons: Stabbing or clubbing for the Lance or Wand, Drowning or poisoning for the Cup, Beheading for the Sword, Crushing for the Disk, Burning for the Lamp, and so forth.>>

One may remark that warm-blooded animals only are used as victims: with two principal exceptions. The first is the serpent, which is only used in a very special Ritual;<<The Serpent is not really killed; it is seethed in an appropriate vessel; and it issues in due season refreshed and modified, but still essentially itself. The idea is the transmission of life and wisdom from a vehicle which has fulfilled its formula to one capable of further extension. The development of a wild fruit by repeated plantings in suitable soil is an analogous operation.

WEH ADDENDA: The serpent is the phallus. The vessel and the seething are likewise sub rosa.>> the second the magical beetles of Liber Legis. (See Part IV.) {98}

One word of warning is perhaps necessary for the beginner. The victim must be in perfect health --- or its energy may be as it were poisoned. It must also not be too large:<<The sacrifice (e.g.) of a bull is sufficient for a large number of people; hence it is commonly made in public ceremonies, and in some initiations, e.g. that of a King, who needs force for his whole kingdom. Or again, in the Consecration of a Temple.

See Lord Dunsany, "The Blessing of Pan" --- a noble and most notable prophecy of Life's fair future.>> the amount of energy disengaged is almost unimaginably great, and out of all anticipated proportion to the strength of the animal. Consequently, the Magician may easily be overwhelmed and obsessed by the force which he has let loose; it will then probably manifest itself in its lowest and most objectionable form. The most intense spirituality of purpose<<This is a matter of concentration, with no ethical implication. The danger is that one may get something which one does not want. This is "bad" by definition. Nothing is in itself good or evil. The shields of the Sabines which crushed Tarpeia were not murderous to them, but the contrary. Her criticism of them was simply that they were what she did not want in her Operation.>> is absolutely essential to safety.

In evocations the danger is not so great, as the Circle forms a protection; but the circle in such a case must be protected, not only by the names of God and the Invocations used at the same time, but by a long habit of successful defence.<<The habitual use of the Lesser Banishing Ritual of the Pentagram (say, thrice daily) for months and years and constant assumption of the God-form of Harpocrates (See Equinox, I, II and Liber 333, cap. XXV for both of these) should make the "real circle", i.e. the Aura of the Magus, impregnable.

This Aura should be clean-cut, resilient, radiant, iridescent, brilliant, glittering. "A Soap-bubble of razor-steel, streaming with light from within" is my first attempt at description; and is not bad, despite its incongruities: P.

"FRATER PERDURABO, on the one occasion on which I was able to see Him as He really appears, was brighter than the Sun at noon. I fell instantly to the floor in swoon which lasted several hours, during which I was initiated." Soror A.'.. Cf. Rev. I, 12-17.>> If you are easily disturbed or alarmed, or if you have not yet overcome the tendency of the mind to wander, it is not advisable for you to perform {99} the "Bloody Sacrifice".<<The whole idea of the word Sacrifice, as commonly understood, rests upon an error and superstition, and is unscientific, besides being metaphysically false. The Law of Thelema has totally changed the Point of View as to this matter. Unless you have thoroughly assimilated the Formula of Horus, it is absolutely unsafe to meddle with this type of Magick. Let the young Magician reflect upon the Conservation of Matter and of Energy.>> Yet it should not be forgotten that this, and that other art at which we have dared darkly to hint, are the supreme formulae of Practical Magick.

You are also likely to get into trouble over this chapter unless you truly comprehend its meaning.<<There is a traditional saying that whenever an Adept seems to have made a straightforward, comprehensible statement, then is it most certain that He means something entirely different. The Truth is nevertheless clearly set forth in His Words: it is His simplicity that baffles the unworthy. I have chosen the expressions in this Chapter in such a way that it is likely to mislead those magicians who allow selfish interests to cloud their intelligence, but to give useful hints to such as are bound by the proper Oaths to devote their powers to legitimate ends. "...thou hast no right but to do thy will." "It is a lie, this folly against self." The radical error of all uninitiates is that they define "self" as irreconcilably opposed to "not-self." Each element of oneself is, on the contrary, sterile and without meaning, until it fulfils itself, by "love under will", in its counterpart in the Macrocosm. To separate oneself from others is to destroy oneself; the way to realize and to extend oneself is to lose that self --- its sense of separateness --- in the other. Thus: Child plus food: this does not preserve one at the expense of the other; it "destroys" or rather changes both in order to fulfil both in the result of the operation --- a grown man. It is in fact impossible to preserve anything as it is by positive action upon it. Its integrity demands inaction; and

inaction, resistance to change, is stagnation, death and dissolution due to the internal putrefaction of the starved elements.>>

{100}

CHAPTER XIII

OF THE BANISHINGS:

AND OF THE PURIFICATIONS.

Cleanliness is next to Godliness, and had better come first. Purity means singleness. God is one. The wand is not a wand if it has something sticking to it which is not an essential part of itself. If you wish to invoke Venus, you do not succeed if there are traces of Saturn mixed up with it.

That is a mere logical commonplace: in magick one must go much farther than this. One finds one's analogy in electricity. If insulation is imperfect, the whole current goes back to earth. It is useless to plead that in all those miles of wire there is only one-hundredth of an inch unprotected. It is no good building a ship if the water can enter, through however small a hole.

That first task of the Magician in every ceremony is therefore to render his Circle absolutely impregnable.<<See, however, the Essay on Truth in "Konx om Pax". The Circle (in one aspect) asserts Duality, and emphasizes Division.>> If one slightest thought intrude upon the mind of the Mystic, his concentration is absolutely destroyed; and his consciousness remains on exactly the same level as the Stockbroker's. Even the smallest baby is incompatible with the virginity of its mother. If you leave even a single spirit within the circle, the effect of the conjuration will be entirely absorbed by it.<<While one remains exposed to the action of all sorts of forces they more or less counterbalance each other, so that the general equilibrium, produced by evolution, is on the whole maintained. But if we suppress all but one, its action becomes irresistible. Thus, the pressure of the atmosphere would crush us if we "banished" that of our bodies; and we should crumble to dust if we rebelled successfully against cohesion. A man who is normally an "allround good sort" often becomes intolerable when he gets rid of his collection of vices; he is swept into monomania by the spiritual pride which had been previously restrained by countervailing passions. Again, there is a worse draught when an ill-fitting door is closed than when it stands open. It is not as necessary to protect his mother and his cattle from Don Juan as it was from the Hermits of the Thebaid.>> {101}

The Magician must therefore take the utmost care in the matter of purification, "firstly", of himself, "secondly", of his instruments, "thirdly", of the place of working. Ancient Magicians recommended a preliminary purification of from three days to many months. During this period of training they took the utmost pains with diet. They avoided animal food, lest the elemental spirit of the animal should get into their atmosphere. They practised sexual abstinence, lest they should be influenced in any way by the spirit of the wife. Even in regard to the excrements of the body they were equally careful; in trimming the hair and nails, they ceremonially destroyed<<Such destruction should be by burning or other means which produces a complete chemical change. In so doing care should be taken to bless and liberate the native elemental of the thing burnt. This maxim is of universal application.>> the severed portion. They fasted, so that the body itself might destroy anything extraneous to the bare necessity of its existence. They purified the mind by special prayers and conservations. They avoided the contamination of social intercourse, especially the conjugal kind; and their servitors were disciples specially chosen and consecrated for the work.

In modern times our superior understanding of the essentials of this process enables us to dispense to some extent with its external rigours; but the internal purification must be even more carefully performed. We may eat meat, provided that in doing so we affirm that we eat it in order to strengthen us for the special purpose of our proposed invocation.<<In an Abbey of Thelema we say "Will" before a meal. The formula is as follows. "Do what thou wilt shall be the whole of the Law." "What is thy Will?" "It is my will to eat and drink" "To what end?" "That my body may be fortified thereby." "To what end?" "That I may accomplish the Great Work." "Love is the law, love

under will." "Fall to!" This may be adapted as a monologue. One may also add the inquiry "What is the Great Work?" and answer appropriately, when it seems useful to specify the nature of the Operation in progress at the time. The point is to seize every occasion of bringing every available force to bear upon the objective of the assault. It does not matter what the force is (by any standard of judgment) so long as it plays its proper part in securing the success of the general purpose. Thus, even laziness may be used to increase our indifference to interfering impulses, or envy to counteract carelessness. See Liber CLXXV, Equinox I, VII, p. 37. This is especially true, since the forces are destroyed by the process. That is, one destroys a complex which in itself is "evil" and puts its elements to the one right use.>> {102}

By thus avoiding those actions which might excite the comment of our neighbours we avoid the graver dangers of falling into spiritual pride.

We have understood the saying: "To the pure all things are pure", and we have learnt how to act up to it. We can analyse the mind far more acutely than could the ancients, and we can therefore distinguish the real and right feeling from its imitations. A man may eat meat from self-indulgence, or in order to avoid the dangers of asceticism. We must constantly examine ourselves, and assure ourselves that every action is really subservient to the One Purpose.

It is ceremonially desirable to seal and affirm this mental purity by Ritual, and accordingly the first operation in any actual ceremony is bathing and robing, with appropriate words. The bath signifies the removal of all things extraneous to antagonistic to the one thought. The putting on of the robe is the positive side of the same operation. It is the assumption of the fame of mind suitable to that one thought.

A similar operation takes place in the preparation of every instrument, as has been seen in the Chapter devoted to that subject. In the preparation of the place of working, the same considerations apply. We first remove from that place all objects; and we then put into it those objects, and only those {103} objects, which are necessary. During many days we occupy ourselves in this process of cleansing and consecration; and this again is confirmed in the actual ceremony.

The cleansed and consecrated Magician takes his cleansed and consecrated instruments into that cleansed and consecrated place, and there proceeds to repeat that double ceremony in the ceremony itself, which has these same two main parts. The first part of every ceremony is the banishing; the second, the invoking. The same formula is repeated even in the ceremony of banishing itself, for in the banishing ritual of the pentagram we not only command the demons to depart, but invoke the Archangels and their hosts to act as guardians of the Circle during our pre-occupation with the ceremony proper.

In more elaborate ceremonies it is usual to banish everything by name. Each element, each planet, and each sign, perhaps even the Sephiroth themselves; all are removed, including the very one which we wished to invoke, for that forces as existing in Nature is always impure. But this process, being long and wearisome, is not altogether advisable in actual working. It is usually sufficient to perform a general banishing, and to rely upon the aid of the guardians invoked. Let the banishing therefore be short, but in no wise slurred --- for it is useful as it tends to produce the proper attitude of mind for the invocations. "The Banishing Ritual of the Pentagram" (as now rewritten, Liber 333, Cap. XXV) is the best to use.<<See also the Ritual called "The Mark of the Beast" given in an Appendix. But this is pantomorphous.>> Only the four elements are specifically mentioned, but these four elements contain the planets and the signs<<The signs and the planets, of course, contain, the elements. It is important to remember this fact, as it helps one to grasp what all these terms really mean. None of the "Thirty-two Paths" is a simple idea; each one is a combination, differentiated from the others by its structure and proportions. The chemical elements are similarly constituted, as the critics of Magick have at last been compelled to admit.>> --- the four elements are Tetragrammaton; and Tetragrammaton is the Universe. This special precaution is, however, necessary: make exceedingly sure that the ceremony of banishing is effective! {104} Be alert and on your guard! Watch before you pray! The feeling of success in banishing, once acquired, is unmistakable.

At the conclusion, it is usually well to pause for a few moments, and to make sure once more that every thing necessary to the ceremony is in its right place. The Magician may then proceed to the final consecration of the furniture of the Temple.<<That is, of the special arrangement of that furniture. Each object should have been separately consecrated beforehand. The ritual here in question should summarize the situation, and devote the particular arrangement to its purpose by invoking the appropriate forces. Let it be well remembered that each object is bound by the Oaths of its original consecration as such. Thus, if a pantacle has been made sacred to Venus, it cannot be used in an operation of Mars; the Energy of the Exorcist would be taken up in overcoming the opposition of the "Karma" or inertia therein inherent.>>

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P.O.Box 430
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<<note...>>

CHAPTER XIV

OF THE CONSECRATIONS:

WITH AN ACCOUNT OF THE

NATURE AND NURTURE OF THE MAGICAL LINK.

I

Consecration is the active dedication of a thing to a single purpose. Banishing prevents its use for any other purpose, but it remains inert until consecrated. Purification is performed by water, and banishing by air, whose weapon is the sword. Consecration is performed by fire, usually symbolised by the holy lamp.<<The general conception is that the three active elements co-operate to affect earth; but earth itself may be employed as an instrument. Its function is solidification. The use of the Pentacle is indeed very necessary in some types of operation, especially those whose object involves manifestation in matter, and the fixation in (more or less) permanent form of the subtle forces of Nature.>>

In most extant magical rituals the two operations are performed at once; or (at least) the banishing has the more

important place, and greater pains seem to be taken with it; but as the student advances to Adeptship the banishing will diminish in importance, for it will no longer be so necessary. The Circle of the Magician will have been perfected by his habit of Magical work. In the truest sense of that word, he will never step outside the Circle during his whole life. But the consecration, being the application of a positive force, can always be raised to a closer approximation to perfection. Complete success in banishing is soon attained; but there can be no completeness in the advance to holiness. {106}

The method of consecration is very simple. Take the wand, or the holy oil, and draw upon the object to be consecrated the supreme symbol of the force to which you dedicate it. Confirm this dedication in words, invoking the appropriate God to indwell that pure temple which you have prepared for Him. Do this with fervour and love, as if to balance the icy detachment which is the proper mental attitude for banishing.<<The Hebrew legends furnish us with the reason for the respective virtues of water and fire. The world was purified by water at the Deluge, and will be consecrated by fire at the last Judgment. Not until that is finished can the "real ceremony" begin.>>

The words of purification are: Asperges me, Therion, hyssopo, et mundabor; lavabis me, et super nivem dealabor.

Those of consecration are: Accendat in nobis Therion ignem sui amoris et flammam aeternae caritatis.<<These may now advantageously be replaced by (a) "... pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect." (CCXX, I, 44) to banish; and (b) "I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body." (CCXX, II, 62) to consecrate. For the Book of the Law contains the Supreme Spells.>>

These, as initiates of the VII Degree of O.T.O. are aware, mean more than appears.

II

It is a strange circumstance that no Magical writer has hitherto treated the immensely important subject of the Magical Link. It might almost be called the Missing Link. It has apparently always been taken for granted, only lay writers on Magick like Dr. J. G. Frazer have accorded the subject its full importance.

Let us try to make considerations of the nature of Magick in a strictly scientific spirit, as well as, deprived of the guidance of antiquity, we may.

What is a Magical Operation? It may be defined as any event in nature which is brought to pass by Will. We must not exclude potato-growing or banking from our definition. {107}

Let us take a very simple example of a Magical Act: that of a man blowing his nose. What are the conditions of the success of the Operation? Firstly, that the man's Will should be to blow his nose; secondly, that he should have a nose capable of being blown; thirdly, that he should have at command an apparatus capable of expressing his spiritual Will in terms of material force, and applying that force to the object which he desires to affect. His Will may be as strong and concentrated as that of Jupiter, and his nose may be totally incapable of resistance; but unless the link is made by the use of his nerves and muscles in accordance with psychological, physiological, and physical law, the nose will remain unblown through all eternity.

Writers of Magick have been unsparing in their efforts to instruct us in the preparation of the Will, but they seem to have imagined that no further precaution was necessary. There is a striking case of an epidemic of this error whose history is familiar to everybody. I refer to Christian Science, and the cognate doctrines of "mental healing" and the like. The theory of such people, stripped of dogmatic furbelows, is perfectly good Magic of its kind, its negroid kind. The idea is correct enough: matter is an illusion created by Will through mind, and consequently susceptible of alteration at the behest of its creator. But the practice has been lacking. They have not developed a scientific technique for applying the Will. It is as if they expected the steam of Watts' kettle to convey people from place to place without the trouble of inventing and using locomotives.

Let us apply these considerations to Magick in its restricted sense, the sense in which it was always understood until the Master Therion extended it to cover the entire operations of Nature.

What is the theory implied in such rituals as those of the Goetia? What does the Magician do? He applies himself to invoke a God, and this God compels the appearance of a spirit whose function is to perform the Will of the magician at the moment. There is no trace of what may be called machinery in the method. The exorcist hardly takes the pains of preparing a material basis for the spirit to incarnate except the bare connection {108} of himself with his sigil. It is apparently assumed that the spirit already possesses the means of working on matter. The conception seems to be that of a schoolboy who asks his father to tell the butler to do something for him. In other words, the theory is grossly animistic. The savage tribes described by Frazer had a far more scientific theory. The same may be said of witches, who appear to have been wiser than the thaumaturgists who despised them. They at least made waxen images --- identified by baptism --- of the people they wished to control. They at least used appropriate bases for Magical manifestations, such as blood and other vehicles of animal force, with those of vegetable virtue such as herbs. They were also careful to put their bewitched products into actual contact --- material or astral --- with their victims. The classical exorcists, on the contrary, for all their learning, were careless about this essential condition. They acted as stupidly as people who should write business letters and omit to post them.

It is not too much to say that this failure to understand the conditions of success accounts for the discredit into which Magick fell until Eliphas Levi undertook the task of re-habilitating it two generations ago. But even he (profoundly as he studied, and luminously as he expounded, the nature of Magick considered as a universal formula)

paid no attention whatever to that question of the Magical Link, though he everywhere implies that it is essential to the Work. He evaded the question by making the "petitio principii" of assigning to the Astral Light the power of transmitting vibrations of all kinds. He nowhere enters into detail as to how its effects are produced. He does not inform us as to the qualitative or quantitative laws of this light. (The scientifically trained student will observe the analogy between Levi's postulate and that of ordinary science "in re" the luminiferous ether.)

It is deplorable that nobody should have recorded in a systematic form the results of our investigations of the Astral Light. We have no account of its properties or of the laws which obtain in its sphere. Yet these are sufficiently remarkable. We may briefly notice that, in the Astral Light, two or more objects can {109} occupy the same space at the same time without interfering with each other or losing their outlines.

In that Light, objects can change their appearance completely without suffering change of Nature. The same thing can reveal itself in an infinite number of different aspects; in fact, it identifies itself by so doing, much as a writer or a painter reveals himself in a succession of novels or pictures, each of which is wholly himself and nothing else, but himself under varied conditions, though each appears utterly different from its fellows. In that Light one is "swift without feet and flying without wings"; one can travel without moving, and communicate without conventional means of expression. One is insensible to heat, cold, pain, and other forms of apprehension, at least in the shapes which are familiar to us in our bodily vehicles. They exist, but they are appreciated by us, and they affect us, in a different manner. In the Astral Light we are bound by what is, superficially, an entirely different series of laws. We meet with obstacles of a strange and subtle character; and we overcome them by an energy and cunning of an order entirely alien to that which serves us in earthly life. In that Light, symbols are not conventions but realities, yet (on the contrary) the beings whom we encounter are only symbols of the realities of our own nature. Our operations in that Light are really the adventures of our own personified thoughts. The universe is a projection of ourselves; an image as unreal as that of our faces in a mirror, yet, like that face, the necessary form of expression thereof, not to be altered save as we alter ourselves.<<This passage must not be understood as asserting that the Universe is purely subjective. On the contrary, the Magical Theory accepts the absolute reality of all things in the most objective sense. But all perceptions are neither the observer nor the observed; they are representations of the relation between them. We cannot affirm any quality in an object as being independent of our sensorium, or as being in itself that which it seems to us. Nor can we assume that what we cognize is more than a partial phantom of its cause. We cannot even determine the meaning of such ideas as motion, or distinguish between time and space, except in relation to some particular observer. For example, if I fire a cannon twice at an interval of 3 hours, an observer on the Sun would note a difference of some 200,000 miles in space between the shots, while to me they seem "in the same place." Moreover, I am incapable of perceiving any phenomenon except by means of the arbitrary instruments of my senses; it is thus correct to say that the Universe as I know it is subjective, without denying its objectivity.>> The mirror may {110} be distorted, dull, clouded, or cracked; and to this extent, the reflection of ourselves may be false even in respect of its symbolic presentation. In that Light, therefore, all that we do is to discover ourselves by means of a sequence of hieroglyphics, and the changes which we apparently operate are in an objective sense illusions.

But the Light serves us in this way. It enables us to see ourselves, and therefore to aid us to initiate ourselves by showing us what we are doing. In the same way a watchmaker uses a lens, though it exaggerates and thus falsifies the image of the system of wheels which he is trying to adjust. In the same way, a writer employs arbitrary characters according to a meaningless convention in order to enable his reader by retranslating them to obtain an approximation to his idea.

Such are a few of the principal characteristics Astral Light. Its quantitative laws are much less dissimilar from those of material physics. Magicians have too often been foolish enough to suppose that all classes of Magical Operations were equally easy. They seem to have assumed that the "almighty power of God" was an infinite quantity in presence of which all finites were equally insignificant. "One day is with the Lord as a thousand years" is their first law of Motion. "Faith can move mountains" they say, and disdain to measure either the faith or the mountains. If you can kill a chicken by Magick, why not destroy an army with equal exertion? "With God all things are possible."

This absurdity is an error of the same class as that mentioned above. The facts are wholly opposed. Two and two make four in the Astral as rigorously as anywhere else. The distance of one's Magical target and the accuracy of one's Magical rifle are factors in the success of one's Magical shooting in just the same way as at Bisley. The law of Magical gravitation is as rigid as that of Newton. The law of Inverse Squares may not apply; but some {111} such law does apply. So it is for everything. You cannot produce a thunderstorm unless the materials exist in the air at the time, and a Magician who could make rain in Cumberland might fail lamentably in the Sahara. One might make a talisman to win the love of a shop-girl and find it work, yet be baffled in the case of a countess; or vice versa. One might impose one's Will on a farm, and be crushed by that of a city; or vice versa. The MASTER THERION himself, with all his successes in every kind of Magick, sometimes appears utterly impotent to perform feats which almost any amateur might do, because He has matched his Will against that of the world, having undertaken the Work of a Magus to establish the word of His Law on the whole of mankind. He will succeed, without doubt, but He hardly expects to see more than a sample of His product during His present incarnation. But He refuses to waste the least fraction of His force on works foreign to His WORK, however obvious it may seem to the onlooker that His advantage lies in

commanding stones to become bread, or otherwise making things easy for Himself.

These considerations being thoroughly understood we may return to the question of making the Magical Link. In the case above cited FRATER PERDURABO composed His talisman by invoking His Holy Guardian Angel according to the Sacred Magick of Abramelin the Mage. That Angel wrote on the lamén the Word of the Aeon. The Book of the Law is this writing. To this lamén the Master Therion gave life by devoting His own life thereto. We may then regard this talisman, the Law, as the most powerful that has been made in the world's history, for previous talismans of the same type have been limited in their scope by conditions of race and country. Mohammed's talisman, Allah, was good only from Persia to the Pillars of Hercules. The Buddha's, Anatta, operated only in the South and East of Asia. The new talisman, Thelema, is master of the planet.

But now observe how the question of the Magical Link arises! No matter how mighty the truth of Thelema, it cannot prevail unless it is applied to any by mankind. As long as the Book of the Law was in Manuscript, it could only affect the small group amongst whom it was circulated. It had to be put into action by {112} the Magical Operation of publishing it. When this was done, it was done without proper perfection. Its commands as to how the work ought to be done were not wholly obeyed. There were doubt and repugnance in FRATER PERDURABO's mind, and they hampered His work. He was half-hearted. Yet, even so then intrinsic power of the truth of the Law and the impact of the publication were sufficient to shake the world so that a critical war broke out, and the minds of men were moved in a mysterious manner. The second blow was struck by the re-publication of the Book in September 1913, and this time the might of this Magick burst out and caused a catastrophe to civilization. At this hour, the MASTER THERION is concealed, collecting his forces for a final blow. When The Book of the Law and its Comment is published, with the forces of His whole Will in perfect obedience to the instructions which have up to now been misunderstood or neglected, the result will be incalculably effective. The event will establish the kingdom of the Crowned and Conquering Child over the whole earth, and all men shall bow to the Law, which is "love under will".

This is an extreme case; but there is one law only to govern the small as the great. The same laws describe and measure the motions of the ant and the stars. Their light is no swifter than that of a spark. In every operation of Magick the link must be properly made. The first requisite is the acquisition of adequate force of the kind required for the purpose. We must have electricity of a certain potential in sufficient amount if we wish to heat food in a furnace. We shall need a more intense current and a greater supply to light a city than to charge a telephone wire. No other kind of force will do. We cannot use the force of steam directly to impel an aeroplane, or to get drunk. We must apply it in adequate strength in an appropriate manner.

It is therefore absurd to invoke the spirit of Venus to procure us the love of an Empress, unless we take measures to transmit the influence of our work to the lady. We may for example consecrate a letter expressing our Will; or, if we know how, we may use some object connected with the person whose acts we are attempting to control, such as a lock of hair or a handkerchief {113} once belonging to her, and so in subtle connection with her aura. But for material ends it is better to have material means. We must not rely on fine gut in trolling for salmon. Our will to kill a tiger is poorly conveyed by a charge of small shot fired at a range of one hundred yards. Our talisman must, therefore, be an object suitable to the nature of our Operation, and we must have some such means of applying its force to such a way as will naturally compel the obedience of the portion of Nature which we are trying to change. If one will the death of a sinner, it is not sufficient to hate him, even if we grant that the vibrations of thought, when sufficiently powerful and pure, may modify the Astral light sufficiently to impress its intention to a certain extent on such people as happen to be sensitive. It is much surer to use one's mind and muscle in service of that hate by devising and making a dagger, and then applying the dagger to the heart of one's enemy. One must give one's hate a bodily form of the same order as that which one's enemy has taken for his manifestation. Your spirit can only come into contact with his by means of this magical manufacture of phantoms; in the same way, one can only measure one's mind (a certain part of it) against another man's by expressing them in some such form as the game of chess. One cannot use chessmen against another man unless he agree to use them in the same sense as you do. The board and men form the Magical Link by which you can prove your power to constrain him to yield. The game is a device by which you force him to turn down his king in surrender, a muscular act made in obedience to your will, thought he may be twice your weight and strength.

These general principles should enable the student to understand the nature of the work of making the Magical Link. It is impossible to give detailed instructions, because every case demands separate consideration. It is sometimes exceedingly difficult to devise proper measures.

Remember that Magick includes all acts soever. Anything may serve as a Magical weapon. To impose one's Will on a nation, for instance, one's talisman may be a newspaper, one's triangle a church, or one's circle a Club. To win a woman, one's {114} pantacle may be a necklace; to discover a treasure, one's wand may be a dramatist's pen, or one's incantation a popular song.

Many ends, many means: it is only important to remember the essence of the operation, which is to will its success with sufficiently pure intensity, and to incarnate that will in a body suitable to express it, a body such that its impact on the bodily expression of the idea one wills to change is to cause it to do so. For instance, is it my will to become a famous physician? I banish all "hostile spirits" such as laziness, alien interests, and confliction pleasures, from my "circle" the hospital; I consecrate my "weapons" (my various abilities) to the study of medicine; I invoke the "Gods" (medical authorities) by studying and obeying their laws in their books. I embody

the "Formulae" (the ways in which causes and effects influence disease) in a "Ritual" (my personal style of constraining sickness to conform with my will). I persist in these conjurations year after year, making the Magical gestures of healing the sick, until I compel the visible appearance of the Spirit of Time, and make him acknowledge me his master. I have used the appropriate kind of means, in adequate measure, and applied them in ways pertinent to my purpose by projecting my incorporeal idea of ambition in a course of action such as to induce in others the incorporeal idea of satisfying mine. I made my Will manifest to sense; sense swayed the Wills of my fellowmen; mind wrought on mind through matter.

I did not "sit for" a medical baronetcy by wishing I had it, or by an "act of faith", or by praying to God "to move Pharaoh's heart", as our modern mental, or our mediaeval, mystic, miracle-mongers were and are muddlers and maudlin enough to advise us to do.

A few general observations on the Magical Link may not be amiss, in default of details; one cannot make a Manual of How to Go Courting, with an Open-Sesame to each particular Brigand's Cavern, any more than one can furnish a budding burglar with a directory containing the combination of every existing safe. But one can point out the broad distinctions between women who yield, some to flattery, some to eloquence, some to appearance, some to rank, some to wealth, some to ardour, and some to authority. We {115} cannot exhaust the combinations of Lover's Chess, but we may enumerate the principal gambits: the Bouquet, the Chocolates, the Little Dinner, the Cheque-Book, the Poem, the Motor by Moonlight, the Marriage Certificate, the Whip, and the Feigned Flight.

The Magical Link may be classified under three main heads; as it involves (1) one plane and one person, (2) one plane and two or more persons, (3) two planes.

In class (1) the machinery of Magick --- the instrument --- already exists. Thus, I may wish to heal my own body, increase my own energy; develop my own mental powers, or inspire my own imagination. Here the Exorcist and the Demon are already connected, consciously or subconsciously, by an excellent system of symbols. The Will is furnished by Nature with an apparatus adequately equipped to convey and execute its orders.

It is only necessary to inflame the Will to the proper pitch and to issue its commands; they are instantly obeyed, unless --- as in the case of organic disease --- the apparatus is damaged beyond the art of Nature to repair. It may be necessary in such a case to assist the internal "spirits" by the "purification" of medicines, the "banishing" of diet, or some other extraneous means.

But at least there is no need of any special device "ad hoc" to effect contact between the Circle and the Triangle. Operations of this class are therefore often successful, even when the Magician has little or no technical knowledge of Magick. Almost any duffer can "pull himself together", devote himself to study, break off a bad habit, or conquer a cowardice. This class of work, although the easiest, is yet the most important; for it includes initiation itself in its highest sense. It extends to the Absolute in every dimension; it involves the most intimate analysis, and the most comprehensive synthesis. In a sense, it is the sole type of Magick either necessary or proper to the Adept; for it includes both the attainment of the Knowledge and Conversation of the Holy Guardian Angel, and the Adventure of the Abyss.

The second class includes all operations by which the Magician strives to impose his Will upon objects outside his own control, but within that of such other wills as are symbolised by means of {116} a system similar to his own. That is, they can be compelled naturally by cognate consciousness.

For instance, one may wish to obtain the knowledge put forth in this book. Not knowing that such a book exists, one might yet induce some one who knows of it to offer a copy. Thus one's operation would consist in inflaming one's Will to possess the knowledge to the point of devoting one's life to it, in expressing that will by seeking out people who seem likely to know what is needed, and in imposing it on them by exhibiting such enthusiastic earnestness that they will tell the enquirer that this book will meet his needs.

Does this sound too simple? Can this obvious common-sense course be really that marvellous Magick that frightens folk so? Yes, even this triviality is one instance of how Magick works.

But the above practical programme may be a fiasco. One might then resort to Magick in the conventional sense of the word, by constructing and charging a Pantacle appropriate to the object; this Pantacle should then cause a strain in the Astral Light such that the vibrations would compel some alien consciousness to restore equilibrium by bringing the book.

Suppose a severer and more serious aim; suppose that I wish to win a woman who dislikes me and loves somebody else. In this case, not only her Will, but her lover's must be overcome by my own. I have no direct control of either. But my Will is in touch with the woman's by means of our minds; I have only to make my mind the master of hers by the existing means of communication; her mind will then present its recantation to her Will, her Will repeal its decision, and her body submit to mine as the seal of her surrender.

Here the Magical Link exists; only it is complex instead of simple as in the First Class.

There is opportunity for all kinds of error in the transmission of the Will; misunderstanding may mar the matter; a mood may make mischief; external events may interfere; the lover may match me in Magick; the Operation itself may offend nature in many ways; for instance, if there is a subconscious incompatibility between myself and the woman, I deceive myself into thinking {117} that I desire her. Such a flaw is enough to bring the whole operation to naught, just as no effort of Will can make oil mix with water.

I may work "naturally" by wooing, of course. But, magically, I may attack her astrally so that her aura becomes

uneasy, responding no longer to her lover. Unless they diagnose the cause, a quarrel may result, and the woman's bewildered and hungry Body of Light may turn in its distress to that of the Magician who has mastered it.

Take a third case of this class 2. I wish to recover my watch, snatched from me in a crowd.

Here I have no direct means of control over the muscles that could bring back my watch, or over the mind that moves these muscles. I am not even able to inform that mind of my Will, for I do not know where it is. But I know it to be a mind fundamentally like my own, and I try to make a Magical Link with it by advertising my loss in the hope of reaching it, being careful to calm it by promising it immunity, and to appeal to its own known motive by offering a reward. I also attempt to use the opposite formula; to reach it by sending my "familiar spirits", the police, to hunt it, and compel its obedience by threats.<<The ceremonial method would be to transfer to the watch --- linked naturally to me by possession and use --- a thought calculated to terrify the thief, and induce him to get rid of it at once. Observing clair-sentiently this effect, suggest relief and reward as the result of restoring it.>>

Again, a sorcerer might happen to possess an object belonging magically to a rich man, such as a compromising letter, which is really as much part of him as his liver; he may then master the will of that man by intimidating his mind. His power to publish the letter is as effective as if he could injure the man's body directly.

These "natural" cases may be transposed into subtler terms; for instance, one might master another man, even a stranger, by sheer concentration of will, ceremonially or otherwise wrought up to the requisite potential. But in one way or another that will must be {118} made to impinge on the man; by the normal means of contact if possible, if not, by attacking some sensitive spot in his subconscious sensorium. But the heaviest rod will not land the smallest fish unless there be a line of some sort fixed firmly to both.

The Third Class is characterized by the absence of any existing link between the Will of the Magician and that controlling the object to be affected. (The Second Class may approximate to the Third when there is no possibility of approaching the second mind by normal means, as sometimes happens).

This class of operations demands not only immense knowledge of the technique of Magick combined with tremendous vigour and skill, but a degree of Mystical attainment which is exceedingly rare, and when found is usually marked by an absolute apathy on the subject of any attempt to achieve any Magick at all. Suppose that I wish to produce a thunderstorm. This event is beyond my control or that of any other man; it is as useless to work on their minds as my own. Nature is independent of, and indifferent to, man's affairs. A storm is caused by atmospheric conditions on a scale so enormous that the united efforts of all us Earth-vermin could scarcely disperse one cloud, even if we could get at it. How then can any Magician, he who is above all things a knower of Nature, be so absurd as to attempt to throw the Hammer of Thor? Unless he be simply insane, he must be initiated in a Truth which transcends the apparent facts. He must be aware that all nature is a continuum, so that his mind and body are consubstantial with the storm, are equally expressions of One Existence, all alike of the self-same order of artifices whereby the Absolute appreciates itself. He must also have assimilated the fact that the Quantity is just as much a form as Quality; that as all things are modes of One Substance, so their measures are modes of their relation. Not only are gold and lead mere letters, meaningless in themselves yet appointed to spell the One Name; but the difference between the bulk of a mountain and that of a mouse is no more than one method of differentiating them, just as the letter "m" is not bigger than the letter "i: in any real sense of the word.<<Professor Rutherford thinks it not theoretically impracticable to construct a detonator which could destroy every atom of matter by releasing the energies of one, so that the vibrations would excite the rest to disintegrate explosively.>> {119}

Our Magician, with this in his mind, will most probably leave thunderstorms to stew in their own juice; but, should he decide (after all) to enliven the afternoon, he will work in the manner following.

First, what are the elements necessary for his storms? He must have certain stores of electrical force, and the right kind of clouds to contain it.

He must see that the force does not leak away to earth quietly and slyly.

He must arrange a stress so severe as to become at last so intolerable that it will disrupt explosively.

Now he, as a man, cannot pray to God to cause them, for the Gods are but names for the forces of Nature themselves.

But, "as a Mystic", he knows that all things are phantoms of One Thing, and that they may be withdrawn therein to reissue in other attire. He knows that all things are in himself, and that he is All-One with the All. There is therefore no theoretical difficulty about converting the illusion of a clear sky into that of a tempest. On the other hand, he is aware, "as a Magician", that illusions are governed by the laws of their nature. He knows that twice two is four, although both "two" and "four" are merely properties pertaining to One. He can only use the Mystical identity of all things in a strictly scientific sense. It is true that his experience of clear skies and storms proves that his nature contains elements cognate with both; for it not, they could not affect him. He is the Microcosm of his own Macrocosm, whether or no either one or the other extend beyond his knowledge of them. He must therefore arouse in himself those ideas which are clansmen of the Thunderstorm, collect all available objects of the same nature for talismans, and proceed to excite all these to the utmost by a Magical ceremony; that is, by insisting on their godhead, so that they flame within and without him, his ideas vitalising the talismans. There is thus a vivid vibration of high potential in a certain group {121} of sympathetic substances and forces; and this spreads as do the waves from a stone thrown into a lake, widening and weakening; till the disturbance is

compensated. Just as a handful of fanatics, insane with one over-emphasised truth, may infect a whole country for a time by inflaming that thought in their neighbours, so the Magician creates a commotion by disturbing the balance of power. He transmits his particular vibration as a radio operator does with his ray; rate-relation determines exclusive selection.

In practice, the Magician must "evoke the spirits of the storm" by identifying himself with the ideas of which atmospheric phenomena are the expressions as his humanity is of him; thus achieved, he must impose his Will upon them by virtue of the superiority of his intelligence and the integration of his purpose to their undirected impulses and uncomprehending interplay.

All such Magick demands the utmost precision in practice. It is true that the best rituals give us instructions in selecting our vehicles of force. In 777 we find "correspondences" of many classes of being with the various types of operation, so that we know what weapons, jewels, figures, drugs, perfumes, names, etc. to employ in any particular work. But it has always been assumed that the invoked force is intelligent and competent, that it will direct itself as desired without further ado, by this method of sympathetic vibrations.

The necessity of timing the force has been ignored; and so most operations, even when well performed as far as invocation goes, are as harmless as igniting loose gunpowder.

But, even allowing that Will is sufficient to determine the direction, and prevent the dispersion of the force, we can hardly be sure that it will act on its object, unless that object be properly prepared to receive it. The Link must be perfectly made. The object must possess in itself a sufficiency of stuff sympathetic to our work. We cannot make love to a brick, or set an oak to run errands.

We see, then, that we can never affect anything outside ourselves save only as it is also within us. Whatever I do to another, I do also to myself. If I kill a man, I destroy my own life at the same time. That is the magical meaning of the so-called {121} "Golden Rule", which should not be in the imperative but in the indicative mood. Every vibration awakens all others of its particular pitch.

There is thus some justification for the assumption of previous writers on Magick that the Link is implicit, and needs no special attention. Yet, in practice, there is nothing more certain than that one ought to confirm one's will by all possible acts on all possible planes. The ceremony must not be confined to the formally magical rites. We must neglect no means to our end, neither despising our common sense, nor doubting our secret wisdom.

When Frater I. A. was in danger of death in 1899 e.v. Frater V. N. and FRATER PERDURABO did indeed invoke the spirit Buer to visible manifestation that the might heal their brother; but also one of them furnished the money to send him to a climate less cruel than England's. He is alive to day<<P.S. He died some months after this passage was written: but he had been enabled to live and work for nearly a quarter of a century longer than he would otherwise have done.>>; who cares whether spirits or shekels wrought that which these Magicians willed?

Let the Magical Link be made strong! It is "love under will"; it affirms the identity of the Equation of the work; it makes success Necessity.

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CHAPTER XVI

"(Part I)"

OF THE OATH

The third operation in any magical ceremony is the oath or proclamation. The Magician, armed and ready, stands in the centre of the Circle, and strikes once upon the bell as if to call the attention of the Universe. He then declares "who he is", reciting his magical history by the proclamation of the grades which he has attained, giving the signs and words of those grades.<<This is not merely to prove himself a person in authority. It is to trace the chain of causes that have led to the present position, so that the operation is seen as karma.>>

He then states the purpose of the ceremony, and proves that it is necessary to perform it and to succeed in its performance. He then takes an oath before the Lord of the Universe (not before the particular Lord whom he is invoking) as if to call Him to witness to the act. He swears solemnly that he will perform it --- that nothing shall prevent him from performing it --- that he will not leave the operation until it is successfully performed ---

and once again he strikes upon the bell.

Yet, having demonstrated himself in that position at once infinitely lofty and infinitely unimportant, the instrument of destiny, he balances this by the "Confession", in which there is again an infinite exaltation harmonised with an infinite humility. He admits himself to be a weak human being humbly aspiring to something higher; a creature of circumstance utterly dependent --- even for the breath of life --- upon a series of fortunate accidents. {123} He makes this confession prostrate<<Compare the remarks in a previous chapter. But this is a particular case. We leave its justification as a problem.>> before the altar in agony and bloody sweat. He trembles at the thought of the operation which he has dared to undertake, saying, "Father, if it be Thy Will, let this cup pass from me! Nevertheless not my will but Thine be done!"<<Of course this is for the beginner. As soon as it is assimilated as true, he will say: "My will which is thine be done!" And ultimately no more distinguish "mine" from "thine". A sympathetic change of gesture will accompany the mental change.>>

The dread answer comes that It Must Be, and this answer so fortifies him with holy zeal that it will seem to him as if he were raised by divine hands from that prostrate position; with a thrill of holy exaltation he renews joyfully the Oath, feeling himself once again no longer the man but the Magician, yet not merely the Magician, but the chosen and appointed person to accomplish a task which, however apparently unimportant, is yet an integral part of universal destiny, so that if it were not accomplished the Kingdom of Heaven would be burst in pieces.

He is now ready to commence the invocations. He consequently pauses to cast a last glance around the Temple to assure himself of the perfect readiness of all things necessary, and to light the incense.

The Oath is the foundation of all Work in Magick, as it is an affirmation of the Will. An Oath binds the Magician for ever. In Part II of Book 4 something has already been said on this subject; but its importance deserves some further elaboration. Thus, should one, loving a woman, make a spell to compel her embraces, and tiring of her a little later, evoke Zazel to kill her; he will find that the implications of his former Oath conflict with those proper to invoke the Unity of the Godhead of Saturn. Zazel will refuse to obey him in the case of the woman whom he has sworn that he loves. To this some may object that, since all acts are magical, every man who loves a woman implicitly takes an {124} Oath of love, and therefore would never be able to murder her later, as we find to be the not uncommon case. The explanation is as follows. It is perfectly true that when Bill Sykes desires to possess Nancy, he does in fact evoke a spirit of the nature of Venus, constraining him by his Oath of Love (and by his magical power as a man) to bring him the girl. So also, when he wants to kill her, he evokes a Martial or Saturnian spirit, with an Oath of hate. But these are not pure planetary spirits, moving in well-defined spheres by rigidly righteous laws. They are gross concretions of confused impulses, "incapable of understanding the nature of an oath". They are also such that the idea of murder is nowise offensive to the Spirit of Love.

It is indeed the criterion of spiritual "caste" that conflicting elements should not coexist in the same consciousness. The psalm-singing Puritan who persecutes publicans, and secretly soaks himself in fire-water; the bewhiskered philanthropist in broadcloth who swindles his customers and sweats his employees: these men must not be regarded as single-minded scoundrels, whose use of religion and respectability to cloke their villainies is a deliberate disguise dictated by their criminal cunning. Far from it, they are only too sincere in their "virtues"; their terror of death and of supernatural vengeance is genuine; it proceeds from a section of themselves which is in irreconcilable conflict with their rascality. Neither side can conciliate, suppress, or ignore the other; yet each is so craven as to endure its enemy's presence. Such men are therefore without pure principles; they excuse themselves for every dirty trick that turns to their apparent advantage.

The first step of the Aspirant toward the Gate of Initiation tells him that purity --- unity of purpose --- is essential above all else. "Do what thou wilt" strikes on him, a ray of fierce white flame consuming all that is not utterly God. Very soon he is aware that he cannot consciously contradict himself. He develops a subtle sense which warns him that two trains of thought which he had never conceived as connected are incompatible. Yet deeper drives "Do what thou wilt"; subconscious oppositions are evoked to visible appearance. The secret sanctuaries of the soul are cleansed. "Do What thou wilt" purges his every part. He has become One, one only. His Will is consequently released from {125} the interference of internal opposition, and he is a Master of Magick. But for that very reason he is now utterly impotent to achieve anything that is not in absolute accordance with his Original Oath, with his True Will, by virtue whereof he incarnated as a man. With Bill Sykes love and murder are not mutually exclusive, as they are with King Arthur. The higher the type of man, the more sensitive he becomes; so that the noblest love divines intuitively when a careless word or gesture may wound, and, vigilant, shuns them as being of the family of murder. In Magick, likewise, the Adept who is sworn to attain to the Knowledge and Conversation of his Holy Guardian Angel may in his grosser days have been expert as a Healer, to find that he is now incapable of any such work. He will probably be puzzled, and wonder whether he has lost all his power. Yet the cause may be no more than that the Wisdom of his Angel depreciates the interference of ignorant kindness with diseases which may have been sent to the sufferer for a purpose profoundly important to his welfare.

In the case of THE MASTER THERION, he had originally the capacity for all classes of Orgia. In the beginning, He cured the sick, bewitched the obstinate, allured the seductive, routed the aggressive, made himself invisible, and

generally behaved like a Young-Man-About-town on every possible plane. He would afflict one vampire with a Sending of Cats, and appoint another his private Enchantress, neither aware of any moral oxymoron, nor hampered by the implicit incongruity of his oaths.

But as He advanced in Adeptship, this coltishness found its mouth bitted; as soon as He took serious Oaths and was admitted to the Order which we name not, those Oaths prevented him using His powers as playthings. Trifling operations, such as He once could do with a turn of the wrist, became impossible to the most persistent endeavour. It was many years before He understood the cause of this. But little by little He became so absorbed in the Work of His true Will that it no longer occurred to Him to indulge in capricious amusements.

Yet even at this hour, though He be verily a Magus of A.'. A.'. , though His Word be the Word of the Aeon, though He be the Beast 666, the Lord of the Scarlet Woman "in whom is all power {126} given", there are still certain Orgia beyond Him to perform, because to do so would be to affirm what He hath denied in those Oaths by whose virtue He is That He is. This is the case, even when the spirit of such Orgia is fully consonant with His Will. The literal sense of His original Oath insists that it shall be respected.

The case offers two instances of this principle. FRATER PERDURABO specifically swore that he would renounce His personal possessions to the last penny; also that He would allow no human affection to hinder Him. These terms were accepted; He was granted infinitely more than He had imagined possible to an incarnated Man. On the other hand, the price offered by Him was exacted as strictly as if it had been stipulated by Shylock. Every treasure that he had on earth was taken away, and that, usually, in so brutal or cruel a manner as to make the loss itself the least part of the pang. Every human affection that He had in His heart --- and that heart aches for Love as few hearts can ever conceive --- was torn out and trampled with such infernal ingenuity in intensifying torture that His endurance is beyond belief. Inexplicable are the atrocities which accompanied every step in His Initiation! Death dragged away His children with slow savagery; the women He loved drank themselves into delirium and dementia before His eyes, or repaid His passionate devotion with toad-cold treachery at the moment when long years of loyalty had tempted Him to trust them. His friend, that bore the bag, stole that which was put therein, and betrayed his Master as thoroughly as he was able. At the first distant rumour that the Pharisees were out, his disciples "all forsook Him and fled". His mother nailed Him with her own hands to the cross, and reviled Him as nine years He hung thereupon.

Now, having endured to the end, being Master of Magick, He is mighty to Work His true Will; which Will is, to establish on Earth His Word, the Law of Thelema. He hath none other Will than this; so all that He doth is unto this end. All His Orgia bear fruit; what was the work of a month when He was a full Major Adept is to day wrought in a few minutes by the Words of Will, uttered with the right vibrations into the prepared Ear. {127}

But neither by the natural use of His abilities, though they have made Him famous through the whole world, nor by the utmost might of his Magick, is He able to acquire material wealth beyond the minimum necessary to keep Him alive and at work. It is in vain that He protests that not He but the Work is in need of money; He is barred by the strict letter of His Oath to give all that He hath for His magical Attainment.

Yet more awful is the doom that He hath invoked upon Himself in renouncing His right as a man to enjoy the Love of those whom He loves with passion so selfless, so pure, and so intense in return for the power so to love Mankind that He be chosen to utter the Word of the Aeon for their sake, His reward universal abhorrence, bodily torment, mental despair, and moral paralysis.

Yet He, who hath power over Death, with breath to call back health, with a touch to beckon life, He must watch His own child waste away month by month, aware that His Art may not anywise avail, who hath sold the signet ring of his personal profit to buy him a plain gold band for the felon finger of his bride, that worn widow, the World!

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CHAPTER XV

I

OF THE INVOCATION

In the straightforward or "Protestant" system of Magick there is very little to add to what has already been said. The Magician addresses a direct petition to the Being invoked. But the secret of success in invocation has not hitherto been disclosed. It is an exceedingly simple one. It is practically of no importance whatever that the invocation should be "right". There are a thousand different ways of compassing the end proposed, so far as external things are concerned. The whole secret may be summarised in these four words: "Enflame thyself in praying."<<This is Qabalistically expressed in the old Formula: Domine noster, audi tuo servo! kyrie Christe! O Christe!>>

The mind must be exalted until it loses consciousness of self. The Magician must be carried forward blindly by a force which, though in him and of him, is by no means that which he in his normal state of consciousness calls I. Just as the poet, the lover, the artist, is carried out of himself in a creative frenzy, so must it be for the Magician.

It is impossible to lay down rules for the obtaining of this special stimulus. To one the mystery of the whole ceremony may appeal; another may be moved by the strangeness of the words, even by the fact that the "barbarous names" are unintelligible to him. Some times in the course of a ceremony the true meaning of some barbarous name that has hitherto baffled his analysis may flash upon him, luminous and splendid, so that he is caught up unto {129} orgasm. The smell of a particular incense may excite him effectively, or perhaps the physical ecstasy of the magick dance.

Every Magician must compose his ceremony in such a manner as to produce a dramatic climax. At the moment when the excitement becomes ungovernable, when then the whole conscious being of the Magician undergoes a spiritual spasm, at that moment must he utter the supreme adjuration.

One very effective method is to stop short, by a supreme effort of will, again and again, on the very brink of that spasm, until a time arrives when the idea of exercising that will fails to occur<<This forgetfulness must be complete; it is fatal to try to "let oneself go" consciously.>>. Inhibition is no longer possible or even thinkable, and the whole being of the Magician, no minutest atom saying nay, is irresistibly flung forth. In blinding light, amid the roar of ten thousand thunders, the Union of God and man is consummated.

If the Magician is still seen standing in the Circle, quietly pursuing his invocations, it is that all the conscious part of him has become detached from the true ego which lies behind that normal consciousness. But the circle is wholly filled with that divine essence; all else is but an accident and an illusion.

The subsequent invocations, the gradual development and materialization of the force, require no effort. It is one great mistake of the beginner to concentrate his force upon the actual stated purpose of the ceremony. This mistake is the most frequent cause of failures in invocation.

A corollary of this Theorem is that the Magician soon discards evocation almost altogether --- only rare circumstances demand any action what ever on the material plane. The Magician devotes himself entirely to the invocation of a god; and as soon as his balance approaches perfection he ceases to invoke any partial god; only that god vertically above him is in his path. And so a man who perhaps took up Magick merely with the idea of acquiring knowledge, love, or wealth, finds himself irrevocably committed to the performance of "The Great Work." {130}

It will now be apparent that there is no distinction between magick and meditation except of the most arbitrary and accidental kind.<<There is the general metaphysical antithesis that Magick is the Art of the Will-to-Live, Mysticism of the Will-to-Die; but --- "Truth comes bubbling to my brim; Life and Death are one to Him!.">>

II

Beside these open methods there are also a number of mental methods of Invocation, of which we may give three.

The first method concerns the so-called astral body. The Magician should practise the formation of this body as recommended in Liber O, and learn to rise on the planes according to the instruction given in the same book, though limiting his "rising" to the particular symbol whose God he wishes to invoke.

The second is to recite a mantra suitable to the God.

The third is the assumption of the form of the God --- by transmuting the astral body into His shape. This last method is really essential to all proper invocation, and cannot be too sedulously practised.

There are many other devices to aid invocation, so many that it is impossible to enumerate them; and the Magician will be wise to busy himself in inventing new ones.

We will give one example.

Suppose the Supreme Invocation to consist of 20 to 30 barbarous names, let him imagine these names to occupy sections of a vertical column, each double the length of the preceding one; and let him imagine that his consciousness ascends the column with each name. The mere multiplication will then produce a feeling of awe and bewilderment which is the proper forerunner of exstasy.

In the essay "Energized Enthusiasm" in No. IX, Vol. I of the Equinox<<The earliest and truest Christians used what is in all essentials this method. See "Fragments of a Faith Forgotten" by G.R.S.Mead, Esq. B. A., pp. 80-81.

There is a real connexion between what the vulgar call blasphemy and what they call immorality, in the fact that the Christian legend is an echo of a Phallic rite. There is also a true and positive connexion between the Creative force of the Macrocosm, and that of the Microcosm. For this reason the latter must be made a pure and consecrated

as the former. The puzzle for most people is how to do this. The study of Nature is the Key to that Gate.>> is given a concise account of one of the classical methods of arousing Kundalini. This essay should be studied with care and determination.

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CHAPTER XVI

("Part II")

OF THE CHARGE TO THE SPIRIT WITH SOME ACCOUNT OF THE CONSTRAINTS AND CURSES OCCASIONALLY NECESSARY

I

On the appearance of the spirit, or the manifestation of the force in the talisman which is being consecrated, it is necessary to bind it by an Oath or Charge. A spirit should be made to lay its hand visibly on the weapon by whose might it has been evoked, and to "swear obedience and faith to Him that liveth and triumpheth, that regneth above him in His palaces as the Balance of Righteousness and Truth" by the names used in the evocation.

It is then only necessary to formulate the Oath or Charge in language harmonious with the previously announced purpose of the operation.

The precaution indicated is not to let oneself sink into one's humanity while the weapon is extended beyond the Circle. Were the force to flow from it to you instead of from you to it, you would be infallibly blasted, or, at the least, become the slave of the spirit.

At no moment is it more important that the Divine Force should not only fill, but radiate from, the aura of the Magician.

II

Occasionally it may happen that the spirit is recalcitrant, and refuses to appear.

Let the Magician consider the cause of such disobedience! {133}

It may be that the place or time is wrong. One cannot easily evoke water-spirits in the Sahara, or salamanders in the English Lake District. Hismael will not readily appear when Jupiter is below the horizon.<<It is not possible in this elementary treatise to explain the exact nature of the connexion between the rays of the actual planet called Jupiter and the Jupiterian elements which exist in various degrees in terrestrial objects.>> In order to counteract a natural deficiency of this sort, one would have to supply a sufficient quantity of the proper kind of material. One cannot make bricks without straw.

With regard to invocations of the Gods, such considerations do not apply. The Gods are beyond most material conditions. It is necessary to fill the "heart" and "mind" with the proper basis for manifestation. The higher the nature of the God, the more true this is. The Holy Guardian Angel has always the necessary basis. His manifestation depends solely on the readiness of the Aspirant, and all magical ceremonies used in that invocation are merely intended to prepare that Aspirant; not in any way to attract or influence Him. It is His constant and eternal Will<<Since this Knowledge and Conversation is not universal, it seems at first as if an omnipotent will were being balked. But His Will and your will together make up that one will, because you and He are one. That one will is therefore divided against itself, so long as your will fails to aspire steadfastly.

Also, His will cannot constrain yours. He is so much one with you that even your will to separate is His will. He is so certain of you that He delights in your perturbation and coquetry no less than in your surrender. These relations are fully explained in Liber LXV. See also Liber Aleph CXI.>> to become one with the Aspirant, and the

moment the conditions of the latter make it possible, That Bridal is consummated.

III

The obstinacy of a spirit (or the inertial of a talisman) usually implies a defect in invocation. The spirit cannot resist even for a moment the constraint of his Intelligence, when that Intelligence is working in accordance with the Will of the Angel, Archangel {134} and God above him. It is therefore better to repeat the Invocations than to proceed at once to curses.

The Magician should also consider<<Of course this should have been done in preparing the Ritual. But he renews this consideration from the new standpoint attained by the invocation.>> whether the evocation be in truth a necessary part of the Karma of the Universe, as he has stated in his own Oath (See Cap. XVI, I). For if this be a delusion, success is impossible. It will then be best to go back to the beginning, and recapitulate with greater intensity and power of analysis the Oath and the Invocations. And this may be done thrice.

But if this be satisfactorily accomplished, and the spirit be yet disobedient, the implication is that some hostile force is at work to hinder the operation. It will then become advisable to discover the nature of that force, and to attack and destroy it. This makes the ceremony more useful than ever to the Magician, who may thereby be led to unveil a black magical gang whose existence he had not hitherto suspected.

His need to check the vampiring of a lady in Paris by a sorceress once led FRATER PERDURABO to the discovery of a very powerful body of black magicians, which whom he was obliged to war for nearly 10 years before their ruin was complete and irremediable as it now is.

Such a discovery will not necessarily impede the ceremony. A general curse may be pronounced against the forces hindering the operation (for "ex hypothesi" no divine force can be interfering) and having thus temporarily dislodged them --- for the power of the God invoked will suffice for this purpose --- one may proceed with a certain asperity to conjure the spirit, for that he has done ill to bend before the conjurations of the Black Brothers.

Indeed, some demons are of a nature such that they only understand curses, are not amenable to courteous command:

"a slave

Whom stripes may move, not kindness."

Finally, as a last resource, one may burn the Sigil of the {135} Spirit in a black box with stinking substances, all having been properly prepared beforehand, and the magical links properly made, so that he is really tortured by the Operation.<<The precise meaning of these phrases is at first sight obscure. The spirit is merely a recalcitrant part of one's own organism. To evoke him is therefore to become conscious of some part of one's own character; to command and constrain him is to being that part into subjection. This is best understood by the analogy of teaching oneself some mental-physical accomplishment (e.g. billiards), by persistent and patient study and practice, which often involves considerable pain as well as trouble.>>

This is a rare event, however. Only once in the whole of his magical career was FRATER PERDURABO driven to so harsh a measure.

IV

In this connexion, beware of too ready a compliance on the part of the spirit. If some Black Lodge has got wind of your operation, it may send the spirit, full of hypocritical submission, to destroy you. Such a spirit will probably pronounce the oath amiss, or in some way seek to avoid his obligations.

It is a dangerous trick, though, for the Black Lodge to play; for if the spirit come properly under your control, it will be forced to disclose the transaction, and the current will return to the Black Lodge with fulminating force. The liars will be in the power of their own lie; their own slaves will rise up and put them into bondage. The wicked fall into the pit that they themselves digged.

And so perish all the King's enemies!

V

The charge to the spirit is usually embodied, except in works of pure evocation, which after all are comparatively rare, in some kind of talisman. In a certain sense, the talisman is the Charge expressed in hieroglyphics. Yet, every object soever is a talisman, for the definition of a talisman is: something upon which an act of will (that is, of Magick) has been performed in order to fit it for a purpose. Repeated acts of will in respect of {136} any object consecrate it without further ado. One knows what miracles can be done with one's favourite mashie! One has used the mashie again and again, one's love for it growing in proportion to one's success with it, and that success again made more certain and complete by the effect of this "love under will", which one bestows upon it by using it.

It is, of course, very important to keep such an abject away from the contact of the profane. It is instinctive not to let another person use one's fishing rod or one's gun. It is not that they could do any harm in a material

sense. It is the feeling that one's use of these things has consecrated them to one's self.

Of course, the outstanding example of all such talismans is the wife. A wife may be defined as an object specially prepared for taking the stamp of one's creative will. This is an example of a very complicated magical operation, extending over centuries. But, theoretically, it is just an ordinary case of talismanic magick. It is for this reason that so much trouble has been taken to prevent a wife having contact with the profane; or, at least, to try to prevent her.

Readers of the Bible will remember that Absalom publicly adopted David's wives and concubines on the roof of the palace, in order to signify that he had succeeded in breaking his father's magical power.

Now, there are a great many talismans in this world which are being left lying about in a most reprehensibly careless manner. Such are the objects of popular adoration, as ikons, and idols. But, it is actually true that a great deal of real magical Force is locked up in such things; consequently, by destroying these sacred symbols, you can overcome magically the people who adore them.

It is not at all irrational to fight for one's flag, provided that the flag is an object which really means something to somebody. Similarly, with the most widely spread and most devotedly worshipped talisman of all, money, you can evidently break the magical will of a worshipper of money by taking his money away from him, or by destroying its value in some way or another. But, in the case of money, general experience tells us that there is very little of it lying about loose. In this case, above all, {137} people have recognised its talismanic virtue, that is to say, its power as an instrument of the will.

But with many ikons and images, it is easy to steal their virtue. This can be done sometimes on a tremendous scale, as, for example, when all the images of Isis and Horus, or similar mother-child combinations, were appropriated wholesale by the Christians. The miracle is, however, of a somewhat dangerous type, as in this case, where enlightenment has come through the researches of archaeologists. It has been shown that the so-called images of Mary and Jesus are really nothing but imitations of those of Isis and Horus. Honesty is the best policy in Magick as in other lines of life.

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CHAPTER XVII

OF THE LICENSE TO DEPART

After a ceremony has reached its climax, anti-climax must inevitably follow. But if the ceremony has been successful this anti-climax is merely formal. The Magician should rest permanently on the higher plain to which he has aspired.<<The rock-climber who relaxes on the face of the precipice falls to earth; but once he has reached a safe ledge he may sit down.>> The whole force of the operation should be absorbed; but there is almost certain to be a residuum, since no operation is perfect: and (even if it were so) there would be a number of things, sympathetic to the operation, attracted to the Circle. These must be duly dispersed, or they will degenerate and become evil. It is always easy to do this where invocations are concerned; the mere removal of the strain imposed by the will of the magician will restore things to their normal aspects, in accordance with the great law of inertia. In a badly-managed evocation, however, this does not always obtain; the spirit may refuse to be controlled, and may refuse to depart --- even after having sworn obedience. In such a case extreme danger may arise.

In the ordinary way, the Magician dismisses the spirit with these words: "And now I say unto thee, depart in peace unto thine habitations and abodes --- and may the blessing of the Highest be upon thee in the name of (here mention the divine name suitable to the operation, or a Name appropriate to redeem that spirit); and let there be peace between thee and me; and be thou very ready to come, whensoever thou are invoked and called!"<<It is usual to add "either by a word, or by a will, or by this mighty Conjunction of Magick Art.">> {139}

Should he fail to disappear immediately, it is a sign that there is something very wrong. The Magician should immediately reconsecrate the Circle with the utmost care. He should then repeat the dismissal; and if this does not suffice, he should then perform the banishing ritual suitable to the nature of the spirit and, if necessary, add conjurations to the same effect. In these circumstances, or if anything else suspicious should occur, he should not be content with the apparent disappearance of the spirit, who might easily make himself invisible and lie in ambush

to do the Magician a mischief when he stepped out of the Circle --- or even months afterwards.

Any symbol which has once definitely entered your environment with your own consent is extremely dangerous; unless under absolute control. A man's friends are more capable of working him harm than are strangers; and his greatest danger lies in his own habits.

Of course it is the very condition of progress to build up ideas into the subconscious. The necessity of selection should therefore be obvious.

True, there comes a time when all elements soever must be thus assimilated. Samadhi is, by definition, that very process. But, from the point of view of the young magician, there is a right way --- strait and difficult --- of performing all this. One cannot too frequently repeat that what is lawful and proper to one Path is alien to another.

Immediately after the License to Depart, and the general closing up of the work, it is necessary that the Magician should sit down and write up his magical record. However much he may have been tired<<He ought to be refreshed, more than after a full night's deep sleep. This forms one test of his skill.>> by the ceremony, he ought to force himself to do this until it becomes a habit. Verily, it is better to fail in the magical ceremony than to fail in writing down an accurate record of it. One need not doubt the propriety of this remark. Even if one is eaten alive by Malkah be-Tarshishim ve-Ruachoth ha-Schehalim, it does not matter very much, for it is over so very quickly. But the record of the transactions is {140} otherwise important. Nobody cares about Duncan having been murdered by Macbeth. It is only one of a number of similar murders. But Shakespeare's account of the incident is a unique treasure of mankind. And, apart from the question of the value to others, there is that of the value to the magician himself. The record of the magician is his best asset.

It is as foolish to do Magick without method, as if it were anything else. To do Magick without keeping a record is like trying to run a business without book-keeping. There are a great many people who quite misunderstand the nature of Magick. They have an idea that it is something vague and unreal, instead of being, as it is, a direct means of coming into contact with reality. It is these people who pay themselves with phrases, who are always using long words with no definite connotation, who plaster themselves with pompous titles and decorations which mean nothing whatever. With such people we have nothing to do. But to those who seek reality the Key of Magick is offered, and they are hereby warned that the key to the treasure-house is no good without the combination; and the combination is the magical record.

From one point of view, magical progress actually consists in deciphering one's own record.<<As one is a Star in the Body of Nuith, every successive incarnation is a Veil, and the acquisition of the Magical Memory a gradual Unveiling of that Star, of that God.>> For this reason it is the most important thing to do, on strictly magical grounds. But apart from this, it is absolutely essential that the record should be clear, full and concise, because it is only by such a record that your teacher can judge how it is best to help you. Your magical teacher has something else to do besides running around after you all the time, and the most important of all his functions is that of auditor. Now, if you call in an auditor to investigate a business, and when he asks for the books you tell him that you have not thought it worth while to keep any, you need not be surprised if he thinks you every kind of an ass.

It is --- at least, it was --- perfectly incredible to THE MASTER THERION that people who exhibit ordinary common sense in {141} the other affairs of life should lose it completely when they tackle Magick. It goes far to justify the belief of the semi-educated that Magick is rather a crazy affair after all. However, there are none of these half-baked lunatics connected with the A.'. A.'. , because the necessity for hard work, for passing examinations at stated intervals, and for keeping an intelligible account of what they are doing, frightens away the unintelligent, idle and hysterical.

There are numerous models of magical and mystical records to be found in the various numbers of the "Equinox", and the student will have no difficulty in acquiring the necessary technique, if he be diligent in practice.

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CHAPTER XVIII

OF CLAIRVOYANCE AND THE BODY OF LIGHT ITS POWER AND ITS DEVELOPMENT

Within the human body is another body of approximately the same size and shape;<<i.e. as a general rule. It can be altered very greatly in these respects.>> but made of a subtler and less illusory material. It is of course not "real"; but then no more is the other body! Before treating of clairvoyance one must discuss briefly this question of reality, for misapprehension on the subject has given rise to endless trouble.

There is the story of the American in the train who saw another American carrying a basket of unusual shape. His curiosity mastered him, and he leant across and said: "Say, stranger, what you got in that bag?" The other, lantern-jawed and taciturn, replied: "mongoose". The first man was rather baffled, as he had never heard of a mongoose. After a pause he pursued, at the risk of a rebuff: "But say, what is a Mongoose?" "Mongoose eats snakes", replied the other. This was another poser, but he pursued: "What in hell do you want a Mongoose for?" "Well, you see", said the second man (in a confidential whisper) "my brother sees snakes". The first man was more puzzled than ever; but after a long think, he continued rather pathetically: "But say, them ain't real snakes". "Sure", said the man with the basket, "but this Mongoose ain't real either".

This is a perfect parable of Magick. There is no such thing {143} as truth in the perceptible universe; every idea when analysed is found to contain a contradiction. It is quite useless (except as a temporary expedient) to set up one class of ideas against another as being "more real". The advance of man towards God is not necessarily an advance towards truth. All philosophical systems have crumbled. But each class of ideas possesses true relations within itself. It is possible, with Berkeley,<<The real Berkeley did nothing of the sort: the reference here is to an imaginary animal invented by Dr. Johnson out of sturdy British ignorance.>> to deny the existence of water and of wood; but, for all that, wood floats on water. The Magician becomes identical with the immortal Osiris, yet the Magician dies. In this dilemma the facts must be restated. One should preferably say that the Magician becomes conscious of that part of himself which he calls the immortal Osiris; and that Part does not "die".

Now this interior body of the Magician, of which we spoke at the beginning of this chapter, does exist, and can exert certain powers which his natural body cannot do. It can, for example, pass through "matter", and it can move freely in every direction through space. But this is because "matter", in the sense in which we commonly use the word, is on another plane<<We do not call electrical resistance, or economic laws, unreal, on the ground that they are not directly perceived by the senses. Our magical doctrine is universally accepted by sceptics --- only they wish to make Magick itself an exception!>>.

Now this fine body perceives a universe which we do not ordinarily perceive. It does not necessarily perceive the universe which we do normally perceive, so although in this body I can pass through the roof, it does not follow that I shall be able to tell what the weather is like. I might do so, or I might not: but if I could not, it would not prove that I was deceiving myself in supposing that I had passed through the roof. This body, which is called by various authors the Astral double, body of Light, body of fire, body of desire, fine body, scin-laeca and numberless other names is naturally fitted to perceive objects of its own class ... in particular, the phantoms of the astral plane. {144}

There is some sort of vague and indeterminate relation between the Astrals and the Materials; and it is possible, with great experience, to deduce facts about material things from the astral aspect which they present to the eyes of the Body of Light.<<This is because there is a certain necessary correspondence between planes; as in the case of an Anglo-Indian's liver and this temper. The relation appears "vague and indeterminate" only in so far as one happens to be ignorant of the laws which state the case. The situation is analogous to that of the chemist before the discovery of the law of "Combining Weights", etc.>> This astral plane is so varied and so changeable that several clairvoyants looking at the same thing might give totally different accounts of what they saw; yet they might each make correct deductions. In looking at a man the first clairvoyant might say: "The lines of force are all drooping"; the second: "It seems all dirty and spotty"; a third; "The Aura looks very ragged." Yet all might agree in deducing that the man was in ill-health. In any case all such deductions are rather unreliable. One must be a highly skilled man before one can trust one's vision. A great many people think that they are extremely good at the business, when in fact they have only made some occasional shrewd guesses (which they naturally remember) in the course of hundreds of forgotten failures.

The only way to test clairvoyance is to keep a careful record of every experiment made. For example, FRATER O. M. once gave a clairvoyant a waistcoat to psychometrize. He made 56 statements about the owner of the waistcoat; of these 4 were notably right; 17, though correct, were of that class of statement which is true of almost everybody. The remainder were wrong. It was concluded from this that he showed no evidence of any special power. In fact, his bodily eyes, --- if he could discern Tailoring --- would have served him better, for he thought the owner of the vest was a corn-chandler, instead of an earl, as he is.

The Magician can hardly take too much trouble to develop this power in himself. It is extremely useful to him in guarding himself against attack; in obtaining warnings, in judging character, and especially in watching the process of his Ceremonies. {145}

There are a great many ways of acquiring the power. Gaze into a crystal, or into a pool of ink in the palm of

the hand, or into a mirror, or into a teacup. Just as with a microscope the expert operator keeps both eyes open, though seeing only through the one at the eye-piece of the instrument, so the natural eyes, ceasing to give any message to the brain, the attention is withdrawn from them, and the man begins to see through the Astral eyes.

These methods appear to The MASTER THERION to be unsatisfactory. Very often they do not work at all. It is difficult to teach a person to use these methods; and, worst of all, they are purely passive! You can see only what is shewn you, and you are probably shewn things perfectly pointless and irrelevant.

The proper method is as follows: --- Develop the body of Light until it is just as real to you as your other body, teach it to travel to any desired symbol, and enable it to perform all necessary Rites and Invocations. In short, educate it. Ultimately, the relation of that body with your own must be exceedingly intimate; but before this harmonizing takes place, you should begin by a careful differentiation. The first thing to do, therefore, is to get the body outside your own. To avoid muddling the two, you begin by imagining a shape resembling yourself standing in front of you. Do not say: "Oh, it's only imagination!" The time to test that is later on, when you have secured a fairly clear mental image of such a body. Try to imagine how your own body would look if you were standing in its place; try to transfer your consciousness to the Body of Light. Your own body has its eyes shut. Use the eyes of the Body of Light to describe the objects in the room behind you. Don't say. "It's only an effort of subconscious memory" ... the time to test that is later on.

As soon as you feel more or less at home in the fine body, let it rise in the air. Keep on feeling the sense of rising; keep on looking about you as you rise until you see landscapes or beings of the astral plane. Such have a quality all their own. They are not like material things --- they are not like mental pictures --- they seem to lie between the two.

After some practice has made you adept, so that in the course {146} of any hour's journey you can reckon on having a fairly eventful time, turn your attention to reaching a definite place on the astral plane; invoke Mercury, for example, and examine carefully your record of the resulting vision --- discover whether the symbols which you have seen correspond with the conventional symbols of Mercury.

This testing of the spirits is the most important branch of the whole tree of Magick. Without it, one is lost in the jungle of delusion. Every spirit, up to God himself, is ready to deceive you if possible, to make himself out more important than he is; in short to lay in wait for your soul in 333 separate ways. Remember that after all the highest of all the Gods is only the Magus, <<See Liber 418, 3rd Aethyr.>> Mayan, the greatest of all the devils.

You may also try "rising on the planes". <<See Infra and Appendix.>> With a little practice, especially if you have a good Guru, you ought to be able to slip in and out of your astral body as easily as you slip in and out of a dressing-gown. It will then no longer be so necessary for your astral body to be sent far off; without moving an inch you will be able to "turn on" its eyes and ears --- as simply as the man with the microscope (mentioned above) can transfer his complete attention from one eye to the other.

Now, however unsuccessful your getting out the body may apparently have been, it is most necessary to use every effort to bring it properly back. Make the Body of Light coincide in space with the physical body, assume the God-Form, and vibrate the name of Harpocrates with the utmost energy; then recover unity of consciousness. If you fail to do this properly you may find yourself in serious trouble. Your Body of Light may wander away uncontrolled, and be attacked and obsessed. You will become aware of this through the occurrence of headache, bad dreams, or even more serious signs such as hysteria, fainting fits, possibly madness or paralysis. Even the worst of these attacks will probably wear off, but it may leave you permanently damaged to a greater or less extent. {147}

A great majority of "spiritualists", "occultists", "Toshosophists", are pitiable examples of repeated losses from this cause.

The emotional type of religionist also suffers in this way. Devotion projects the fine body, which is seized and vampirized by the demon masquerading as "Christ" or "Mary", or whoever may be the object of worship. Complete absence of all power to concentrate thought, to follow an argument, to formulate a Will, to hold fast to an opinion or a course of action, or even to keep a solemn oath, mark indelibly those who have thus lost parts of their souls. They wander from one new cult to another even crazier. Occasionally such persons drift for a moment into the surrounding of The MASTER THERION, and are shot out by the simple process of making them try to do a half-hour's honest work of any kind.

In projecting the Astral, it is a valuable additional safeguard to perform the whole operation in a properly consecrated circle.

Proceed with great caution, then, but proceed. In time your Body of Light will be as strong against spirits as your other body against the winds of Heaven. All depends upon the development of that Body of Light. It must be furnished with an organism as ramified and balanced as its shadowy brother, the material body.

To recapitulate once more, then, the first task is to develop your own Body of light within your own circle without reference to any other inhabitants of the world to which it belongs.

That which you have accomplished with the subject you may now proceed to do with the object. You will learn to see the astral appearance of material things; and although this does not properly belong to pure clairvoyance, one may here again mention that you should endeavour to the utmost to develop and fortify this Body of Light. The best and simplest way to do this is to use it constantly, to exercise it in every way. In particular it may be employed in ceremonies of initiation or of invocation --- while the physical body remains silent and still.

In doing this it will often be necessary to create a Temple on the astral plane. It is excellent practice to create symbols. This one precaution is needed: after using them, they should be reabsorbed. {148}

Having learned to create astral forms, the next step will be at first very difficult. Phantasmal and fleeting as the astral is in general, those forms which are definitely attached to the material possess enormous powers of resistance, and it consequently requires very high potential to influence them. The material analogues seem to serve as a fortress. Even where a temporary effect is produced, the inertia of matter draws it back to the normal; yet the power of the trained and consecrated will in a well-developed astral body is such that it can even produce a permanent change in the material upon whose Body of Light you are working, e.g.; one can heal the sick by restoring a healthy appearance to their astral forms. On the other hand, it is possible so to disintegrate the Body of Light even of a strong man that he will fall dead.

Such operations demand not only power, but judgment. Nothing can upset the sum total of destiny --- everything must be paid for the uttermost farthing. For this reason a great many operations theoretically possible cannot be performed. Suppose, for example, you see two men of similarly unhealthy astral appearance. In one case the cause may be slight and temporary. Your help suffices to restore him in a few minutes. The other, who looks no worse, is really oppressed by a force incalculably greater than you could control, and you would only damage yourself by attempting to help him. The diagnosis between the two cases could be made by an investigation of the deeper strata of the astral, such as compose the "causal body".

A body of black magicians under Anna Kingsford<<Anna Kingsford, so far as her good work is concerned, was only the rubber stamp of Edward Maitland.>> once attempted to kill a vivisector who was not particularly well known; and they succeeded in making him seriously ill. But in attempting the same thing with Pasteur they produced no effect whatever, because Pasteur was a great genius --- an adept in his own line far greater than she in hers --- and because millions of people were daily blessing him. It cannot be too clearly understood that magical force is subject to the same laws of proportion as any other kind of force. It is useless for a mere millionaire to try to bankrupt a man who has the Bank of England behind him. {149}

To sum up, the first task is to separate the astral form from the physical body, the second to develop the powers of the astral body, in particular those of sight, travel, and interpretation; third, to unify the two bodies without muddling them.

This being accomplished, the magician is fitted to deal with the invisible.

II

It is now useful to continue with considerations of other planes, which have commonly been classed under the Astral. There is some reason for this, as the delimitations are somewhat vague. Just as the vegetable kingdom merges into the animal, and as the material plane has beings which encroach upon the boundaries of the astral, so do we find it in the higher planes.

The mental images which appear during meditation are subjective, and pertain not at all to the astral plane. Only very rarely do astral images occur during meditation. It is a bad break in the circle, as a rule, when they do.

There is also a Magical Plane. This touches the material, and even includes a portion of it. It includes the Astral, chiefly a full-blooded type of the Astral. It reaches to and includes most, if not all, of the spiritual planes.

The Magical plane is thus the most comprehensive of all. Egyptian Gods are typical inhabitants of this plane, and it is the home of every Adept.

The spiritual planes are of several types, but are all distinguished by a reality and intensity to be found nowhere else. Their inhabitants are formless, free of space and time, and distinguished by incomparable brilliance.

There are also a number of sub-planes, as, for example, the Alchemical. This plane will often appear in the practice of "Rising on the Planes"; its images are usually those of gardens curiously kept, mountains furnished with peculiar symbols, hieroglyphic animals, or such figures as that of the "Hermetic Arcanum", and pictures like the "Goldseekers" and the "Massacre of the Innocents" of Basil Valentine. There is a unique quality about the alchemical Plane which renders its images immediately recognizable. {150}

There are also planes corresponding to various religions past and present, all of which have their peculiar unity.

It is of the utmost importance to the "Clairvoyant" or "traveler in the fine body" to be able to find his way to any desired plane, and operate therein as its ruler.

The Neophyte of A.'. A.'. is examined most strictly in this practice before he is passed to the degree of Zelator.

In "Rising on the Planes" one must usually pass clear through the Astral to the Spiritual. Some will be unable to do this. The "fine body" which is good enough to subsist on lower planes, a shadow among shadows, will fail to penetrate the higher strata. It requires a great development of this body, and an intense infusion of the highest spiritual constituents of man, before he can pierce the veils. The constant practice of Magick is the best preparation possible. Even though the human consciousness fail to reach the goal, the consciousness of the fine

body itself may do so, wherefore whoso travels in that body on a subsequent occasion may be found worthy; and its success will react favourably on the human consciousness, and increase its likelihood of success in its next magical operation.

Similarly, the powers gained in this way will strengthen the magician in his mediation-practices. His Will becomes better able to assist the concentration, to destroy the mental images which disturb it, and to reject the lesser rewards of that practice which tempt, and too often stop the progress of, the mystic.

Although it is said that the spiritual lies "beyond the astral", this is theoretical;<<The Hon. Bertrand Russell's "Principia Mathematica" may be said to "lie beyond" Colenso's "School Arithmetic"; but one can take the former book from one's shelves --- as every one should --- and read it without first going all through the latter again.>> the advanced Magician will not find it to be so in practice. He will be able by suitable invocation to travel directly to any place desired. In Liber 418 an example of perfection is given. The Adept who explored these Aethyrs did not have to pass through and beyond the Universe, the whole of which yet lies within even the inmost (30th) Aethyr. He was able to summon the Aethyrs he wanted, and His chief difficulty was that sometimes {151} He was at first unable to pierce their veils. In fact, as the Book shows, it was only by virtue of successive and most exalted initiations undergone in the Aethyrs themselves that He was able to penetrate beyond the 15th. The Guardians of such fortresses know how to guard.

The MASTER THERION has published the most important practical magical secrets in the plainest language. No one, by virtue of being clever or learned, has understood one word; and those unworthy who have profaned the sacrament have but eaten and drunken damnation to themselves.

One may bring down stolen fire in a hollow tube from Heaven, as The MASTER THERION indeed has done in a way that no other adept dared to do before him. But the thief, the Titan, must foreknow and consent to his doom to be chained upon a lonely rock, the vulture devouring his liver, for a season, until Hercules, the strong man armed by virtue of that very fire, shall come and release him.

The TEITAN<<GR:Tau-Epsilon-Iota-Tau-Alpha-Nu = 300+5+10+300+1+50 = 666.>> --- whose number is the number of a man, six hundred and three score and six --- unsubdued, consoled by Asia and Panthea, must send forth constant showers of blessing not only upon Man whose incarnation he is, but upon the tyrant and the persecutor. His infinite pain must thrill his heart with joy, since every pang is but the echo of some new flame that leaps upon the earth lit by his crime.

For the Gods are the enemies of Man; it is Nature that Man must overcome ere he enter into his kingdom.<<In another sense, a higher sense, Nature is absolutely right throughout. The position is that the Magician discovers himself imprisoned in a distorted Nature of Iniquity; and his task is to disentangle it. This is all to be studied in The Book of Wisdom or Folly (Liber ALEPH, CXI) and in the Master Therion's edition of the "Tao Teh King". A rough note from His Magical Diary is appended here:

"All elements must at one time have been separate, --- that would be the case with great heat. Now when atoms get to the sun, when we get to the sun, we get that immense, extreme heat, and all the elements are themselves again. Imagine that each atom of each element possesses the memory of all his adventures in combination. By the way, that atom (fortified with that memory) would not be the same atom; yet it is, because it has gained nothing from anywhere except this memory. Therefore, by the lapse of time, and by virtue of memory, a thing could become something more than itself; and thus a real development is possible. One can then see a reason for any element deciding to go through this series of incarnations; because so, and only so, can he go; and he suffers the lapse of memory which he has during these incarnations, because he knows he will come through unchanged.

"Therefore you can have an infinite number of gods, individual and equal though diverse, each one supreme and utterly indestructible. This is also the only explanation of how a being could create a war {WEH NOTE: SIC, probably should be "world"} in which war, evil, etc. exist. Evil is only an appearance, because, (like "good") it cannot affect the substance itself, but only multiply its combinations. This is something the same as mystic monotheism, but the objection to that theory is that God has to create things which are all parts of himself, so that their interplay is false. If we presuppose many elements, their interplay is natural. It is no objection to this theory to ask who made the elements, --- the elements are at least there, and God, when you look for him, is not there. Theism is "obscurum per obscurius." A male star is built up from the centre outwards; a female from the circumference inwards. This is what is meant when we say that woman has no soul. It explains fully the difference between the sexes.>> The true God {152} is man. In man are all things hidden. Of these the Gods, Nature, Time, all the powers of the universe are rebellious slaves. It is these that men must fight and conquer in the power and in the name of the Beast that hath availed them, the Titan, the Magus, the Man whose number is six hundred and three score and six.

III

The practice of Rising on the Planes is of such importance that special attention must be paid to it. It is part of the essential technique of Magick. Instruction in this practice has been given with such conciseness in Liber O, that one cannot do better than quote verbatim (the "previous experiment" referred to in the first sentence is the ordinary astral journey.):

"1. The previous experiment has little value, and leads to few results of importance. But it is susceptible of a development which merges into a form of Dharana --- concentration --- and as such may lead to the very highest ends. The principal use of the practice in {153} the last chapter is to familiarise the student with every kind of obstacle and every kind of delusion, so that he may be perfect master of every idea that may arise in his brain, to dismiss it, to transmute it, to cause it instantly to obey his will.

"2. Let him then begin exactly as before; but with the most intense solemnity and determination.

"3. Let him be very careful to cause his imaginary body to rise in a line exactly perpendicular to the earth's tangent at the point where his physical body is situated (or, to put it more simply, straight upwards).

"4. Instead of stopping, let him continue to rise until fatigue almost overcomes him. If he should find that he has stopped without willing to do so, and that figures appear, let him at all costs rise above them. Yea, though his very life tremble on his lips, let him force his way upward and onward!

"5. Let him continue in this so long as the breath of life is in him. Whatever threatens, whatever allures, though it were Typhon and all his hosts loosed from the pit and leagued against him, though it were from the very Throne of God himself that a voice issues bidding him stay and be content, let him struggle on, ever on.

"6. At last there must come a moment when his whole being is swallowed up in fatigue, overwhelmed by its own inertia. Let him sink (when no longer can he strive, though his tongue be bitten through with the effort and the blood gush from his nostrils) into the blackness of unconsciousness; and then on coming to himself, let him write down soberly and accurately a record of all that hath occurred: yea, a record of all that hath occurred."

Of course, the Rising may be done from any starting point. One can go (for example) into the circle of Jupiter, and the results, especially in the lower planes, will be very different to those obtained from a Saturnian starting point.

The student should undertake a regular series of such experiments, in order to familiarise himself not only with the nature of the different spheres, but with the inner meaning of each. Of course, it is not necessary in every case to push the {154} practice to exhaustion, as described in the instructions, but this is the proper thing to do whenever definitely practising, in order to acquire the power of Rising. But, having obtained this power, it is, of course, legitimate to rise to any particular plane that may be necessary for the purpose of exploration, as in the case of the visions recorded in Liber 418, where the method may be described as mixed. In such a case, it is not enough to invoke the place you wish to visit, because you may not be able to endure its pressure, or to breathe its atmosphere. Several instances occur in that record where the seer was unable to pass through certain gateways, or to remain in certain contemplations. He had to undergo certain Initiations before he was able to proceed. Thus, it is necessary that the technique of Magick should be perfected. The Body of Light must be rendered capable of going everywhere and doing everything. It is, therefore, always the question of drill which is of importance. You have got to go out Rising on the Planes every day of your life, year after year. You are not to be disheartened by failure, or too much encouraged by success, in any one practice or set of practices. What you are doing is what will be of real value to you in the end; and that is, developing a character, creating a Karma, which will give you the power to do your will.

IV

Divination is so important a branch of Magick as almost to demand a separate treatise.

Genius is composed of two sides; the active and the passive. The power to execute the Will is but blind force unless the Will be enlightened. At every stage of a Magical Operation it is necessary to know what one is doing, and to be sure that one is acting wisely. Acute sensitiveness is always associated with genius; the power to perceive the universe accurately, to analyse, coordinate, and judge impressions is the foundation of all great Work. An army is but a blundering brute unless its intelligence department works as it should.

The Magician obtains the transcendental knowledge necessary to an intelligent course of conduct directly in consciousness by clairvoyance and clairaudience; but communication with superior {155} intelligences demands elaborate preparation, even after years of successful performance.

It is therefore useful to possess an art by which one can obtain at a moment's notice any information that may be necessary. This art is divination. The answers to one's questions in divination are not conveyed directly but through the medium of a suitable series of symbols. These symbols must be interpreted by the diviner in terms of his problem. It is not practicable to construct a lexicon in which the solution of every difficulty is given in so many words. It would be unwieldy; besides, nature does not happen to work on those lines.

The theory of any process of divination may be stated in a few simple terms.

1. We postulate the existence of intelligences, either within or without the diviner, of which he is not immediately conscious. (It does not matter to the theory whether the communicating spirit so-called is an objective entity or a concealed portion of the diviner's mind.) We assume that such intelligences are able to reply correctly --- within limits --- to the questions asked.

2. We postulate that it is possible to construct a compendium of hieroglyphs sufficiently elastic in meaning to include every possible idea, and that one or more of these may always be taken to represent any idea. We assume

that any of these hieroglyphics will be understood by the intelligences with whom we wish to communicate in the same sense as it is by ourselves. We have therefore a sort of language. One may compare it to a "lingua franca" which is perhaps defective in expressing fine shades of meaning, and so is unsuitable for literature, but which yet serves for the conduct of daily affairs in places where many tongues are spoken. Hindustani is an example of this. But better still is the analogy between the conventional signs and symbols employed by mathematicians, who can thus convey their ideas perfectly<<As a matter of fact, they cannot. The best qualified are the most diffident as to having grasped the meaning of their colleagues with exactitude; in criticising their writings they often make a point of apologising for possible misunderstanding.>> without speaking a word of each other's languages. {156}

3. We postulate that the intelligences whom wish to consul are willing, or may be compelled, to answer us truthfully.

Let us first consider the question of the compendium of symbols. The alphabet of a language is a more or less arbitrary way of transcribing the sounds employed in speaking it. The letters themselves have not necessarily any meaning as such. But in a system of divination each symbol stands for a definite idea. It would not interfere with the English language to add a few new letters. In fact, some systems of shorthand have done so. But a system of symbols suitable for divination must be a complete representation of the Universe, so that each is absolute, and the whole insusceptible to increase or diminution. It is (in fact) technically a pantacle in the fullest sense of the word.

Let us consider some prominent examples of such system. We may observe that a common mode of divination is to inquire of books by placing the thumb at random within the leaves. The Books of the Sybil, the works of Vergil, and the Bible have been used very frequently for this purpose. For theoretical justification, one must assume that the book employed is a perfect representation of the Universe. But even if this were the case, it is an inferior form of construction, because the only reasonable conception of the Cosmos is mathematical and hieroglyphic rather than literary. In the case of a book, such as the Book of the Law which is the supreme truth and the perfect rule of life, it is not repugnant to good sense to derive an oracle from its pages. It will of course be remarked that the Book of the Law is not merely a literary compilation but a complex mathematical structure. It therefore fulfils the required conditions.

The principal means of divination in history are astrology, geomancy, the Tarot, the Holy Qabalah, and the Yi King. There are hundreds of others; from pyromancy, oneiromancy, auguries from sacrifices, and the spinning-top of some ancient oracles to the omens drawn from the flight of birds and the prophesying of tea-leaves. It will be sufficient for our present purpose to discuss only the five systems first enumerated.

ASTROLOGY is theoretically a perfect method, since the symbols employed actually exist in the macrocosm, and thus possess a {157} natural correspondence with microcosmic affairs. But in practice the calculations involved are overwhelmingly complicated. A horoscope is never complete. It needs to be supplemented by innumerable other horoscopes. For example, to obtain a judgment on the simplest question, one requires not only the nativities of the people involved, some of which are probably inaccessible, but secondary figures for directions and transits, together with progressed horoscopes, to say nothing of prenatal, mundane, and even horary figures. To appreciate the entire mass of data, to balance the elements of so vast a concourse of forces, and to draw a single judgment therefrom, is a task practically beyond human capacity. Besides all this, the actual effects of the planetary positions and aspects are still almost entirely unknown. No two astrologers agree on all points; and most of them are at odds on fundamental principles.<<Nearly all professional astrologers are ignorant of their own subject, as of all others.>> This science had better be discarded unless the student chances to feel strongly drawn toward it. It is used by the MASTER THERION Himself with fairly satisfactory results, but only in special cases, in a strictly limited sphere, and with particular precautions. Even so, He feels great diffidence in basing His conduct on the result so obtained.

GEOMANCY has the advantage of being rigorously mathematical. A hand-book of the science is to be found in Equinox I, II. The objection to its use lies in the limited number of the symbols. To represent the Universe by no more than 16 combinations throws too much work upon them. There is also a great restriction arising from the fact that although 15 symbols appear in the final figure, there are, in reality, but 4, the remaining 11 being drawn by an ineluctable process from the "Mothers". It may be added that the tables given in the handbook for the interpretation of the figure are exceedingly vague on the one hand, and insufficiently comprehensive on the other. Some Adepts, however, appear to find this system admirable, and obtain great satisfaction from its use. Once more, the personal equation must be allowed full weight. At one time the MASTER THERION employed it extensively; but He was never wholly at ease with it; He found the {158} interpretation very difficult. Moreover, it seemed to Him that the geomantic intelligences themselves were of a low order, the scope of which was confined to a small section of the things which interested Him; also, they possessed a point of view of their own which was far from sympathetic with His, so that misunderstanding constantly interfered with the Work.

THE TAROT and THE HOLY QABALAH may be discussed together. The theoretical basis of both is identical: The Tree of Life.<<Both these subjects may be studied in the Equinox in several articles appearing in several numbers.>> The 78 symbols of the Tarot are admirably balanced and combined. They are adequate to all demands made upon them; each symbol is not only mathematically precise, but possesses an artistic significance which helps the diviner to understand them by stimulating his aesthetic perceptions. The MASTER THERION finds that the Tarot is infallible in

material questions. The successive operations describe the course of events with astonishing wealth of detail, and the judgments are reliable in all respects. But a proper divination means at least two hours' hard work, even by the improved method developed by Him from the traditions of initiates. Any attempt to shorten the proceedings leads to disappointment; furthermore, the symbols do not lend themselves readily to the solution of spiritual questions.

The Holy Qabalah, based as it is on pure number, evidently possesses an infinite number of symbols. Its scope is continuous with existence itself; and it lacks nothing in precision, purity, or indeed in any other perfection. But it cannot be taught;<<It is easy to teach the General Principles of exegesis, and the main doctrines. There is a vast body of knowledge common to all cases; but this is no more than the basis on which the student must erect his original Research.>> each man must select for himself the materials for the main structure of his system. It requires years of work to erect a worthy building. Such a building is never finished; every day spent on it adds new ornaments. The Qabalah is therefore a living Temple of the Holy Ghost. It is the man himself and his universe expressed in terms of thought whose {159} language is so rich that even the petty puzzles of its alphabet have no limit. This system is so sublime that it is unsuited to the solution of the petty puzzles of our earthly existence. In the light of the Qabalah, the shadows of transitory things are instantly banished.

The YI KING is the most satisfactory system for general work. The MASTER THERION is engaged in the preparation of a treatise on the subject, but the labour involved is so great that He cannot pledge Himself to have it ready at any definite time. The student must therefore make his own investigations into the meaning of the 64 hexagrams as best he can.

The Yi King is mathematical and philosophical in form. Its structure is cognate with that of the Qabalah; the identity is so intimate that the existence of two such superficially different systems is transcendent testimony to the truth of both. It is in some ways the most perfect hieroglyph ever constructed. It is austere and sublime, yet withal so adaptable to every possible emergency that its figures may be interpreted to suit all classes of questions. One may resolve the most obscure spiritual difficulties no less than the most mundane dilemmas; and the symbol which opens the gates of the most exalted palaces of initiation is equally effective when employed to advise one in the ordinary business of life. The MASTER THERION has found the Yi King entirely satisfactory in every respect. The intelligences which direct it show no inclination to evade the question or to mislead the querent. A further advantage is that the actual apparatus is simple. Also the system is easy to manipulate, and five minutes is sufficient to obtain a fairly detailed answer to any but the most obscure questions.

With regard to the intelligences whose business it is to give information to the diviner, their natures differ widely, and correspond more or less to the character of the medium of divination. Thus, the geomantic intelligences are gnomes, spirits of an earthy nature, distinguished from each other by the modifications due to the various planetary and zodiacal influences which pertain to the several symbols. The intelligence governing Puella is not to be confused with that of Venus or of Libra. It is simply a particular terrestrial daemon which partakes of those natures. {160}

The Tarot, on the other hand, being a book, is under Mercury, and the intelligence of each card is fundamentally Mercurial. Such symbols are therefore peculiarly proper to communicate thought. They are not gross, like the geomantic daemons; but, as against this, they are unscrupulous in deceiving the diviner.<<This does not mean that they are malignant. They have a proper pride in their office as Oracles of Truth; and they refuse to be profaned by the contamination of inferior and impure intelligences. A Magician whose research is fully adapted to his Neschamah will find them lucid and reliable.>>

The Yi King is served by beings free from these defects. The intense purity of the symbols prevent them from being usurped by intelligences with an axe of their own to grind.<<Malicious or pranksome elementals instinctively avoid the austere sincerity of the Figures of Fu and King Wan.>>

It is always essential for the diviner to obtain absolute magical control over the intelligences of the system which he adopts. He must not leave the smallest loop-hole for being tricked, befogged, or mocked. He must not allow them to use casuistry in the interpretation of his questions. It is a common knavery, especially in geomancy, to render an answer which is literally true, and yet deceives. For instance, one might ask whether some business transaction would be profitable, and find, after getting an affirmative answer, that it really referred to the other party to the affair!

There is, on the surface, no difficulty at all in getting replies. In fact, the process is mechanical; success is therefore assured, bar a stroke of apoplexy. But, even suppose we are safe from deceit, how can we know that the question has really been put to another mind, understood rightly, and answered from knowledge? It is obviously possible to check one's operations by clairvoyance, but this is rather like buying a safe to keep a brick in. Experience is the only teacher. One acquires what one may almost call a new sense. One feels in one's self whether one is right or not. The diviner must develop this sense. It resembles the exquisite sensibility of touch which is found in the great billiard player whose fingers can estimate infinitesimal degrees of force, {161} or the similar phenomenon in the professional taster of tea or wine who can distinguish fantastically subtle differences of flavour.

It is a hard saying; but in the order to divine without error, one ought to be a Master of the Temple. Divination affords excellent practice for those who aspire to that exalted eminence, for the faintest breath of personal preference will deflect the needle from the pole of truth in the answer. Unless the diviner have banished utterly

from his mind the minutest atom of interest in the answer to his question, he is almost certain to influence that answer in favour of his personal inclinations.

The psycho-analyst will recall the fact that dreams are phantasmal representations of the unconscious Will of the sleeper, and that not only are they images of that Will instead of representations of objective truth, but the image itself is confused by a thousand cross-currents set in motion by the various complexes and inhibitions of his character. If therefore one consults the oracle, one must take sure that one is not consciously or unconsciously bringing pressure to bear upon it. It is just as when an Englishman cross-examines a Hindu, the ultimate answer will be what the Hindu imagines will best please the inquirer.

The same difficulty appears in a grosser form when one receives a perfectly true reply, but insists on interpreting it so as to suit one's desires. The vast majority of people who go to "fortunetellers" have nothing else in mind but the wish to obtain supernatural sanction for their follies. Apart from Occultism altogether, every one knows that when people ask for advice, they only want to be told how wise they are. Hardly any one acts on the most obviously commonsense counsel if it happens to clash with his previous intentions. Indeed, who would take counsel unless he were warned by some little whisper in his heart that he was about to make a fool of himself, which he is determined to do, and only wants to be able to blame his best friend, or the oracle, when he is overtaken by the disaster which his own interior mentor foresees?

Those who embark on divination will be wise to consider the foregoing remarks very deeply. They will know when they are getting deep enough by the fact of the thought beginning to hurt them. It is essential to explore oneself to the utmost, to analyse {162} one's mind until one can be positive, beyond the possibility of error, that one is able to detach oneself entirely from the question. The oracle is a judge; it must be beyond bribery and prejudice.

It is impossible in practice to lay down rules for the interpretation of symbols. Their nature must be investigated by intellectual methods such as the Qabalah, but the precise shape of meaning in any one case, and the sphere and tendency of its application, must be acquired by experience, that is, but induction, by recording and classifying one's experiments over a long period; and --- this is the better part --- by refining one's ratiocination to the point where it becomes instinct or intuition, whichever one likes to call it.

It is proper in cases where the sphere of the question is well marked to begin the divination by invocations of the forces thereto appropriate. An error of judgment as to the true character of the question would entail penalties proportionate to the extent of that error; and the delusions resulting from a divination fortified by invocation would be more serious than if one had not employed such heavy artillery.<<The apparent high sanction for the error would fortify the obstinacy of the mule.>>

There can, however, be no objection to preparing oneself by a general purification and consecration devised with the object of detaching oneself from one's personality and increasing the sensitiveness of one's faculties.

All divination comes under the general type of the element Air. The peculiar properties of air are in consequence its uniform characteristics. Divination is subtle and intangible. It moves with mysterious ease, expanding, contracting, flowing, responsive to the slightest stress. It receives and transmits every vibration without retaining any. It becomes poisonous when its oxygen is defiled by passing through human lungs.

There is a peculiar frame of mind necessary to successful divination. The conditions of the problem are difficult. It is obviously necessary for the mind of the diviner to be concentrated absolutely upon his question. Any intrusive thought will confuse the oracle as certainly as the reader of a newspaper is confused {163} when he reads a paragraph into which a few lines have strayed from another column. It is equally necessary that the muscles with which he manipulates the apparatus of divination must be entirely independent of any volition of his. He must lend them for the moment to the intelligence whom he is consulting, to be guided in their movement to make the necessary mechanical actions which determine the physical factor of the operation. It will be obvious that this is somewhat awkward for the diviner who is also a magician, for as a magician he has been constantly at work to keep all his forces under his own control, and to prevent the slightest interference with them by any alien Will. It is, in fact, commonly the case, or so says the experience of The MASTER THERION, that the most promising Magicians are the most deplorable diviners, and vice versa. It is only when the aspirant approaches perfection that he becomes able to reconcile these two apparently opposing faculties. Indeed, there is no surer sign of all-round success than this ability to put the whole of one's powers at the service of any type of task.

With regard to the mind, again, it would seem that concentration on the question makes more difficult the necessary detachment from it. Once again, the diviner stands in need of a considerable degree of attainment in the practices of meditation. He must have succeeded in destroying the tendency of the ego to interfere with the object of thought. He must be able to conceive of a thing out of all relation with anything else. The regular practice of concentration leads to this result; in fact, it destroys the thing itself as we have hitherto conceived it; for the nature of things is always veiled from us by our habit of regarding them as in essential relation without ourselves and our reactions toward them.

One can hardly expect the diviner to make Samadhi with his question --- that would be going too far, and destroy the character of the operation by removing the question from the class of concatenated ideas. It would mean interpreting the question in terms of "without limit", and this imply an equally formless answer. But he should approximate to this extreme sufficiently to allow the question entire freedom to make for itself its own proper links with the intelligence directing the answer, {164} preserving its position on its own plane, and evoking the

necessary counterpoise to its own deviation from the norm of nothingness.

We may recapitulate the above reflections in a practical form. We will suppose that one wishes to divine by geomancy whether or no one should marry, it being assumed that one's emotional impulses suggest so rash a course. The man takes his wand and his sand; he traces the question, makes the appropriate pentagram, and the sigil of the spirit. Before tracing the dashes which are to determine the four "Mothers", he must strictly examine himself. He must banish from his mind every thought which can possibly act as an attachment to his proposed partner. He must banish all thoughts which concern himself, those of apprehension no less than those of ardour. He must carry his introspection as far as possible. He must observe with all the subtlety at his command whether it pains him to abandon any of these thoughts. So long as his mind is stirred, however slightly, by one single aspect of the subject, he is not fit to begin to form the figure. He must sink his personality in that of the intelligence hearing the question propounded by a stranger to whom he is indifferent, but whom it is his business to serve faithfully. He must now run over the whole affair in his mind, making sure of this utter aloofness therefrom. He must also make sure that his muscles are perfectly free to respond to the touch of the Will of that intelligence. (It is of course understood that he has not become so familiar with geomancy by dint of practice as to be able to calculate subconsciously what figures he will form; for this would vitiate the experiment entirely. It is, in fact, one of the objections to geomancy that sooner or later one does become aware at the time of tracing them whether the dots are going to be even or odd. This needs a special training to correct).

Physio-psychological theory will probably maintain that the "automatic" action of the hand is controlled by the brain no less than in the case of conscious volition; but this is an additional argument for identifying the brain with the intelligence invoked.

Having thus identified himself as closely as possible with that intelligence, and concentrated on the question as if the "prophesying spirit" were giving its whole attention thereto, he must {165} await the impulse to trace the marks on the sand; and, as soon as it comes let it race to the finish. Here arises another technical difficulty. One has to make 16 rows of dots; and, especially for the beginner, the mind has to grapple with the apprehension lest the hand fail to execute the required number. It is also troubled by fearing to exceed; but excess does not matter. Extra lines are simply null and void, so that the best plan is to banish that thought, and make sure only of not stopping too soon.<<Practice soon teaches one to count subconsciously ... yes, and that is the other difficulty again!>>

The lines being traced, the operation is over as far as spiritual qualities are required, for a time. The process of setting up the figure for judgment is purely mechanical.

But, in the judgment, the diviner stands once more in need of his inmost and utmost attainments. He should exhaust the intellectual sources of information at his disposal, and form from them his judgment. But having done this, he should detach his mind from what it has just formulated, and proceed to concentrate it on the figure as a whole, almost as if it were the object of his meditation. One need hardly repeat that in both these operations detachment from one's personal partialities is as necessary as it was in the first part of the work. In setting up the figure, bias would beget a Freudian phantasm to replace the image of truth which the figure ought to be; and it is not too much to say that the entire subconscious machinery of the body and mind lends itself with horrid willingness to this ape-like antic of treason. But now that the figure stands for judgment, the same bias would tend to form its phantasm of wish-fulfilment in a different manner. It would act through the mind to betray sound judgment. It might, for example, induce one to emphasize the Venereal element in Puella at the expense of the Saturnian. It might lead one to underrate the influence of a hostile figure, or to neglect altogether some element of importance. The MASTER THERION has known cases where the diver was so afraid of an unfavourable answer that he made actual mistakes in the simple mechanical construction of the figure! Finally, in the {166} summing up; it is fatally easy to slur over unpleasantness, and to breathe on the tiniest spark that promises to kindle the tinder --- the rotten rags! --- of hope.

The concluding operation is therefore to obtain a judgment of the figure, independent of all intellectual or moral restraint. One must endeavour to apprehend it as a thing absolute in itself. One must treat it, in short, very much the same as one did the question; as a mystical entity, till now unrelated with other phenomena. One must, so to speak, adore it as a god, uncritically: "Speak, Lord, for thy servant heareth." It must be allowed to impose its intrinsic individuality on the mind, to put its fingers independently on whatever notes it pleases.

In this way one obtains an impression of the true purport of the answer; and one obtains it armed with a sanction superior to any sensible suggestions. It comes from and to a part of the individual which is independent of the influence of environment; is adjusted to that environment by true necessity, and not by the artifices of such adaptations as our purblind conception of convenience induces us to fabricate.

The student will observe from the above that divination is in one sense an art entirely separate from that of Magick; yet it interpenetrates Magick at every point. The fundamental laws of both are identical. The right use of divination has already been explained; but it must be added that proficiency therein, tremendous as is its importance in furnishing the Magician with the information necessary to his strategical and tactical plans, in no wise enables him to accomplish the impossible. It is not within the scope of divination to predict the future (for example) with the certainty of an astronomer in calculating the return of a comet.<<The astronomer himself has to enter a caveat. He can only calculate the probability on the observed facts. Some force might interfere with the

anticipated movement.>> There is always much virtue in divination; for (Shakespeare assures us!) there is "much virtue in IF"!

In estimating the ultimate value of a divinatory judgment, one must allow for more than the numerous sources of error inherent {167} in the process itself. The judgment can do no more than the facts presented to it warrant. It is naturally impossible in most cases to make sure that some important factor has not been omitted. In asking, "shall I be wise to marry?" one leaves it open for wisdom to be defined in divers ways. One can only expect an answer in the sense of the question. The connotation of "wise" would then imply the limitations "in your private definition of wisdom", "in reference to your present circumstances." It would not involve guarantee against subsequent disaster, or pronounce a philosophical dictum as to wisdom in the abstract sense. One must not assume that the oracle is omniscient. By the nature of the case, on the contrary, it is the utterance of a being whose powers are partial and limited, though not to such an extent, or in the same directions, as one's own. But a man who is advised to purchase a certain stock should not complain if a general panic knocks the bottom out of it a few weeks later. The advice only referred to the prospects of the stock in itself. The divination must not be blamed any more than one would blame a man for buying a house at Ypres there years before the World-War.

As against this, one must insist that it is obviously to the advantage of the diviner to obtain this information from beings of the most exalted essence available. An old witch who has a familiar spirit of merely local celebrity such as the toad in her tree, can hardly expect him to tell her much more of private matters than her parish magazine does of public. It depends entirely on the Magician how he is served. The greater the man, the greater must be his teacher. It follows that the highest forms of communicating daemons, those who know, so to speak, the court secrets, disdain to concern themselves with matters which they regard as beneath them. One must not make the mistake of calling in a famous physician to one's sick Pekinese. One must also beware of asking even the cleverest angel a question outside his ambit. A heart specialist should not prescribe for throat trouble.

The Magician ought therefore to make himself master of several methods of divination; using one or the other as the purpose of the moment dictates. He should make a point of organizing a staff of such spirits to suit various {168} occasions. These should be "familiar" spirits, in the strict sense; members of his family. He should deal with them constantly, avoiding whimsical or capricious changes. He should choose them so that their capacities cover the whole ground of his work; but he should not multiply them unnecessarily, for he makes himself responsible for each one that he employs. Such spirits should be ceremonially evoked to visible or semi-visible appearance. A strict arrangement should be made and sworn. This must be kept punctiliously by the Magician, and its infringement by the spirit severely punished. Relations with these spirits should be confirmed and encouraged by frequent intercourse. They should be treated with courtesy, consideration, and even affection. They should be taught to love and respect their master, and to take pride in being trusted by him.

It is sometimes better to act on the advice of a spirit even when one knows it to be wrong, though in such a case one must take the proper precautions against an undesirable result. The reason for this is that spirits of this type are very sensitive. They suffer agonies of remorse on realising that they have injured their Master; for he is their God; they know themselves to be part of him, their aim is to attain to absorption in him. They understand therefore that his interests are theirs. Care must be taken to employ none but spirits who are fit for the purpose, not only by reason of their capacity to supply information, but for their sympathy with the personality of the Magician. Any attempt to coerce unwilling spirits is dangerous. They obey from fear; their fear makes them flatter, and tell amiable falsehoods. It also creates phantasmal projections of themselves to personate them; and these phantasms, besides being worthless, become the prey of malicious daemons who use them to attack the Magician in various ways whose prospect of success is enhanced by the fact that he has himself created a link with them.

One more observation seems desirable while on this subject. Divination of any kind is improper in matters directly concerning the Great Work itself. In the Knowledge and Conversation of his Holy Guardian Angel, the adept is possessed of all he can possibly need. To consult any other is to insult one's {169} Angel. Moreover, it is to abandon the only person who really knows, and really cares, in favour of one who by the nature of the case, must be ignorant<<No intelligence of the type that operates divination is a complete Microcosm as Man is. He knows in perfection what lies within his own Sphere, and little or nothing beyond it. Graphiel knows all that is knowable about Marital matters, as no Man can possibly do. For even the most Marital man is limited as to Madim by the fact that Mars is only one element in his molecule; the other elements both inhibit concentration on their colleague, and veil him by insisting on his being interpreted in reference to themselves. No entity whose structure does not include the entire Tree of Life is capable of the Formulae of Initiation. Graphiel, consulted by the Aspirants to Adeptship, would be bound to regard the Great Work as purely a question of combat, and ignore all other considerations. His advice would be absolute on technical points of this kind; but its very perfection would persuade the Aspirant to an unbalance course of action which would entail failure and destruction. It is pertinent to mention in this connection that one must not expect absolute information as to what is going to happen. "Fortune-telling" is an abuse of divination. At the utmost one can only ascertain what may reasonably be expected. The proper function of the process is to guide one's judgment. Diagnosis is fairly reliable; advice may be trusted, generally speaking; but prognosis should always be cautious. The essence of the business is the consultation of specialists.>> of the essence of the matter --- one whose interest in it is no more (at the best) than that of a well-meaning stranger. It should go without saying that until the Magician has attained to the Knowledge and

Conversation of his Holy Guardian Angel he is liable to endless deceptions. He does not know Himself; how can he explain his business to others? How can those others, though they do their best for him, aid in anything but trifles? One must therefore be prepared for disappointment at every stage until one attains to adeptship.

This is especially true of divination, because the essence of the horror of not knowing one's Angel is the utter bewilderment and anguish of the mind, complicated by the persecution of the body, and envenomed by the ache of the soul. One puts the wrong questions, and puts them wrong; gets the wrong answers, judges them wrong, and acts wrongly upon them. One must nevertheless persist, aspiring with ardour towards one's Angel, and comforted {170} by the assurance that He is guiding one secretly towards Himself, and that all one's mistakes are necessary preparations for the appointed hour of meeting Him. Each mistake is the combing-out of some tangle in the hair of the bride as she is being coiffed for marriage.

On the other hand, although the adept is in daily communication with his Angel, he ought to be careful to consult Him only on questions proper to the dignity of the relation. One should not consult one's Angel on too many details, or indeed on any matters which come within the office of one's familiar spirits. One does not go the the King about petty personal trifles. The romance and rapture of the ineffable union which constitutes Adeptship must not be profaned by the introduction of commonplace cares. One must not appear with one's hair in curl-papers, or complain of the cook's impertinence, if one wants to make the most of the honeymoon.<<As the poet puts it; "Psyche, beware how thou disclose Thy tricks of toilet to Eros, Or let him learn that those love-breathing Lyrical lips that whisper, wreathing His brows with sense-bewitching gold, Are equally expert to scold; That those caressing hands will maybe Yet box his ears and slap the baby!">>

To the Adept divination becomes therefore a secondary consideration, although he can now employ it with absolute confidence, and probably use it with far greater frequency than before his attainment. Indeed, this is likely in proportion as he learns that resort to divination (on every occasion when his Will does not instantly instruct him) with implicit obedience to its counsels careless as to whether or no they may land him in disaster, is a means admirably efficacious of keeping his mind untroubled by external impressions, and therefore in the proper condition to receive the reiterant strokes of rapture with which the love of his Angel ravishes him.

We have now mapped out the boundaries of possibility and propriety which define the physical and political geography of divination. The student must guard himself constantly against supposing that this art affords any absolute means of discovering "truth", or indeed, of using that word as if it meant more than the {171} relation of two ideas each of which is itself as subject to "change without notice" as a musical programme.

Divination, in the nature of things, can do no more than put the mind of the querent into conscious connection with another mind whose knowledge of the subject at issue is to his own as that of an expert to a layman. The expert is not infallible. The client may put his question in a misleading manner, or even base it on a completely erroneous conception of the facts. He may misunderstand the expert's answer, and he may misinterpret its purport. Apart from all this, excluding all error, both question and answer are limited in validity by their own conditions; and these conditions are such that truth may cease to be true, either as time goes on, or if it be flawed by the defect of failure to consider some circumstances whose concealed operation cancels the contract.

In a word, divination, like any other science, is justified of its children. It would be extraordinary should so fertile a mother be immune from still-births, monstrosities, and abortions.

We none of us dismiss our servant science with a kick and a curse every time the telephone gets out of order. The telephone people make no claim that it always works and always works right.<<Except in New York City.>> Divination, with equal modesty, admits that "it often goes wrong; but it works well enough, all things considered. The science is in its infancy. All we can do is our best. We no more pretend to infallibility than the mining expert who considers himself in luck if he hits the bull's eye four times in ten."

The error of all dogmatists (from the oldest prophet with his "literally-inspired word of God" to the newest German professor with his single-track explanation of the Universe) lies in trying to prove too much, in defending themselves against critics by stretching a probably excellent theory to include all the facts and the fables, until it bursts like the overblown bladder it is.

Divination is no more than a rough and ready practical method which we understand hardly at all, and operate only as empirics. Success for the best diviner alive is no more certain in any particular instance than a long putt by a champion golfer. Its calculations {172} are infinitely more complex than Chess, a Chess played on an infinite board with men whose moves are indeterminate, and made still more difficult by the interference of imponderable forces and unformulated laws; while its conduct demands not only the virtues, themselves rare enough, of intellectual and moral integrity, but intuition combining delicacy with strength in such perfection and to such extremes as to make its existence appear monstrous and miraculous against Nature.

To admit this is not to discredit oracles. On the contrary, the oracles fell into disrepute just because they pretended to do more than they could. To divine concerning a matter is little more than to calculate probabilities. We obtain the use of minds who have access to knowledge beyond ours, but not to omniscience. HRU, the great angel set over the Tarot, is beyond us as we are beyond the ant; but, for all we know, the knowledge of HRU is excelled by some mightier mind in the same proportion. Nor have we any warrant for accusing HRU of ignorance or error if we read the Tarot to our own delusion. He may have known, he may have spoken truly; the fault may lie with our own

insight.<<The question of the sense in which an answer is true arises. One {WEH NOTE: sic, interpolate "should"} not mix up the planes. Yet as Mr. Russell shows, "Op Cit. p". 61, the worlds which lie behind phenomena must possess the same structure as our own. "Every proposition having a communicable significance must lie in just that essence of individuality which, for that very reason, is irrelevant to science". Just so: but this is to confess the impotence of science to attain truth, and to admit the urgency of developing a mental instrument of superior capacity.>>

The MASTER THERION has observed on innumerable occasions that divinations, made by him and dismissed as giving untrue answers, have justified themselves months or years later when he was able to revise his judgment in perspective, untroubled by his personal passion.

It is indeed surprising how often the most careless divinations give accurate answers. When things go wrong, it is almost always possible to trace the error to one's own self-willed and insolent presumption in insisting that events shall accommodate themselves to our egoism and vanity. It is comically unscientific to adduce {173} examples of the mistakes of the diviners as evidence that their art is fatuous. Every one knows that the simplest chemical experiments often go wrong. Every one knows the eccentricities of fountain pens; but nobody outside Evangelical circles makes fun of the Cavendish experiment, or asserts that, if fountain pens undoubtedly work now and then, their doing so is merely coincidence.

The fact of the case is that the laws of nature are incomparably more subtle than even science suspects. The phenomena of every plane are intimately interwoven. The arguments of Aristotle were dependent on the atmospheric pressure which prevented his blood from boiling away. There is nothing in the universe which does not influence every other thing in one way or another. There is no reason in Nature why the apparently chance combination of half-a dozen sticks of tortoise-shell should not be so linked both with the human mind and with the entire structure of the Universe that the observation of their fall should not enable us to measure all things in heaven and earth.

With one piece of curved glass we have discovered uncounted galaxies of suns; with another, endless orders of existence in the infinitesimal. With the prism we have analysed light so that matter and force have become intelligible only as forms of light. With a rod we have summoned the invisible energies of electricity to be our familiar spirit serving us to do our Will, whether it be to outsoar the condor, or to dive deeper into the demon world of disease than any of our dreamers dared to dream.

Since with four bits of common glass mankind has learnt to know so much, achieved so much, who dare deny that the Book of Thoth, the quintessentialized wisdom of our ancestors whose civilizations, perished though they be, have left monuments which dwarf ours until we wonder whether we are degenerate from them, or evolved from Simians, who dare deny that such a book may be possessed of unimaginable powers?

It is not so long since the methods of modern science were scoffed at by the whole cultured world. In the sacred halls themselves the roofs rang loud with the scornful laughter of the high priests as each new postulant approached with his unorthodox offering. {174} There is hardly a scientific discovery in history which was not decried as quackery by the very men whose own achievements were scarce yet recognized by the world at large.

Within the memory of the present generation, the possibility of aeroplanes was derisively denied by those very engineers accounted most expert to give their opinions.

The method of divination, the "ratio" of it, is as obscure to-day as was that of spectrum analysis a generation ago. That the chemical composition of the fixed stars should become known to man seemed an insane imagining too ridiculous to discuss. To-day it seems equally irrational to enquire of the desert sand concerning the fate of empires. Yet surely it, if any one knows, should know!

To-day it may sound impossible for inanimate objects to reveal the inmost secrets of mankind and nature. We cannot say why divination is valid. We cannot trace the process by which it performs it marvels.<<The main difference between a Science and an Art is that the former admits mensuration. Its processes must be susceptible of the application of quantitative standards. Its laws reject imponderable variables. Science despises Art for its refusal to conform with calculable conditions. But even to-day, in the boasted Age of Science, man is still dependent on Art as to most matters of practical importance to him; the arts of Government, of War, of Literature, etc. are supremely influential, and Science does little more than facilitate them by making their materials mechanically docile. The utmost extension of Science can merely organize the household of Art. Art thus progresses in perception and power by increased control or automatic accuracy of its details. The MASTER THERION has made an Epoch in the Art of Magick by applying the Method of Science to its problems. His Work is a contribution of unique value, comparable only to that of those men of genius who revolutionized the empirical guesswork of "natural philosophers". The Magicians of to-morrow will be armed with mathematical theory, organized observation, and experimentally-verified practice. But their Art will remain inscrutable as ever in essence; talent will never supplant genius. Education is impotent to produce a poet greater than Robert Burns; the perfection of laboratory apparatus prepares indeed the path of a Pasteur, but cannot make masters of mediocrities.>> But the same objections apply equally well to the telephone. No man knows what electricity is, or the nature of the forces which determine its action. We know only that by doing certain things we get certain results, and that the least error {175} on our part will bring our work to naught. The same is exactly true of divination. The difference between the two sciences is not more than this: that, more minds having been at work on the former we have learnt to master its tricks with greater success than in the case of the latter.

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CHAPTER XIX

OF DRAMATIC RITUALS.

The Wheel turns to those effectual methods of invocation employed in the ancient Mysteries and by certain secret bodies of initiates to-day. The object of them is almost invariably<<The word is unwarrantably universal. It would not be impracticable to adopt this method to such operations as Talismanic Magick. For example, one might consecrate and charge a Pantacle by the communication by AIWAZ to the Scribe of the BOOK of the LAW, the Magician representing the Angel, the Pantacle being the Book, and the person on whom the Pantacle is intended to act taking the part of the Scribe.>> the invocation of a God, that God conceived in a more or less material and personal fashion. These Rituals are therefore well suited for such persons as are capable of understanding the spirit of Magick as opposed to the letter. One of the great advantages of them is that a large number of persons may take part, so that there is consequently more force available; but it is important that they should all be initiates of the same mysteries, bound by the same oaths, and filled with the same aspirations. They should be associated only for this one purpose.

Such a company being prepared, the story of the God should be dramatised by a well-skilled poet accustomed to this form of composition. Lengthy speeches and invocations should be avoided, but action should be very full. Such ceremonies should be carefully rehearsed; but in rehearsals care should be taken to omit the climax, which should be studied by the principal character in private. The play should be so arranged that this climax depends on him alone. By this means one prevents the ceremony from becoming mechanical or hackneyed, and the element of surprise. {177} assists the lesser characters to get out of themselves at the supreme moment. Following the climax there should always be an unrehearsed ceremony, an impromptu. The most satisfactory form of this is the dance. In such ceremonies appropriate libations may be freely used.

The Rite of Luna (Equinox I. VI) is a good example of this use. Here the climax is the music of the goddess, the assistants remaining in silent ecstasy.

In the rite of Jupiter the impromptu is the dance, in that of Saturn long periods of silence.

It will be noticed that in these Rites poetry and music were largely employed --- mostly published pieces by well-known authors and composers. It would be better<<"PERHAPS! One can think of certain Awful Consequences". "But, after all, they wouldn't seem so to the authors!" "But --- pity the poor Gods!" "Bother the Gods!">> to write and compose specially for the ceremony<<A body of skilled Magicians accustomed to work in concert may be competent to conduct impromptu Orgia. To cite an actual instance in recent times; the blood of a Christian being required for some purpose, a young cock was procured and baptized into the Roman Catholic Church by a man who, being the son of an ordained Priest, was magically an incarnation of the Being of that Priest, and was therefore congenitally possessed of the powers thereto appurtenant. The cock, "Peter Paul," was consequently a baptized Christian for all magical purposes. Order was then taken to imprison the bird; which done, the Magicians assuming respectively the characters of Herod, Herodias, Salome, and the Executioner, acted out the scene of the dance and the beheading, on the lines of Oscar Wilde's drama, "Peter Paul" being cast for the part of John the Baptist. This ceremony was devised and done on the spur of the moment, and its spontaneity and simplicity were presumably potent factors in its success.

On the point of theology, I doubt whether Dom Gorenflot successfully avoided eating meat in Lent by baptizing the pullet a carp. For as the sacrament --- by its intention, despite its defects of form --- could not fail of efficacy, the pullet must have become a Christian, and therefore a human being. Carp was therefore only its baptized name --- cf. Polycarp --- and Dom Gorenflot ate human flesh in Lent, so that, for all he became a bishop, he is damned.>>.

CHAPTER XX

OF THE EUCHARIST
AND OF THE ART OF ALCHEMY

I

One of the simplest and most complete of Magick ceremonies is the Eucharist.

It consists in taking common things, transmuting them into things divine, and consuming them.

So far, it is a type of every magick ceremony, for the reabsorption of the force is a kind of consumption; but it has a more restricted application, as follows.

Take a substance<<This may be of composite character.>> symbolic of the whole course of nature, make it God, and consume it.

There are many ways of doing this; but they may easily be classified according to the number of the elements of which the sacrament is composed.

The highest form of the Eucharist is that in which the Element consecrated is One.

It is one substance and not two, not living and not dead, neither liquid nor solid, neither hot nor cold, neither male nor female.

This sacrament is secret in every respect. For those who may be worthy, although not officially recognized as such, this Eucharist has been described in detail and without concealment, "somewhere" in the published writings of the MASTER THERION. But He has told no one where. It is reserved for the highest initiates, and is synonymous with the Accomplished Work on the {179} material plane. It is the Medicine of Metals, the Stone of the Wise, the Potable Gold, the Elixir of Life that is consumed therein. The altar is the bosom of Isis, the eternal mother; the chalice is in effect the Cup of our Lady Babalon Herself; the Wand is that which Was and Is and Is To Come.

The Eucharist of "two" elements has its matter of the passives. The wafer (pantacle) is of corn, typical of earth; the wine (cup) represents water. (There are certain other attributions. The Wafer is the Sun, for instance: and the wine is appropriate to Bacchus).

The wafer may, however, be more complex, the "Cake of Light" described in Liber Legis.

This is used in the exoteric Mass of the Phoenix (Liber 333, Cap: 44) mixed with the blood of the Magus. This mass should be performed daily at sunset by every magician.

Corn and wine are equivalent to flesh and blood; but it is easier to convert live substances into the body and blood of God, than to perform this miracle upon dead matter.

The Eucharist of "three" elements has for basis the symbols of the three Gunas. For Tamas (darkness) take opium or nightshade or some sleepy medicine; for Rajas (activity) take strychnine or other excitant; for Sattvas (calm) the cakes of Light may again be suitable.<<The Cakes of Light are universally applicable; they contain meal, honey, and oil (carbohydrates, fats, and proteids, the three necessities of human nutrition): also perfume of the three essential types of magical and curative virtue; the subtle principle of animal life itself is fixed in them by the introduction of fresh living blood.>>

The Eucharist of "four" elements consists of fire, air, water, and earth. These are represented by a flame for fire, by incense or roses for air, by wine for water, and by bread and salt for earth.

The Eucharist of "five" has for basis wine for taste, a rose for smell, a flame for sight, a bell for sound, and a dagger for touch. This sacrament is implied in the Mass of the Phoenix in a slightly different form. {180}

The Eucharist of "six" elements has Father, Son, and Holy Spirit above; breath, water, and blood beneath. It is a sacrament reserved for high initiates.<<The Lance and the Graal are firstly dedicated to the Holy Spirit of Life, in Silence. The Bread and Wine are then fermented and manifested by vibration, and received by the Virgin Mother. The elements are then intermingled and consumed after the Epiphany of Iacchus, when "Countenance beholdeth Countenance).>>

The Eucharist of "seven" elements is mystically identical with that of one.

Of the method of consecrating the elements it is only necessary to say that they should be treated as talismans. The circle and other furniture of the Temple should receive the usual benefit of the banishings and consecrations. The Oath should be taken and the Invocations made. When the divine force manifests in the elements, they should be solemnly consumed. There is also a simpler method of consecration reserved for initiates of high rank, of which it is here unlawful to speak.

According to the nature of the Sacrament, so will its results be. In some one may receive a mystic grace, culminating in Samadhi; in others a simpler and more material benefit may be obtained.

The highest sacrament, that of One element, is universal in its operation; according to the declared purpose of the work so will the result be. It is a universal Key of all Magick.

These secrets are of supreme practical importance, and are guarded in the Sanctuary with a two-edged sword flaming every way<<J.K.Husmans, who was afraid of them, and tried to betray the little he knew of them, became a Papist, and died of cancer of the tongue.>>; for this sacrament is the Tree of Life itself, and whoso partaketh of the fruit thereof shall never die<<The use of the Elixir of Life is only justifiable in peculiar circumstances. To go counter to the course of natural Change is to approximate perilously to the error of the "Black Brothers".>>.

Unless he so will. Who would not rather work through incarnation; a real renewal of body and brain, than content himself with a stagnant immortality upon this mote in the Sunlight of the Universe which we call earth? {181}

With regard to the preparations for such Sacraments, the Catholic Church has maintained well enough the traditions of the true Gnostic Church in whose keeping the secrets are.<<Study, in the Roman Missal, the Canon of the Mass, and the chapter of "defects".>>

Chastity<<The Word Chastity is used by initiates to signify a certain state of soul and of mind determinant of a certain habit of body which is nowise identical with what is commonly understood. Chastity in the true magical sense of the word is inconceivable to those who are not wholly emancipated from the obsession of sex.>> is a condition; fasting for some hours previous is a condition; an earnest and continual aspiration is a condition. Without these antecedents even the Eucharist of the One and Seven is partially --- though such is its intrinsic virtue that it can never be wholly --- balked of its effect.

A Eucharist of some sort should most assuredly be consummated daily by every magician, and he should regard it as the main sustenance of his magical life. It is of more importance than any other magical ceremony, because it is a complete circle. The whole of the force expended is completely re-absorbed; yet the virtue is that vast gain represented by the abyss between Man and God.

The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name.

This is the most important of all magical secrets that ever were or are or can be. To a Magician thus renewed the attainment of the Knowledge and Conversation of the Holy Guardian Angel becomes an inevitable task; every force of his nature, unhindered, tends to that aim and goal of whose nature neither man nor god may speak, for that it is infinitely beyond speech or thought or {182} ecstasy or silence. Samadhi and Nibbana are but its shadows cast upon the universe.

II

If the Master Therion effects by this book nothing else but to demonstrate the continuity of nature and the uniformity of Law, He will feel that His work has not been wasted. In his original design of Part III he did not contemplate any allusion to alchemy. It has somehow been taken for granted that this subject is entirely foreign to regular Magick, both in scope and method. It will be the main object of the following description to establish it as essentially a branch of the subject, and to show that it may be considered simply as a particular case of the general proposition --- differing from evocatory and talismanic Magick only in the values which are represented by the unknown quantities in the pantomorphous equations.

There is no need to make any systematized attempt to decipher the jargon of Hermetic treatises. We need not enter upon an historical discussion. Let it suffice to say that the word alchemy is an Arabic term consisting of the article "al" and the adjective "khemi" which means "that which pertains to Egypt"<<This etymology differs from that given by Skeat; I can do no more than present my submission.>>. A rough translation would be "The Egyptian matter". The assumption is that the Mohammedan grammarians held traditionally that the art was derived from that wisdom of the Egyptians which was the boast of Moses, Plato, and Pythagoras, and the source of their illumination.

Modern research (by profane scholars) leaves it still doubtful as to whether Alchemical treatises should be classified as mystical, magical, medical, or chemical. The most reasonable opinion is that all these objects formed the pre-occupation of the alchemists in varying proportions. Hermes is alike the god of Wisdom, Thaumaturgy, therapeutics, and physical science. All these may consequently claim the title Hermetic. It cannot be doubted that such writers as Fludd aspired to spiritual perfection. It is equally sure that Edward Kelly wrote primarily from the point of view {183} of a Magician; that Paracelsus applied himself to the cure of disease and the prolongation of life as the first consideration, although his greatest achievements seem to modern thinkers to have been rather his discoveries of opium, zinc, and hydrogen; so that we tend to think of him as a chemist no less than we do of Van Helmont, whose conception of gas ranks him as one of those rare geniuses who have increased human knowledge by a fundamentally important idea.

The literature of Alchemy is immense. Practically all of it is wholly or partially unintelligible. Its treatises, from the "Asch Metzareph" of the Hebrews to the "Chariot of Antimony" are deliberately couched in

hieratical riddles. Ecclesiastical persecution, and the profanation of the secrets of power, were equally dreaded. Worse still, from our point of view, this motive induced writers to insert intentionally misleading statements, the more deeply to bedevil unworthy pretenders to their mysteries.

We do not propose to discuss any of the actual processes. Most readers will be already aware that the main objects of alchemy were the Philosopher's Stone, the Medicine of Metals, and various tinctures and elixirs possessing divers virtues; in particular, those of healing disease, extending the span of life, increasing human abilities, perfecting the nature of man in every respect, conferring magical powers, and transmuting material substances, especially metals, into more valuable forms.

The subject is further complicated by the fact that many authors were unscrupulous quacks. Ignorant of the first elements of the art, they plagiarized without shame, and reaped a harvest of fraudulent gain. They took advantage of the general ignorance, and the convention of mystery, in just the same way as their modern successors do in the matter of all Occult sciences.

But despite all this, one thing is abundantly clear; all serious writers, though they seem to speak of an infinity of different subjects, so much so that it has proved impossible for modern analytic research to ascertain the true nature of any single process, were agreed on the fundamental theory on which they based their practices. It appears at first sight as if hardly any two of them were in accord as to the nature of the "First Matter of the work". {184} They describe this in a bewildering multiplicity of unintelligible symbols. We have no reason to suppose that they were all talking of the same thing, or otherwise. The same remarks apply to every reagent and every process, no less than to the final product or products.

Yet beneath this diversity, we may perceive an obscure identity. They all begin with a substance in nature which is described as existing almost everywhere, and as universally esteemed of no value. The alchemist is in all cases to take this substance, and subject it to a series of operations. By so doing, he obtains his product. This product, however named or described, is always a substance which represents the truth or perfection of the original "First Matter"; and its qualities are invariably such as pertain to a living being, not to an inanimate mass. In a word, the alchemist is to take a dead thing, impure, valueless, and powerless, and transform it into a live thing, active, invaluable and thaumaturgic.

The reader of this book will surely find in this a most striking analogy with what we have already said of the processes of Magick. What, by our definition, is initiation? The First Matter is a man, that is to say, a perishable parasite, bred of the earth's crust, crawling irritably upon it for a span, and at last returning to the dirt whence he sprang. The process of initiation consists in removing his impurities, and finding in his true self an immortal intelligence to whom matter is no more than the means of manifestation. The initiate is eternally individual; he is ineffable, incorruptible, immune from everything. He possesses infinite wisdom and infinite power in himself. This equation is identical with that of a talisman. The Magician takes an idea, purifies it, intensifies it by invoking into it the inspiration of his soul. It is no longer a scrawl scratched on a sheep-skin, but a word of Truth, imperishable, mighty to prevail throughout the sphere of its purport. The evocation of a spirit is precisely similar in essence. The exorcist takes dead material substances of a nature sympathetic to the being whom he intends to invoke. He banishes all impurities therefrom, prevents all interference therewith, and proceeds to give life to the subtle substance thus prepared by instilling his soul. {185}

Once again, there is nothing in this exclusively "magical". Rembrandt van Ryn used to take a number of ores and other crude objects. From these he banished the impurities, and consecrated them to his work, by the preparation of canvasses, brushes, and colours. This done, he compelled them to take the stamp of his soul; from those dull, valueless creatures of earth he created a vital and powerful being of truth and beauty. It would indeed be surprising to anybody who has come to a clear comprehension of nature if there were any difference in the essence of these various formulas. The laws of nature apply equally in every possible circumstance.

We are now in a position to understand what alchemy is. We might even go further and say that even if we had never heard of it, we know what it must be.

Let us emphasize the fact that the final product is in all cases a living thing. It has been the great stumbling block to modern research that the statements of alchemists cannot be explained away. From the chemical standpoint it has seemed not "a priori" impossible that lead should be turned into gold. Our recent discovery of the periodicity of the elements has made it seem likely, at least in theory, that our apparently immutable elements should be modifications of a single one.<<See R.K.Duncan, "The New Knowledge", for a popularisation of recent results.

Aleister Crowley held this doctrine in his teens at a period when it was the grossest heresy.>> Organic Chemistry, with its metatheses and syntheses dependent on the conceptions of molecules as geometrical structures has demonstrated a praxis which gives this theory body; and the properties of Radium have driven the Old Guard from the redoubt which flew the flag of the essential heterogeneity of the elements. The doctrines of Evolution have brought the alchemical and monistic theory of matter into line with our conception of life; the collapse of the wall between the animal and vegetable kingdoms has shaken that which divided them from the mineral.

But even though the advanced chemist might admit the possibility of transmuting lead into gold, he could not conceive of that {186} gold as other than metallic, of the same order of nature as the lead from which it had been made. That this gold should possess the power of multiplying itself, or of acting as a ferment upon other

substances, seemed so absurd that he felt obliged to conclude that the alchemists who claimed these properties for their Gold must, after all, have been referring not to Chemistry, but to some spiritual operations whose sanctity demanded some such symbolic veil as the cryptographic use of the language of the laboratory.

The MASTER THERION is sanguine that his present reduction of all cases of the art of Magick to a single formula will both elucidate and vindicate Alchemy, while extending chemistry to cover all classes of Change.

There is an obvious condition which limits our proposed operations. This is that, as the formula of any Work effects the extraction and visualization of the Truth from any "First Matter", the "Stone" or "Elixir" which results from our labours will be the pure and perfect Individual originally inherent in the substance chosen, and nothing else. The most skilful gardener cannot produce lilies from the wild rose; his roses will always be roses, however he have perfected the properties of this stock.

There is here no contradiction with our previous thesis of the ultimate unity of all substance. It is true that Hobbs and Nobbs are both modifications of the Pleroma. Both vanish in the Pleroma when they attain Samadhi. But they are not interchangeable to the extent that they are individual modifications; the initiate Hobbs is not the initiate Nobbs any more than Hobbs the haberdasher is Nobbs of "the nail an sarspan business as he got his money by". Our skill in producing aniline dyes does not enable us to dispense with the original aniline, and use sugar instead. Thus the Alchemists said: "To make gold you must take gold"; their art was to bring each substance to the perfection of its own proper nature.

No doubt, part of this process involved the withdrawal of the essence of the "First Matter" within the homogeneity of "Hyle", just as initiation insists on the annihilation of the individual in the Impersonal Infinity of Existence to emerge once more as a less confused and deformed Eidolon of the Truth of Himself. This is the guarantee that he is uncontaminated by alien elements. The {187} "Elixir" must possess the activity of a "nascent" substance, just as "nascent" hydrogen combines with arsenic (in "Marsh's test") when the ordinary form of the gas is inert. Again, oxygen satisfied by sodium or diluted by nitrogen will not attack combustible materials with the vehemence proper to the pure gas.

We may summarize this thesis by saying that Alchemy includes as many possible operations as there are original ideas inherent in nature.

Alchemy resembles evocation in its selection of appropriate material bases for the manifestation of the Will; but differs from it in proceeding without personification, or the intervention of alien planes.<<Some alchemists may object to this statement. I prefer to express no final opinion on the matter.>> It may be more closely compared with Initiation; for the effective element of the Product is of the essence of its own nature, and inherent therein; the Work similarly consists in isolating it from its accretions.

Now just as the Aspirant, on the Threshold of Initiation, finds himself assailed by the "complexes" which have corrupted him, their externalization excruciating him, and his agonized reluctance to their elimination plunging him into such ordeals that he seems (both to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel; so does the "First Matter" blacken and putrefy as the Alchemist breaks up its coagulations of impurity.

The student may work out for himself the various analogies involved, and discover the "Black Dragon", the "Green Lion", the "Lunar Water", the "Raven's Head", and so forth. The indications above given should suffice all who possess aptitude for Alchemical Research.

Only one further reflection appears necessary; namely, that the Eucharist, with which this chapter is properly preoccupied, must be conceived as one case --- as the critical case --- of the Art of the Alchemist.

The reader will have observed, perhaps with surprise, that The MASTER THERION describes several types of Eucharist. The reason is that given above; there is no substance incompetent to {188} serve as an element in some Sacrament; also, each spiritual Grace should possess its peculiar form of Mass, and therefore its own "materia magica". It is utterly unscientific to treat "God" as a universal homogeneity, and use the same means to prolong life as to bewitch cattle. One does not invoke "Electricity" indiscriminately to light one's house and to propel one's brougham; one works by measured application of one's powers to intelligent analytical comprehension of the conditions of each separate case.

There is a Eucharist for every Grace that we may need; we must apprehend the essential characters in each case, select suitable elements, and devise proper processes.

To consider the classical problems of Alchemy: The Medicine of Metals must be the quintessence of some substance that serves to determine the structure (or rate of vibration) whose manifestation is in characteristic metallic qualities. This need not be a chemical substance at all in the ordinary sense of the word.

The Elixir of Life will similarly consist of a living organism capable of growth, at the expense of its environment; and of such a nature that its "true Will" is to cause that environment to serve it as its means of expression in the physical world of human life.

The Universal Medicine will be a menstruum of such subtlety as to be able to penetrate all matter and transmute it in the sense of its own tendency, while of such impartial purity as to accept perfectly the impression of the Will of the Alchemist. This substance, properly prepared, and properly charged, is able to perform all things soever that are physically possible, within the limits of the proportions of its momentum to the inertia of the object to which it is applied.

It may be observed in conclusion that, in dealing with forms of Matter-Motion so subtle as these, it is not enough to pass the Pons Asinorum of intellectual knowledge.

The MASTER THERION has possessed the theory of these Powers for many years; but His practice is still in progress towards perfection. Even efficiency in the preparation is not all; there is need to be judicious in the manipulation, and adroit in the administration, of the product. He does not perform haphazard miracles, but applies His science and skill in conformity with the laws of nature.

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CHAPTER XXI

OF BLACK MAGIC OF THE MAIN TYPES OF THE OPERATIONS OF MAGICK ART AND OF THE POWERS OF THE SPHINX

I

As was said at the opening of the second chapter, 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.

In the True Operation the Exaltation is equilibrated by an expansion in the other three arms of the Cross. Hence the Angel immediately gives the Adept power over the Four Great Princes and their servitors.<<See the Book of the Sacred Magic of Abramelin the Mage.>>

If the magician needs to perform any other operation than this, it is only lawful in so far as it is a necessary preliminary to That One Work.

There are, however many shades of grey. It is not every magician who is well armed with theory. Perhaps one such may invoke Jupiter, with the wish to heal others of their physical ills. This sort of thing is harmless,<<There is nevertheless the general objection to the diversion of channels of Initiation to the Sea of Attainment, into ditches of irrigation for the fields of material advantage. It is bad business to pay good coin for perishable products; like marrying for money, or prostituting poetic genius to political purposes. The converse course, though equally objectionable as pollution of the purity of the planes, is at least respectable for its nobility. The ascetic of the Thebaid or the Trappist Monastery is infinitely worthier than the health-peddler and success-monger of Boston or Los Angeles; for the one offers temporal trash to gain eternal wealth, while the other values spiritual substance only as enabling him to get better bodily conditions, and a firmer grip on the dollars.>> or almost so. It is not evil in {190} itself. It arises from a defect of understanding. Until the Great Work has been performed, it is presumptuous for the magician to pretend to understand the universe, and dictate its policy. Only the Master of the Temple can say whether any given act is a crime. "Slay that innocent child?" (I hear the ignorant say) "What a horror!" "Ah!" replies the Knower, with foresight of history, "but that child will become Nero. Hasten to strangle him!"

There is a third, above these, who understands that Nero was as necessary as Julius Caesar.

The Master of the Temple accordingly interferes not with the scheme of things except just so far as he is doing the Work which he is sent to do. Why should he struggle against imprisonment, banishment, death? It is all part of the game in which he is a pawn. "It was necessary for the Son of Man to suffer these things, and to enter into His glory."

The Master of the Temple is so far from the man in whom He manifests that all these matters are of no importance to Him. It may be of importance to His Work that man shall sit upon a throne, or be hanged. In such a case He informs his Magus, who exerts the power intrusted to Him, and it happens accordingly. Yet all happens naturally, and of necessity, and to all appearance without a word from Him.

Nor will the mere Master of the Temple, as a rule, presume to act upon the Universe, save as the servant of his own destiny. It is only the Magus, He of the grade above, who has attained to Chokhmah, Wisdom, and so dare act. He must dare act, although it like Him not. But He must assume the Curse of His grade, as it is written in the Book of the Magus.<<Equinox I, VII, 5-9.>>

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 {191} 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, Psychics and the like, are all "ipso facto" Black Magicians.

They exchange gold for dross. They sell their higher powers for gross and temporary benefit.

That the most crass ignorance of Magick is their principal characteristic is no excuse, even if Nature accepted excuses, which she does not. If you drink poison in mistake for wine, your "mistake" will not save your life.

Below these in one sense, yet far above them in another, are the Brothers of the Left Hand Path<<See Liber 418, and study it well, in this matter. Equinox I, V, Supplement.>>. These are they who "shut themselves up", who refuse their blood to the Cup, who have trampled Love in the Race for self-aggrandisement.

As far as the grade of Exempt Adept, they are on the same path as the White Brotherhood; for until that grade is attained, the goal is not disclosed. Then only are the goats, the lonely leaping mountain-masters, separated from the gregarious huddling valley-bound sheep. Then those who have well learned the lessons of the Path are ready to be torn asunder, to give up their own life to the Babe of the Abyss which is --- and is not --- they.

The others, proud in their purple, refuse. They make themselves a false crown of the Horror of the Abyss; they set the Dispersion of Choronzon upon their brows; they clothe themselves in the poisoned robes of Form; they shut themselves up; and when the force that made them what they are is exhausted, their strong towers fall, they become the Eaters of Dung in the Day of Be-with-us, and their shreds, strewn in the Abyss, are lost.

Not so the Masters of the Temple, that sit as piles of dust in the City of the Pyramids, awaiting the Great Flame that shall consume that dust to ashes. For the blood that they have surrendered is treasured in the Cup of OUR LADY BABALON, a mighty {192} medicine to awake the Eld of the All-Father, and redeem the Virgin of the World from her virginity.

II

Before leaving the subject of Black Magic, one may touch lightly on the question of Pacts with the Devil.

The Devil does not exist. It is a false name invented by the Black Brothers to imply a Unity in their ignorant muddle of dispersions. A devil who had unity would be a God<<"The Devil" is, historically, the God of any people that one personally dislikes. This has led to so much confusion of thought that THE BEAST 666 has preferred to let names stand as they are, and to proclaim simply that AIWAZ --- the solar-phallic-hermetic "Lucifer" is His own Holy Guardian Angel, and "The Devil" SATAN or HADIT of our particular unit of the Starry Universe. This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade "Know Thyself!" and taught Initiation. He is "the Devil" of the Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection. The number of His Atu is XV, which is Yod He, the Monogram of the Eternal, the Father one with the Mother, the Virgin Seed one with all-containing Space. He is therefore Life, and Love. But moreover his letter is Ayin, the Eye; he is Light, and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty. (Note that the "Jehovah" of the Hebrews is etymologically connected with these. The classical example of such antinomy, one which has led to such disastrous misunderstandings, is that between NU and HAD, North and South, Jesus and John. The subject is too abstruse and complicated to be discussed in detail here. The student should consult the writings of Sir R. Payne Knight, General Forlong, Gerald Massey, Fabre d'Olivet; etc. etc., for the data on which these considerations are ultimately based.)>>.

It was said by the Sorcerer of the Jura that in order to invoke the Devil it is only necessary to call him with your whole will.

This is an universal magical truth, and applies to every other being as much as to the Devil. For the whole will of every man is in reality the whole will of the Universe.

It is, however, always easy to call up the demons, for they are always calling you; and you have only to step down to their level {193} and fraternize with them. They will tear you in pieces at their leisure. Not at once; they will wait until you have wholly broken the link between you and your Holy Guardian Angel before they pounce, lest at the last moment you escape.

Anthony of Padua and (in our own times) "Macgregor" Mathers are examples of such victims.

Nevertheless, every magician must firmly extend his empire to the depth of hell. "My adepts stand upright, their heads above the heavens, their feet below the hells."<<Liber XC, verse 40. See The Equinox.>>

This is the reason why the magician who performs the Operation of the "Sacred Magic of Abramelin the Mage", immediately after attaining to the Knowledge and Conversation of the Holy Guardian Angel, must evoke the Four Great Princes of the Evil of the World.

"Obedience and faith to Him that liveth and triumpheth, that reigneth above you in your palaces as the Balance of Righteousness and Truth" is your duty to your Holy Guardian Angel, and the duty of the demon world to you.

These powers of "evil" nature are wild beasts; they must be tamed, trained to the saddle and the bridle; they will bear you well. There is nothing useless in the Universe: do not wrap up your Talent in a napkin, because it is only "dirty money"!

With regard to Pacts, they are rarely lawful. There should be no bargain struck. Magick is not a trade, and no hucksters need apply. Master everything, but give generously to your servants, once they have unconditionally submitted.

There is also the questions of alliances with various Powers. These again are hardly ever allowable. <<Notwithstanding, there exist certain bodies of spiritual beings, in whose ranks are not only angelic forces, but elementals, and even daemons, who have attained to such Right Understanding of the Universe that they have banded themselves together with the object of becoming Microcosms, and realize that their best means to this end is devotion to the service of the true interests of Mankind. Societies of spiritual forces, organized on these lines, dispose of enormous resources. The Magician who is himself sworn to the service of humanity may count upon the heartiest help of these Orders. Their sincerity may always be assured by putting them to the test of the acceptance of the Law of Thelema. Whoso denies "Do what thou wilt shall be the whole of the Law" confesses that he still clings to the conflict in his own nature; he is not, and does not want to be, true to himself. "A fortiori", he will prove false to you.>> No Power which is not {194} a microcosm in itself --- and even archangels reach rarely to this centre of balance --- is fit to treat on an equality with Man. The proper study of mankind is God; with Him is his business; and with Him alone. Some magicians have hired legions of spirits for some special purpose; but it has always proved a serious mistake. The whole idea of exchange is foreign to magick. The dignity of the magician forbids compacts. "The Earth is the Lord's and the fulness thereof".

III

The operations of Magick art are difficult to classify, as they merge into each other, owing to the essential unity of their method and result. We may mention:

1. Operations such as evocation, in which a live spirit is brought from dead matter.
2. Consecrations of talismans in which a live spirit is bound into "dead" matter and vivifies the same.
3. Works of divination, in which a live spirit is made to control operations of the hand or brain of the Magician. Such works are accordingly most dangerous, to be used only by advanced magicians, and then with great care.
4. Works of fascination, such as operations of invisibility, and transformations of the apparent form of the person or thing concerned. This consists almost altogether in distracting the attention, or disturbing the judgment, of the person whom it is wished to deceive. There are, however, "real" transformations of the adept himself which are very useful. See the Book of the Dead for methods. The assumption of God-Forms can be carried to the point of actual transformation.
5. Works of Love and Hate, which are also performed (as {195} a rule) by fascination. These works are too easy; and rarely useful. They have a nasty trick of recoiling on the magician.
6. Works of destruction, which may be done in many different ways. One may fascinate and bend to one's will a person who has of his own right the power to destroy. One may employ spirits or talismans. The more powerful magicians of the last few centuries have employed books.

In private matters these works are very easy, if they be necessary. An adept known to The MASTER THERION once found it necessary to slay a Circe who was bewitching brethren. He merely walked to the door of her room, and drew an Astral T ("traditore", and the symbol of Saturn) with an astral dagger. Within 48 hours she shot herself. <<As explained above, in another connexion, he who "destroys" any being must accept it, with all the responsibilities attached, as part of himself. The Adept here in question was therefore obliged to incorporate the elemental spirit of the girl --- she was not human, the sheath of a Star, but an advanced planetary daemon, whose rash ambition had captured a body beyond its capacity to conduct --- in his own magical vehicle. He thereby pledged himself to subordinate all the sudden accession of qualities --- passionate, capricious, impulsive, irrational, selfish, short-sightedness, sensual, fickle, crazy, and desperate, to his True Will; to discipline, co-ordinate and employ them in the Great Work, under the penalty of being torn asunder by the wild horses which he had bound fast to his own body by the act of "destroying" their independent consciousness and control of their chosen vehicle. See His Magical Record An XX, Sun in Libra and onward.>>

7. Works of creation and dissolution, and the higher invocations.

There are also hundreds of other operations; <<Examples of Rituals for several such purposes are given in the Equinox.>> to bring wanted objects --- gold, books, women and the like; to open locked doors, to discover treasure; to swim under water; to have armed men at command --- etc., etc. All these are really matters of detail; the Adeptus Major will easily understand how to perform them if necessary. <<Moral: become an Adeptus Major!>> {196}

It should be added that all these things happen "naturally". <<The value of the evidence that your operations have influenced the course of events is only to be assessed by the application of the Laws of probability. The MASTER THERION would not accept any one single case as conclusive, however improbable it might be. A man might make a

correct guess at one chance in ten million, no less than at one in three. If one pick up a pebble, the chance was infinitely great against that particular pebble; yet whichever one was chosen, the same chance "came off". It requires a series of events antecedently unlikely to deduce that design is a work, that the observed changes are causally, not casually, produced. The prediction of events is further evidence that they are effected by will. Thus, any man may fluke a ten shot at billiard, or even make a break of a few strokes. But chance cannot account for consistent success, even if moderate, when it extends over a long period of time. And the ability of the expert to "name his shot" manifests a knowledge of the relations of cause and effect which confirms the testimony of his empirical skill that his success is not chance and coincidence.>> Perform an operation to bring gold --- your rich uncle dies and leaves you his money; books --- you see the book wanted in a catalogue that very day, although you have advertised in vain for a year; woman --- but if you have made the spirits bring you enough gold, this operation will become unnecessary.<<This cynical statement is an absurdity of Black Magic.>>

It must further be remarked that it is absolute Black Magic to use any of these powers if the object can possibly be otherwise attained. If your child is drowning, you must jump and try to save him; it won't do to invoke the Undines.

Nor is it lawful in all circumstances to invoke those Undines even where the case is hopeless; maybe it is necessary to you and to the child that it should die. An Exempt Adept on the right road will make no error here --- an Adept Major is only too likely to do so. A through apprehension of this book will arm adepts of every grade against all the more serious blunders incidental to their unfortunate positions.

IV

Necromancy is of sufficient importance to demand a section to itself.

It is justifiable in some exceptional cases. Suppose the magician fail to obtain access to living Teachers, or should he need some {197} especial piece of knowledge which he has reason to believe died with some teacher of the past, it may be useful to evoke the "shade" of such a one, or read the "Akasic record" of his mind.<<The only minds likely to be useful to the Magician belong to Adepts sworn to suffer reincarnation at short intervals, and the best elements of such minds are bound up in the "Unconscious Self" of the Adept, not left to wander idly about the Astral Plane. It will thus be more profitable to try to get into touch with the "Dead Teacher" in his present avatar. Moreover, Adepts are at pains to record their teaching in books, monuments, or pictures, and to appoint spiritual guardians to preserve such heirlooms throughout the generations. Whenever these are destroyed or lost, the reason usually is that the Adept himself judges that their usefulness is over, and withdraws the forces which protected them. The student is therefore advised to acquiesce; the sources of information available for him are probably selected by the Wardens of Mankind with a view to his real necessities. One must learn to trust one's Holy Guardian Angel to shape one's circumstances with skill. If one be but absorbed in the ardour of one's aspiration toward Him, short indeed is the time before Experience instills the certain conviction that His works and His ways are infinitely apt to one's needs.>>

If this be done it must be done properly very much on the lines of the evocation of Apollonius of Tyana, which Eliphas Levi performed.<<See Rituel et Dogme de la Haute Magie; Rituel, ch. XIII.>>

The utmost care must be taken to prevent personation of the "shade". It is of course easy, but can rarely be advisable, to evoke the shade of a suicide, or of one violently slain or suddenly dead. Of what use is such an operation, save to gratify curiosity or vanity?

One must add a word on spiritism, which is a sort of indiscriminate necromancy --- one might prefer the word necrophilia --- by amateurs. They make themselves perfectly passive, and, so far from employing any methods of protection, deliberately invite all and sundry spirits, demons, shells of the dead, all the excrement and filth of earth and hell, to squirt their slime over them. This invitation is readily accepted, unless a clean man be present with an aura good enough to frighten these foul denizens of the pit.

No spiritualistic manifestation has ever taken place in the {198} presence even of FRATER PERDURABO; how much less in that of The MASTER THERION!<<Even the earliest Initiations confer protection. Compare the fear felt by D. D. Home for Eliphas Levi. See Equinox I, X, "The Key of the Mysteries".>>

Of all the creatures He ever met, the most prominent of English spiritists (a journalist and pacifist of more than European fame) had the filthiest mind and the foulest mouth. He would break off any conversation to tell a stupid smutty story, and could hardly conceive of any society assembling for any other purpose than "phallic orgies", whatever they may be. Utterly incapable of keeping to a subject, he would drag the conversation down again and again to the sole subject of which he really thought --- sex and sex-perversions and sex and sex and sex and sex again.

This was the plain result of his spiritism. All spiritists are more or less similarly afflicted. They feel dirty even across the street; their auras are ragged, muddy and malodorous; they ooze the slime of putrefying corpses.

No spiritist, once he is wholly enmeshed in sentimentality and Freudian fear-phantasms, is capable of concentrated thought, of persistent will, or of moral character. Devoid of every spark of the divine light which was his birthright, a prey before death to the ghastly tenants of the grave, the wretch, like the mesmerized and

living corpse of Poe's Monsieur Valdemar, is a "nearly liquid mass of loathsome, of detestable putrescence."

The student of this Holy Magick is most earnestly warned against frequenting their seances, or even admitting them to his presence.

They are contagious as Syphilis, and more deadly and disgusting. Unless your aura is strong enough to inhibit any manifestation of the loathly larvae that have taken up their habitation in them, shun them as you need not mere lepers!<<It occurs in certain rare cases that a very unusual degree of personal purity combined with integrity and force of character provides even the ignorant with a certain natural defence, and attracts into his aura only intelligent and beneficent entities. Such persons may perhaps practise spiritualism without obvious bad results, and even with good results, within limits. But such exceptions in no wise invalidate the general rule, or in any way serve as argument against the magical theory outlined above with such mild suasion.>> {199}

V

Of the powers of the Sphinx much has been written.<<In Liber CXI (Aleph) the subject is treated with profound and all-comprehensive wisdom.>> Wisely they have been kept in the forefront of true magical instruction. Even the tyro can always rattle off that he has to know, to dare to will and to keep silence. It is difficult to write on this subject, for these powers are indeed comprehensive, and the interplay of one with the other becomes increasingly evident as one goes more deeply into the subject.

But there is one general principle which seems worthy of special emphasis in this place. These four powers are thus complex because they are the powers of the Sphinx, that is, they are functions of a single organism.

Now those who understand the growth of organisms are aware that evolution depends on adaptation to environment. If an animal which cannot swim is occasionally thrown into water, it may escape by some piece of good fortune, but if it is thrown into water continuously it will drown sooner or later, unless it learns to swim.

Organisms being to a certain extent elastic, they soon adapt themselves to a new environment, provided that the change is not so sudden as to destroy that elasticity.

Now a change in environment involves a repeated meeting of new conditions, and if you want to adapt yourself to any given set of conditions, the best thing you can do is to place yourself cautiously and persistently among them. That is the foundation of all education.

The old-fashioned pedagogues were not all so stupid as some modern educators would have us think. The principle of the system was to strike the brain a series of constantly repeated blows until the proper reaction became normal to the organism.

It is not desirable to use ideas which excite interest, or may come {200} in handy later as weapons, in this fundamental training of the mind. It is much better to compel the mind to busy itself with root ideas which do not mean very much to the child, because you are not trying to excite the brain, but to drill it. For this reason, all the best minds have been trained by preliminary study of classics and mathematics.

The same principle applies to the training of the body. The original exercises should be of a character to train the muscles generally to perform any kind of work, rather than to train them for some special kind of work, concentration of which will unfit them for other tasks by depriving them of the elasticity which is the proper condition of life.<<Some few forms of exercise are exempt from these strictures. Rock-climbing, in particular, trains every muscle in an endless variety of ways. It moreover compels the learner to use his own judgment, to rely on himself, to develop resource, and to depend upon his own originality to attack each new problem that presents itself. This principle may be extended to all departments of the education of children. They should be put into contact with all kinds of truth, and allowed to make their own reflections thereon and reactions thereto, without the least attempt to bias their judgment. Magical pupils should be trained on similar lines. They should be made to work alone from the first, to cover the whole ground impartially, to devise their own experiments and draw their own conclusions.>>

In Magick and meditation this principle applies with tremendous force. It is quite useless to teach people how to perform magical operations, when it may be that such operations, when they have learned to do them, are not in accordance with their wills. What must be done is to drill the Aspirant in the hard routine of the elements of the Royal Art.

So far as mysticism is concerned, the technique is extremely simple, and has been very simply described in Part I of this Book 4. It cannot be said too strongly that any amount of mystical success whatever is no compensation for slackness with regard to the technique. There may come a time when Samadhi itself is no part of the business of the mystic. But the character developed by the original training remains an asset. In other words, the person who has made himself a first-class brain capable of elasticity is competent to {201} attack any problem soever, when he who has merely specialized has got into a groove, and can no longer adapt and adjust himself to new conditions.

The principle is quite universal. You do not train a violinist to play the Beethoven Concerto; you train him to play every conceivable consecution of notes with perfect ease, and you keep him at the most monotonous drill possible for years and years before you allow him to go on the platform. You make of him an instrument perfectly able to adjust itself to any musical problem that may be set before him. This technique of Yoga is the most

important detail of all our work. The MASTER THERION has been himself somewhat to blame in representing this technique as of value simply because it leads to the great rewards, such as Samadhi. He would have been wiser to base His teaching solely on the ground of evolution. But probably He thought of the words of the poet:

"You dangle a carrot in front of her nose,

And she goes wherever the carrot goes."

For, after all, one cannot explain the necessity of the study of Latin either to imbecile children or to stupid educationalists; for, not having learned Latin, they have not developed the brains to learn anything.

The Hindus, understanding these difficulties, have taken the God-Almighty attitude about the matter. If you go to a Hindu teacher, he treats you as less than an earthworm. You have to do this, and you have to do that, and you are not allowed to know why you are doing it.<<This does not conflict with the "go-as-you-please" plan put forward in the previous note. An autocratic Adept is indeed a blessing to the disciple, not because he is able to guide the pupil "aright" in the particular path which happens to suit his personality, but because he can compel the beginner to grind away at the weariest work and thus acquire all-round ability, and prevent him from picking out the plums which please him from the Pie of Knowledge, and making himself sick of a surfeit of sweets to the neglect of a balanced diet of wholesome nourishment.>>

After years of experience in teaching, The MASTER THERION is not altogether convinced that this is not the right attitude. {202} When people begin to argue about things instead of doing them, they become absolutely impossible. Their minds begin to work about it and about, and they come out by the same door as in they went. They remain brutish, voluble, and uncomprehending.

The technique of Magick is just as important as that of mysticism, but here we have a very much more difficult problem, because the original unit of Magick, the Body of Light, is already something unfamiliar to the ordinary person. Nevertheless, this body must be developed and trained with exactly the same rigid discipline as the brain in the case of mysticism. The essence of the technique of Magick is the development of the body of Light, which must be extended to include all members of the organism, and indeed of the cosmos.

The most important drill practices are:

1. The fortification of the Body of Light by the constant use of rituals, by the assumption of god-forms, and by the right use of the Eucharist.
2. The purification and consecration and exaltation of that Body by the use of rituals of invocation.
3. The education of that Body by experience. It must learn to travel on every plane; to break down every obstacle which may confront it. This experience must be as systematic and regular as possible; for it is of no use merely to travel to the spheres of Jupiter and Venus, or even to explore the 30 Aethyrs, neglecting unattractive meridians.<<The Aspirant should remember that he is a Microcosm. "Universus sum et Nihil universi a me alienum puto" should be his motto. He should make it his daily practice to travel on the Astral Plane, taking in turn each of the most synthetic sections, the Sephiroth and the Paths. These being thoroughly understood, and an Angel in each pledged to guard or to guide him at need, he should start on a new series of expeditions to explore the subordinate sections of each. He may then practice Rising on the Planes from these spheres, one after the other in rotation. When he is thoroughly conversant with the various methods of meeting unexpected emergencies, he may proceed to investigate the regions of the Qliphoth and the Demonic Forces. It should be his aim to obtain a comprehensive knowledge of the entire Astral Plane, with impartial love of truth for its own sake; just as a child learns the geography of the whole planet, though he may have no intention of ever leaving his native land.>> {203}

The object is to possess a Body which is capable of doing easily any particular task that may lie before it. There must be no selection of special experience which appeals to one's immediate desire. One must go steadily through all possible pylons.

FRATER PERDRABO was very unfortunate in not having magical teachers to explain these things to Him. He was rather encouraged in unsystematic working. Very fortunate, on the other hand, was He to have found a Guru who instructed Him in the proper principles of the technique of Yoga, and He, having sufficient sense to recognize the universal application of those principles, was able to some extent to repair His original defects. But even to this day, despite the fact that His original inclination is much stronger towards Magick than towards mysticism, he is much less competent in Magick.<<Reconsideration of these remarks, at the request of a loyal colleague, compels Him to admit that this may not be the case, It is true that He has been granted all Mystical Attainment that is theoretically possible, while His powers in Magick seem to be uneven and imperfect. Despite this, it may yet be that He has compassed the Possible. For Mystical Attainments are never mutually exclusive; the trance of Sorrow (for example) is not incompatible with the Beatific Vision, or the "Universal Joke". But in Magick any one Operation debars its performer from accomplishing some other. The reason of this is that the Oath of any Work bonds the Magician once and for all to be the principles implied therein. See Chapter XVI Part I. Further, it is obviously possible to reach the essence of anything without interfering with other things which obstruct each other. Crosscountry journeys are often scarcely practicable.>> A trace of this can be seen even in His method of combining the two divisions of our science, for in that method He makes concentration bear the Cross of the work.

This is possibly an error, probably a defect, certainly an impurity of thought, and the root of it is to be found in His original bad discipline with regard to Magick.

If the reader will turn to the account of his astral journeys in the Second Number of the First Volume of the

Equinox, he will find that these experiments were quite capricious. Even when, in Mexico, He got the idea of exploring the 30 Aethyrs systematically, He abandoned the vision after only 2 Aethyrs had been investigated. {204}

Very different is His record after the training in 1901 e.v. had put Him in the way of discipline.<<Recent developments have enabled Him to correct these conditions, so that this Book (as now finally revised for the Press) may be considered practically free from serious defect in this particular.>>

At the conclusion of this part of this book, one may sum up the whole matter in these words: There is no object whatever worthy of attainment but the regular development of the being of the Aspirant by steady scientific work; he should not attempt to run before he can walk; he should not wish to go somewhere until he knows for certain whither he wills to go.

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APPENDIX I.

The reader will find excellent classical examples of rituals of Magick in The Equinox, Volume I, in the following places ---

"Number I." --- The supplement contains considerations for preparing a ritual of self-initiation. The supplement is also a perfect model of what a magical record should be, in respect of the form.

"Number II." --- On pages 244-288 are given several rituals of Initiation. Pages 302-317 give an account of certain astral visions. Pages 326-332 give a formula for Rising on the Planes.

"Number III." --- Pages 151-169 give details of certain magical formulae. Pages 170-190 are a very perfect example --- classical, old style --- of a magical ritual for the evocation of the spirit of Mercury. Pages 190-197 --- a ritual for the consecration of a talisman. A very perfect example. Pages 198-205 --- a very fine example of a ritual to invoke the Higher Genius. Pages 208-233 --- Ritual of Initiation, with explanation of the same. Pages 269-272 --- Ritual of obtaining the Knowledge and Conversation of the Holy Guardian Angel by the formula of I.A.O. Pages 272-278 --- Ritual to make one's self invisible.

"Number IV." --- Pages 43-196 --- Treatise, with model Records, of Mental Training appropriate to the Magician. {207}

"Number V." --- The supplement is the most perfect account of visions extant. They explore the farthest recesses of the magical universe.

"Number VI." --- the Supplement gives seven rituals of the dramatic order, as described in Chapter XIX. Pages 29-32 --- A highly important magical ritual for daily use and work.

"Number VII." --- Pages 21-27 --- Classical ritual to invoke Mercury; for daily use and work.

Pages 117-157 --- Example of a dramatic ritual in modern style.

Pages 229-243 --- An elaborate magical map of the universe on particular principles.

Pages 372-375 --- Example of a seasonal ritual.

Pages 376-383 --- Ritual to invoke Horus.

"Number VIII." --- Pages 99-128 --- The conjuration of the elemental spirits.

"Number IX." --- Pages 117-136 --- Ritual for invoking the spirit of Mars.

"Number X." --- Pages 57-79 --- Modern example of a magical ritual in dramatic form, commemorating the return of Spring.

Pages 81-90 --- Fragment of ritual of a very advanced character.

VOL. III.

No. I. --- This volume contains an immense number of articles of primary importance to every student of magick.

The rituals of The Book of Lies and the Goetia are also to be studied. The "preliminary invocation" of the Goetia is in particular recommended for daily use and work.

Orpheus, by Aleister Crowley, contains a large number of magical invocations in verse. There are also a good many others in other parts of his poetical works.

The following is a complete curriculum of reading officially approved by the A.'. A.'.

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CURRICULUM OF A.'. A.'.

COURSE I.

GENERAL READING.

SECTION 1. --- Books for Serious Study:

The Equinox. The standard Work of Reference in all occult matters. The Encyclopaedia of Initiation.

Collected Works of A. Crowley. These works contain many mystical and magical secrets, both stated clearly in prose, and woven into the robe of sublimest poesy.

The Yi King. (S.B.E. Series, Oxford University Press.) The "Classic of Changes"; gives the initiated Chinese system of Magick.

The Tao Teh King. (S.B.E. Series.) gives the initiated Chinese system of Mysticism.

Tannhauser, by A. Crowley. An allegorical drama concerning the Progress of the soul; the Tannhauser story slightly remodelled.

The Upanishads. (S.B.E. Series.) The Classical Basis of Vedantism, the best-known form of Hindu Mysticism.

The Bhagavad-Gita. A dialogue in which Krishna, the Hindu "Christ", expounds a system of Attainment.

The Voice of the Silence, by H. P. Blavatsky, with an elaborate commentary by Frater O. M.

The Goetia. The most intelligible of the mediaeval rituals of Evocation. Contains also the favorite Invocation of the Master Therion.

The Shiva Sanhita. A famous Hindu treatise on certain physical practices.

The Hathayoga Pradipika. Similar to The Shiva Sanhita.

Erdmann's "History of Philosophy". A compendious account of philosophy from the earliest times. Most valuable as a general education of the mind. {209}

The Spiritual Guide of Molinos. A simple manual of Christian mysticism.

The Star of the West. (Captain Fuller.) An introduction to the study of the Works of Aleister Crowley.

The Dhammapada. (S.B.E. Series, Oxford University Press.) The best of the Buddhist classics.

The Questions of King Milinda. (S.B.E. Series.) Technical points of Buddhist dogma, illustrated by dialogues.

Varieties of Religious Experience. (James.) Valuable as showing the uniformity of mystical attainment.

Kabbala Denudata, von Rosenroth: also the Kabbalah Unveiled, by S. L. Mathers.
The text of the Kabalah, with commentary. A good elementary introduction to the subject.

Konx om Pax. Four invaluable treatises and a preface on Mysticism and Magick.

The Pistis Sophia. An admirable introduction to the study of Gnosticism.

The Oracles of Zoroaster. An invaluable collection of precepts mystical and magical.

The Dream of Scipio, by Cicero. Excellent for its Vision and its Philosophy.

The Golden Verses of Pythagoras, by Fabre d'Olivet. An interesting study of the exoteric doctrines of this Master.

The Divine Pymander, by Hermes Trismegistus. Invaluable as bearing on the Gnostic Philosophy.

The Secret Symbols of the Rosicrucians, reprint of Franz Hartmann. An invaluable compendium.

Scrutinium Chymicum, by Michael Maier. One of the best treatises on alchemy.

Science and the Infinite, by Sidney Klein. One of the best essays written in recent years.

Two Essays of the Worship of Priapus, by Richard Payne Knight. Invaluable to all students. {210}

The Golden Bough, by J. G. Frazer. The Text-Book of folk Lore. Invaluable to all students.

The Age of Reason, by Thomas Paine. Excellent, though elementary, as a corrective to superstition.

Rivers of Life, by General Forlong. An invaluable text-book of old systems of initiation.

Three Dialogues, by Bishop Berkeley. The Classic of subjective idealism.

Essays of David Hume. The Classic of Academic Scepticism.

First Principles, by Herbert Spencer. The Classic of Agnosticism.

Prolegomena, by Emanuel Kant. The best introduction to Metaphysics.

The Canon. The best text-book of Applied Qabalah.

The Fourth Dimension, by H. Hinton. The text-book on this subject.

The Essays of Thomas Henry Huxley. Masterpieces of philosophy, as of prose.

The object of this course of reading is to familiarize the student with all that has been said by the Great Masters in every time and country. He should make a critical examination of them; not so much with the idea of discovering where truth lies, for he cannot do this except by virtue of his own spiritual experience, but rather to discover the essential harmony in those varied works. He should be on his guard against partisanship with a favourite author. He should familiarize himself thoroughly with the method of mental equilibrium, endeavouring to contradict any statement soever, although it may be apparently axiomatic.

The general object of this course, besides that already stated, is to assure sound education in occult matters, so that when spiritual illumination comes it may find a well-built temple. Where the mind is strongly biased towards any special theory, the result of an illumination is often to inflame that portion of the mind which is thus overdeveloped, with the result that the aspirant, instead of becoming an Adept, becomes a bigot and fanatic. {211}

The A.'. A.'. does not offer examination in this course, but recommends these books as the foundation of a library.

SECTION 2. --- Other books, principally fiction, of a generally suggestive and helpful kind:

Zanoni, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about Mysticism.

A Strange Story, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about Magick.

The Blossom and the Fruit, by Mabel Collins. Valuable for its account of the Path.

Petronius Arbiter. Valuable for those who have wit to understand it.

The Golden Ass, by Apuleius. Valuable for those who have wit to understand it.

Le Comte de Gabalis. Valuable for its hints of those things which it mocks.

The Rape of the Lock, by Alexander Pope. Valuable for its account of elementals.

Undine, by de la Motte Fouque. Valuable as an account of elementals.

Black Magic, by Marjorie Bowen. An intensely interesting story of sorcery.

Le Peau de Chagrin, by Honore de Balzac. A magnificent magical allegory.

Number Nineteen, by Edgar Jepson. An excellent tale of modern magic.

Dracula, by Bram Stoker. Valuable for its account of legends concerning vampires.

Scientific Romances, by H. Hinton. Valuable as an introduction to the study of the Fourth Dimension.

Alice in Wonderland, by Lewis Carroll. Valuable to those who understand the Qabalah. {212}

Alice Through the Looking Glass, by Lewis Carroll. Valuable to those who understand the Qabalah.

The Hunting of the Snark, by Lewis Carroll. Valuable to those who understand the Qabalah.

The Arabian Nights, translated by either Sir Richard Burton or John Payne. Valuable as a storehouse of oriental magick-lore.

Morte d'Arthur, by Sir Thomas Mallory. Valuable as a storehouse of occidental Magick-lore.

The Works of Francois Rabelais. Invaluable for Wisdom.

The Kasidah, by Sir Richard Burton. Valuable as a summary of philosophy.

The Song Celestial, by Sir Edwin Arnold. "The Bagavad-Gita" in verse.

The Light of Asia, by Sir Edwin Arnold. An account of the attainment of Gotama Buddha.

The Rosicrucians, by Hargrave Jennings. Valuable to those who can read between the lines.

The Real History of the Rosicrucians, by A. E. Waite. A good vulgar piece of journalism on the subject.

The Works of Arthur Machen. Most of these stories are of great magical interest.

The Writings of William O'Neill (Blake). Invaluable to all students.

The Shaving of Shagpat, by George Meredith. An excellent allegory.

Lilith, by George MacDonald. A good introduction to the Astral.

La-Bas, by J. K. Huysmans. An account of the extravagances caused by the Sin-complex.

The Lore of Proserpine, by Maurice Hewlett. A suggestive enquiry into the Hermetic Arcanum.

En Route, by J. K. Huysmans. An account of the follies of Christian mysticism.

Sidonia the Sorceress, by Wilhelm Meinhold. {213}

The Amber Witch, by Wilhelm Meinhold.

These two tales are highly informative.

Macbeth; Midsummer Night's Dream; The Tempest, by W. Shakespeare. Interesting for traditions treated.

Redgauntlet, by Sir Walter Scott. Also one or two other novels. Interesting for traditions treated.

Rob Roy, by James Grant. Interesting for traditions treated.

The Magician, by W. Somerset Maugham. An amusing hotchpot of stolen goods.

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

Kim, by Rudyard Kipling. An admirable study of Eastern thought and life. Many other stories by this author are highly suggestive and informative.

For Mythology, as teaching Correspondences:

Books of Fairy Tales generally.

Oriental Classics generally.

Sufi Poetry generally.

Scandinavian and Teutonic Sagas generally.

Celtic Folk-Lore generally.

This course is of general value to the beginner. While it is not to be taken, in all cases, too seriously, it will give him a general familiarity with the mystical and magical tradition, create a deep interest in the subject, and suggest many helpful lines of thought.

It has been impossible to do more, in this list, than to suggest a fairly comprehensive course of reading.

SECTION 3. --- Official publications of the A.'. A.'.

"Liber I.

"Liber B vel Magi."

An account of the Grade of Magus, the highest grade which {214} it is ever possible to manifest in any way whatever upon this plane. Or so it is said by the Masters of the Temple.
Equinox VII, p. 5.

"Liber II."

The Message of the Master Therion. Explains the Essence of the new law in a very simple manner.
Equinox XI (Vol. III, No. 1), p. 39.

"Liber III."

Liber Jugorum."

An instruction for the control of speech, action and thought.
Equinox IV, p. 9 & Appendix VI of this book.

"Liber IV. ABA."

A general account in elementary terms of magical and mystical powers.

- Part. 1. "Mysticism" --- published.
2. "Magick" (Elementary Theory) --- published.
3. "Magick in Theory and Practice" (this book).
4. "The Law." Not yet completed.

"Liber VI."

Liber O vel Manus et Sagittae."

Instructions given for elementary study of the Qabalah, Assumption of God forms, vibration of Divine Names, the Rituals of Pentagram and Hexagram, and their uses in protection and invocation, a method of attaining astral visions so-called, and an instruction in the practice called Rising on the Planes.

Equinox II, p. 11 and appendix VI in this book.

"Liber VII."

Liber Liberi vel Lapis Lazuli, Adumbratio Kabbalae

Aegyptiorum."

sub Figura VII.

Being the Voluntary Emancipation of a certain exempt Adept from his Adeptship. These are the Birth Words of a Master of the Temple. {215}

Its 7 chapters are referred to the 7 planets in the following order:

Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus.

"Liber VIII."

See CCCCXVIII.

"Liber IX."

Liber E vel Exercitiorum."

Instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand his own limitations.

Equinox I, p. 25 & Appendix VI of this Book.

"Liber X."

"Liber Porta Lucis."

An account of the sending forth of the Master Therion by the A.'. A.'. and an explanation of His mission.

Equinox VI, p. 3.

"Liber XI.
Liber NV."
An Instruction for attaining Nuit.
Equinox VII, p. 11.

"Liber XIII.
Graduum Montis Abiegni."
An account of the task of the Aspirant
from Probationer to Adept.
Equinox III, p. 3.

"Liber XV.
Ecclesiae Gnosticae Catholicae Cannon Missae."
Represents the original and true pre-Christian Christianity.
Equinox XI (vol. iii, part 1) And Appendix VI of this
book. {216}

"Liber XVI.
Liber Turris vel Domus Dei."
An Instruction for attainment by the direct destruction of
thoughts as they arise in the mind.
Equinox VI, p. 9.

"Liber XVII.
Liber I.A.O."
Gives three methods of attainment through a willed series of
thoughts.
Unpublished. It is the active form of Liber CCCLXI.

"Liber XXI.
The Classic of Purity," by Ko Hsuen.
A new translation from the Chinese by the Master Therion.
Unpublished.

"Liber XXV.
The Ritual of the Star Ruby."
An improved form of the lesser ritual of the Pentagram,
Liber CCCXXXIII, The Book of Lies, pp. 34 & 35.
Also Appendix VI of this book.

"Liber XXVII.
Liber Trigrammaton, being a book of Trigrams of the Mutations
of the Tao with the Yin and Yang."
An account of the cosmic process: corresponding to the stanzas
of Dzyan in another system.
Unpublished.

"Liber XXX.
"Liber Librae."
An elementary course of morality suitable for the average man.
Equinox I, p. 17.

"Liber XXXIII."
An account of A.'. A.'. first written in the Language of his {217}
period by the Councillor Von Eckartshausen and now revised
and rewritten in the Universal Cipher.
Equinox I, p. 4.

"Liber XXXVI.

The Star Sapphire."

An improved ritual of the Hexagram. Liber CCCXXXVIII
(The Book of Lies), p.p. 46 & 7, and Appendix VI of this
book.

"Liber XLI.

Thien Tao."

An Essay on Attainment by the Way of Equilibrium.
Knox Om Pax, p. 52

"Liber XLIV"

"The Mass of the Phoenix."

A Ritual of the Law.

Liber CCCXXXVIII (The Book of Lies), pp. 57-7, and
Appendix VI in this book.

"Liber XLVI."

"The Key of the Mysteries."

A Translation of "La Clef des Grands Mysteres", by Eliphas
Levi.

Specially adapted to the task of the Attainment of Bhakta-
Yoga.

Equinox X, Supplement.

"Liber XLIX.

Shi Yi Chien."

An account of the divine perfection illustrated by the seven-
fold permutation of the Dyad.

Unpublished.

"Liber LI.

The Lost Continent."

An account of the continent of Atlantis: the manners and
customs, magical rites and opinions of its people, together {218}
with a true account of the catastrophe, so called, which ended
in its disappearance.

Unpublished.

"Liber LV.

The Chymical Jousting of Brother Perardua with the seven
Lances that he brake."

An account of the Magical and Mystic Path in the language
of Alchemy.

Equinox I, p. 88.

"Liber LVIII."

An article on the Qabalah in Equinox V, p. 65.

"Liber LIX.

Across the Gulf."

A fantastic account of a previous Incarnation. Its principal
interest lies in the fact that its story of the overthrowing of
Isis by Osiris may help the reader to understand the meaning
of the overthrowing of Osiris by Horus in the present Aeon.

Equinox VII, p. 293.

"Liber LXI.

Liber Causae."

Explains the actual history and origin of the present move-
ment. Its statements are accurate in the ordinary sense of
the word. The object of the book is to discount Mythopeia.

Equinox XI, p. 55.

"Liber LXIV.

Liber Israfel," formerly called "Anubis."
An instruction in a suitable method of preaching.
Unpublished.

"Liber LXV.

Liber Cordis Cincti Serpente."
An account of the relations of the Aspirant with his Holy
Guardian Angel.
Equinox XI (vol. iii, part 1), p. 65. {219}

"Liber LXVI.

Liber Stellae Rubeae."
A secret ritual, the Heart of IAO-OAI, delivered unto
V.V.V.V.V. for his use in a certain matter of "Liber Legis."
See Liber CCCXXXIII (The Book of Lies), pp. 34-5. Also
Appendix VI in his book.

"Liber LXVII.

The Sword of Song."
A critical study of various philosophies. An account of
Buddhism.
A. Crowley, Collected Works, Vol. ii, pp. 140-203.

"Liber LXXI.

The Voice of the Silence, the Two Paths, the Seven Portals,"
by H. P. Blavatsky, with an elaborate commentary by Frater
O. M.
Equinox III, I. Supplement.

"Liber LXXXVIII. --- The Urn."

This is the sequel to "The Temple of Solomon the King," and is
the Diary of a Magus. This book contains a detailed account
of all the experiences passed through by the Master Therion
in his attainment of this grade of Initiation, the highest
possible to any manifested Man.
Unpublished.

"Liber LXXVIII."

A complete treatise on the Tarot giving the correct designs of
the cards with their attributions and symbolic meanings on
all the planes.
Part-published in Equinox VII, p.143.

"Liber LXXXI.

The Butterfly Net."
An account of a magical operation, particularly concerning the
planet Luna, written in the form of a novel.
Published under the title "Moon-child" by the Mandrake
Press, 41, Museum St., London, W.C.1. {220}

"Liber LXXXIV.

Vel Chanokh."
A brief abstraction of the Symbolic representation of the
Universe derived by Dr. John Dee through the Scrying of
Sir Edward Kelly.
Part-published in Equinox VII, p. 229 & VIII, p. 99.

"Liber XC.

Tzaddi vel Hamus Hermeticus."

An account of Initiation, and an indication as to those who are suitable for the same.

Equinox VI, p. 17.

"Liber XCV.

The Wake-World."

A poetical allegory of the relations of the soul and the Holy Guardian Angel.

Knox Om Pax, p. 1.

"Liber XCVI.

Liber Gaias."

A Handbook of Geomancy.

Equinox II, p. 137.

"Liber CVI.

A Treatise on the Nature of Death, and the proper attitude to be taken towards it."

Published in "The International", New York, 1917.

"Liber CXI (Aleph).

The Book of Wisdom or Folly."

An extended and elaborate commentary on the Book of the Law, in the form of a letter from the Master Therion to his magical son. Contains some of the deepest secrets of initiation, with a clear solution of many cosmic and ethical problems.

Unpublished.

"Liber CL.

De Lege Libellum." {221}

A further explanation of the Book of the Law, with special reference to the Powers and Privileges conferred by its acceptance.

Equinox III, part 1, p. 99.

"Liber CLVI.

Liber Cheth, vel Vallum Abiegni."

A perfect account of the task of the Exempt Adept considered under the symbols of a particular plane, not the intellectual.

Equinox VI, p. 23.

"Liber CLVII.

The Tao Teh King."

A new translation, with a commentary, by the Master Therion.

Unpublished.

"Liber CLXV.

A Master of the Temple," Being an account of the attainment of Frater Unus In Omnibus.

The record of a man who actually attained by the system taught by the A.'. A.'.

Part-published in Equinox III, I, p. 127.

"Liber CLXXV.

Astarte vel Liber Berylli."

An instruction in attainment by the method of devotion, or Bhakta-Yogi.

Equinox VII, p. 37.

"Liber CLXXXV.

Liber Collegii Sancti."
Being the tasks of the Grades and their Oaths proper to
Liber XIII. This is the official paper of the various grades.
It includes the Task and Oath of a Probationer.
Unpublished.

"Liber CXCVII.

The High History of Good Sir Palamedes the Saracen Knight
and of his following of the Questing Beast." {222}
A poetic account of the Great Work and enumeration of many
obstacles.
Equinox IV, Special Supplement.

"Liber CC.

Resh vel Helios."
An instruction for the adoration of the Sun four times daily,
with the object of composing the mind to meditation, and of
regularising the practices.
Equinox VI, p. 29.

"Liber CCVI.

Liber RU vel Spiritus."
Full instruction in Pranayama.
Equinox VII, p. 59.

"Liber CCVII.

Syllabus." An enumeration of the Official publications of
A.'. A.'. with a brief description of the contents of each book.
Equinox XI (vol. iii part 1), p. 11.
This appendix is extracted therefrom.

"Liber CCXX (L vel Legis).

The Book of the Law," which is the foundation of the whole work.
Text in Equinox X, p. 9. Short commentary in Equinox VII,
p. 378. Full commentary by the Master Therion through
whom it was given to the world, will be published shortly.

"Liber CCXVI.

The Yi King."
A new translation, with a commentary by the Master Therion.
Unpublished.

"Liber CCXXXI.

Liber Arcanorum" GR:tau-omega-nu ATU GR:tau-omicron-epsilon TAHUTI quas
vidit ASAR in AMENNTI sub figura CCXXXI. Liber Carcerorum GR:tau-omega-nu
QLIPHOTH cum suis Geniis. Adduntur Sigilla et Nomina
Eorum. {223}
An account of the cosmic process so far as it is indicated by
the Tarot Trumps.
Equinox VII, p. 69.

"Liber CCXLII." AHA!

An exposition in poetic language of several of the ways of
attainment and the results obtained.
Equinox III, p. 9

"Liber CCLXV.

The Structure of the Mind."
A Treatise on psychology from the mystic an magical stand-
point. Its study will help the aspirant to make a detailed
scientific analysis of his mind, and so learn to control it.

Unpublished.

"Liber CCC. Khabs am Pekht."

A special instruction for the Promulgation of the Law. This is the first and most important duty of every Aspirant of whatever grade. It builds up in him the character and Karma which forms the Spine of Attainment.

Equinox III, I, p. 171

"Liber CCCXXXIII.

The Book of Lies falsely so-called."

Deals with many matters on all planes of the very highest importance. It is an official publication for Babes of the Abyss, but is recommended even to beginners as highly suggestive.

Published.

"Liber CCCXXXV. Adonis."

An account in poetic language of the struggle of the human and divine elements in the consciousness of man, giving their harmony following on the victory of the latter.

Equinox VII, p. 117.

"Liber CCCLXI.

Liber H.H.H." {224}

Gives three methods of attainment through a willed series of thoughts.

"Liber CCCLXV, vel CXX.

The Preliminary Invocation of the Goetia" so-called, with a complete explanation of the barbarous names of evocation used therein, and the secret rubric of the ritual, by the Master Therion. This is the most potent invocation extant, and was used by the Master Himself in his attainment.

See p. 265 of this book.

"Liber CD.

Liber TAU vel Kabbalae Truium Literarum sub figura CD."

A graphic interpretation of the Tarot on the plane of initiation.

Equinox VII, p. 75.

"Liber CCCCXII.

A vel Armorum."

An instruction for the preparation of the elemental Instruments.

Equinox IV, p. 15.

"Liber CCCCXVIII.

Liber XXX AERUM vel Saeculi."

Being of the Angels of the Thirty Aethyrs, the Vision and the Voice. Besides being the classical account of the thirty Aethyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should in particular be taken as authentic.

Equinox V, Special Supplement.

"Liber CDLXXIV. Os Abysmi vel Da'ath."

An instruction in a purely intellectual method of entering the Abyss.

Equinox VII, p. 77.

"Liber D. Sepher Sephiroth."

A dictionary of Hebrew words arranged according to their {225} numerical value. This is an Encyclopaedia of the Holy Qabalah, which is a Map of the Universe, and enables man to attain Perfect Understanding.
Equinox VIII, Special Supplement.

"Liber DXXXVI.

A complete Treatise on Astrology."
This is the only text book on astrology composed on scientific lines by classifying observed facts instead of deducting from "a priori" theories.
Unpublished.

"Liber DXXXVI."

GR:Beta-Alpha-Tau-Rho-Alpha-Chi-Omicron-Phi-Rho-Epsilon-Nu-Omicron-Beta-Omicron-Omicron
GR:Kappa-Omicron-Sigma-Mu-Omicron-Mu-Alpha-Chi-Iota-Alpha.
An instruction in expansion of the field of the mind.
Equinox X, p. 35.

"Liber DLV. LIBER HAD."

An instruction for attaining Hadit.
Equinox VII, p. 83.

"Liber DCXXXIII.

De Thaumaturgia."
A statement of certain ethical considerations concerning Magick.
Unpublished.

"Liber DCLXVI.

The Beast."
An account of the Magical Personality who is the Logos of the present Aeon.
Unpublished.

"Liber DCCLXXVII. (777).

Vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicorum sanctissimorum Scientiae Summae."
A complete Dictionary of the Correspondences of all magical elements, reprinted with extensive additions, making it the {226} only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster or Murray is to the English Language.
The reprint with additions will shortly be published.

"Liber DCCCXI.

Energised Enthusiasm"
Specially adapted to the task of Attainment of Control of the Body of Light, development of Intuition and Hathayoga.
Equinox IX, p. 17.

"Liber DCCCXIII.

vel ARARITA."
An account of the Hexagram and the method of reducing it to the Unity, and Beyond.
Unpublished.

"Liber DCCCXXXI.

Liber IOD, formerly called VESTA."

An instruction giving three methods of reducing the manifold consciousness to the Unity.

Adapted to facilitate the task of the Attainment of Raja-Yoga and of the Knowledge and Conversation of the Holy Guardian Angel.

Equinox VII, p. 101.

"Liber DCCCXXXVII.

The Law of Liberty." This is a further explanation of the Book of the Law in reference to certain Ethical problems.

Equinox XI (vol. III, No. 1), p. 45.

"Liber DCCCLX.

John St. John."

The Record of the Magical Retirement of G. H. Frater O.'. M.'.

A model of what a magical record should be, so far as accurate analysis and fullness of description are concerned.

Equinox I, Supplement. {227}

"Liber DCCCLXVIII.

Liber Viarum Viae."

A graphical account of magical powers classified under the Tarot Trumps.

Equinox VII, p.101.

"Liber DCCCLXXXVIII."

A complete study of the origins of Christianity.

Unpublished.

"Liber CMXIII.

Liber Viae Memoriae."

Gives methods for attaining the magical memory, or memory of past lives, and an insight into the function of the Aspirant in this present life.

Equinox VII, p. 105.

"Liber CMXXXIV.

The Cactus."

An elaborate study of the psychological effects produced by "Anhalonium Lewinii" (Mescal Buttons), compiled from the actual records of some hundreds of experiments.

Unpublished.

"Liber DCCCCLXIII.

The Treasure House of Images."

A superb collection of Litanies appropriate to the Signs of the Zodiac.

Equinox III, Supplement.

"Liber MMCCMXI.

A Note on Genesis."

A model of Qabalistic ratiocination. Specially adapted to Gana Yoga.

"Liber MCCLXIV.

The Greek Qabalah."

A complete dictionary of all sacred and important words and phrases given in the Books of the Gnosis and other important writings both in the Greek and the Coptic.

Unpublished.

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APPENDIX II.

ONE STAR IN SIGHT.

Thy feet in mire, thine head in murk,
O man, how piteous thy plight,
The doubts that daunt, the ills that irk,
Thou hast nor wit nor will to fight ---
How hope in heart, or worth in work?
No star in sight!

Thy gods proved puppets of the priest.
"Truth? All's relation!" science sighed.
In bondage with thy brother beast,
Love tortured thee, as Love's hope died
And Lover's faith rotted. Life no least
Dim star descried.

Thy cringing carrion cowered and crawled
To find itself a chance-cast clod
Whose Pain was purposeless; appalled
That aimless accident thus trod
Its agony, that void skies sprawled
On the vain sod!

All souls eternally exist,
Each individual, ultimate,
Perfect --- each makes itself a mist
Of mind and flesh to celebrate
With some twin mask their tender tryst
Insatiate. {229}

Some drunkards, doting on the dream,
Despair that it should die, mistake
Themselves for their own shadow-scheme.
One star can summon them to wake
To self; star-souls serene that gleam
On life's calm lake.

That shall end never that began.
All things endure because they are.
Do what thou wilt, for every man
And every woman is a star.
Pan is not dead; he liveth, Pan!
Break down the bar!

To man I come, the number of
A man my number, Lion of Light;
I am The Beast whose Law is Love.
Love under will, his royal right ---
Behold within, and not above,
One star in sight!

ONE STAR IN SIGHT.

A glimpse of the structure and system of the Great White Brotherhood.

A.'. A.'.<<The Name of the Order and those of its three divisions are not disclosed to the profane. Certain swindlers have recently stolen the initials A.'. A.'. in order to profit by its reputation.>>.

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

1. The Order of the Star called S. S. is, in respect of its existence upon the Earth, an organized body of men and women distinguished among their fellows by the qualities here enumerated. They exist in their own Truth, which is both universal and unique. {230} They move in accordance with their own Wills, which are each unique, yet coherent with the universal will.

They perceive (that is, understand, know, and feel) in love, which is both unique and universal.

2. The order consists of eleven grades or degrees, and is numbered as follows: these compose three groups, the Orders of the S. S., of the R. C., and of the G. D. respectively.

"The Order of the S. S."

Ipsissimus	10 Degree = 1Square
Magus	9 Degree = 2Square
Magister Templi	8 Degree = 3Square

"The Order of the R. C."

(Babe of the Abyss --- the link)

Adeptus Exemptus	7 Degree = 4Square
Adeptus Major	6 Degree = 5Square
Adeptus Minor	5 Degree = 6Square

"The Order of the G. D."

(Dominus Liminis --- the link)

Philosophus	4 Degree = 7Square
Practicus	3 Degree = 8Square
Zelator	2 Degree = 9Square
Neophyte	1 Degree = 10Square
Probationer	0 Degree = 0Square

(These figures have special meanings to the initiated and are commonly employed to designate the grades.)

The general characteristics and attributions of these Grades are indicated by their correspondences on the Tree of Life, as may be studied in detail in the Book 777.

Student. --- His business is to acquire a general intellectual knowledge of all systems of attainment, as declared in the prescribed books. (See curriculum in Appendix I.) {231}

Probationer. --- His principal business is to begin such practices as he may prefer, and to write a careful record of the same for one year.

Neophyte. --- Has to acquire perfect control of the Astral Plane.

Zelator. --- His main work is to achieve complete success in Asana and Pranayama. He also begins to study the formula of the Rosy Cross.

Practicus. --- Is expected to complete his intellectual training, and

in particular to study the Qabalah.

Philosophus. --- Is expected to complete his moral training. He is tested in Devotion to the Order.

Dominus Liminis. --- Is expected to show mastery of Pratyahara and Dharana.

Adeptus (without). --- is expected to perform the Great Work and to attain the Knowledge and Conversation of the Holy Guardian Angel.

Adeptus (within). --- Is admitted to the practice of the formula of the Rosy Cross on entering the College of the Holy Ghost.

Adeptus (Major). --- Obtains a general mastery of practical Magick, though without comprehension.

Adeptus (Exemptus). --- Completes in perfection all these matters. He then either ("a") becomes a Brother of the Left Hand Path or, ("b") is stripped of all his attainments and of himself as well, even of his Holy Guardian Angel, and becomes a babe of the Abyss, who, having transcended the Reason, does nothing but grow in the womb of its mother. It then finds itself a

Magister Templi. --- (Master of the Temple): whose functions are fully described in Liber 418, as is this whole initiation from Adeptus Exemptus. See also "Aha!". His principal business is to tend his "garden" of disciples, and to obtain a perfect understanding of the Universe. He is a Master of Samadhi. {232}

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.

Ipsissimus. --- Is beyond all this and beyond all comprehension of those of lower degrees.

But of these last three Grades see some further account in "The Temple of Solomon the King", Equinox I to X and elsewhere.

It should be stated that these Grades are not necessarily attained fully, and in strict consecution, or manifested wholly on all planes. The subject is very difficult, and entirely beyond the limits of this small treatise.

We append a more detailed account.

3. "The Order of the S. S." is composed of those who have crossed the Abyss; the implications of this expression may be studied in Liber 418, the 14th, 13th, 12th, 11th, 10th, and 9th Aethyrs in particular.

All members of the Order are in full possession of the Formulae of Attainment, both mystical or inwardly-directed and Magical or outwardly-directed. They have full experience of attainment in both these paths.

They are all, however, bound by the original and fundamental Oath of the Order, to devote their energy to assisting the Progress of their Inferiors in the Order. Those who accept the rewards of their emancipation for themselves are no longer within the Order.

Members of the Order are each entitled to found Orders dependent on themselves on the lines of the R. C. and G. D. orders, to cover types of emancipation and illumination not contemplated by the original (or main) system. All such orders must, however, be constituted in harmony with the A.'. A.'. as regards the essential principles.

All members of the Order are in possession of the Word of the existing Aeon, and govern themselves thereby.

They are entitled to communicate directly with any and every member of the Order, as they may deem fitting.

Every active Member of the Order has destroyed all that He is and all that he has on crossing the Abyss; but a star is cast forth in {233} the Heavens to enlighten the Earth, so that he may possess a vehicle wherein he may

communicate with mankind. The quality and position of this star, and its functions, are determined by the nature of the incarnations transcended by him.

4. The Grade of Ipsissimus is not to be described fully; but its opening is indicated in Liber I vel Magi.

There is also an account in a certain secret document to be published when propriety permits. Here it is only said this: The Ipsissimus is wholly free from all limitations soever, existing in the nature of all things without discriminations of quantity or quality between them. He has identified Being and not-Being and Becoming, action and non-action and tendency to action, with all other such triplicities, not distinguishing between them in respect of any conditions, or between any one thing and any other thing as to whether it is with or without conditions.

He is sworn to accept this Grade in the presence of a witness, and to express its nature in word and deed, but to withdraw Himself at once within the veils of his natural manifestation as a man, and to keep silence during his human life as to the fact of his attainment, even to the other members of the Order.

The Ipsissimus is pre-eminently the Master of all modes of existence; that is, his being is entirely free from internal or external necessity. His work is to destroy all tendencies to construct or to cancel such necessities. He is the Master of the Law of Unsubstantiality (Anatta).

The Ipsissimus has no relation as such with any Being: He has no will in any direction, and no Consciousness of any kind involving duality, for in Him all is accomplished; as it is written "beyond the Word and the Fool, yea, beyond the Word and the Fool".

5. The Grade of Magus is described in Liber I vel Magi, and there are accounts of its character in Liber 418 in the Higher Aethyrs.

There is also a full and precise description of the attainment of this Grade in the Magical Record of the Beast 666.

The essential characteristic of the Grade is that its possessor utters a Creative Magical Word, which transforms the planet on {234} which he lives by the installation of new officers to preside over its initiation. This can take place only at an "Equinox of the Gods" at the end of an "Aeon"; that is, when the secret formula which expresses the Law of its action becomes outworn and useless to its further development.

(Thus "Suckling" is the formula of an infant: when teeth appear it marks a new "Aeon", whose "Word" is "Eating").

A Magus can therefore only appear as such to the world at intervals of some centuries; accounts of historical Magi, and their Words, are given in Liber Aleph.

This does not mean that only one man can attain this Grade in any one Aeon, so far as the Order is concerned. A man can make personal progress equivalent to that of a "Word of an Aeon"; but he will identify himself with the current word, and exert his will to establish it, lest he conflict with the work of the Magus who uttered the Word of the Aeon in which He is living.

The Magus is pre-eminently the Master of Magick, that is, his will is entirely free from internal diversion or external opposition; His work is to create a new Universe in accordance with His Will. He is the Master of the Law of Change (Anicca).

To attain the Grade of Ipsissimus he must accomplish three tasks, destroying the Three Guardians mentioned in Liber 418, the 3rd Aethyr; Madness, and Falsehood, and Glamour, that is, Duality in Act, Word and Thought.

6. The Grade of Master of the Temple is described in Liber 418 as above indicated. There are full accounts in the Magical Diaries of the Beast 666, who was cast forth into the Heaven of Jupiter, and of Omnia in Uno, Unus in Omnibus, who was cast forth into the sphere of the Elements.

The essential Attainment is the perfect annihilation of that personality which limits and oppresses his true self.

The Magister Templi is pre-eminently the Master of Mysticism, that is, His Understanding is entirely free from internal contradiction or external obscurity; His word is to comprehend the existing Universe in accordance with His own Mind. He is the Master of the Law of Sorrow (Dukkha).

To attain the grade of Magus he must accomplish Three 235} Tasks; the renunciation of His enjoyment of the Infinite so that he may formulate Himself as the Finite; the acquisition of the practical secrets alike of initiating and governing His proposed new Universe and the identification of himself with the impersonal idea of Love. Any neophyte of the Order (or, as some say, any person soever) possesses the right to claim the Grade of Master of the Temple by taking the Oath of the Grade. It is hardly necessary to observe that to do so is the most sublime and awful responsibility which it is possible to assume, and an unworthy person who does so incurs the most terrific penalties by his presumption.

7. "The Order of the R. C." The Grade of the Babe of the Abyss is not a Grade in the proper sense, being rather a passage between the two Orders. Its characteristics are wholly negative, as it is attained by the resolve of the Adeptus Exemptus to surrender all that he has and is for ever. It is an annihilation of all the bonds that compose the self or constitute the Cosmos, a resolution of all complexities into their elements, and these thereby cease to manifest, since things are only knowable in respect of their relation to, and reaction on, other things.

8. The Grade of Adeptus Exemptus confers authority to govern the two lower Orders of R. C. and G. D.

The 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.

(Eliphas Levi's "Clef des Grands Mysteres," the works of Swedenborg, von Eckarshausen, Robert Fludd, Paracelsus, Newton, Bolyai, Hinton, Berkeley, Loyola, etc., etc., are examples of such essays.)

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.

To attain the Grade of Magister Templi, 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 {236} 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; the absolute abandonment of himself and his attainments. He cannot remain indefinitely an Exempt Adept; 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 efforts to insulate and protect himself, and to aggrandise himself by predatory practices. He may indeed prosper for a while, but in the end he must perish, especially when with a new Aeon a new word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where every one else has a rifle.

9. The Grade of Adeptus Major confers Magical Powers (strictly so-called) of the second rank.

His work is to use these to support the authority of the Exempt Adept his superior. (This is not to be understood as an obligation of personal subservience or even loyalty; but as a necessary part of his duty to assist his inferiors. For the authority of the Teaching and governing Adept is the basis of all orderly work.)

To attain the Grade of Adeptus Exemptus, he must accomplish Three Tasks; the acquisition of absolute Self-Reliance, working in complete isolation, yet transmitting the word of his superior clearly, forcibly and subtly; and the comprehension and use of the Revolution of the wheel of force, under its three successive forms of Radiation, Conduction and Convection (Mercury, Sulphur, Salt; or Sattvas, Rajas, Tamas), with their corresponding natures on {237} other planes. Thirdly, he must exert his whole power and authority to govern the Members of lower Grades with balanced vigour and initiative in such a way as to allow no dispute or complaint; he must employ to this end the formula called "The Beast conjoined with the Woman" which establishes a new incarnation of deity; as in the legends of Leda, Semele, Miriam, Pasiphae, and others. He must set up this ideal for the orders which he rules, so that they may possess a not too abstract rallying point suited to their undeveloped states.

10. The Grade of Adeptus Minor is the main theme of the instructions of the A.'. A.'. It is characterised by the Attainment of the Knowledge and Conversation of the Holy Guardian Angel. (See the Equinox, "The Temple of Solomon the King;" "The Vision and the Voice" 8th Aethyr; also "Liber Samekh", etc. etc.) This is the essential work of every man; none other ranks with it either for personal progress or for power to help one's fellows. This unachieved, man is no more than the unhappiest and blindest of animals. He is conscious of his own incomprehensible calamity, and clumsily incapable of repairing it. Achieved, he is no less than the co-heir of gods, a Lord of Light. He is conscious of his own consecrated course, and confidently ready to run it. The Adeptus Minor needs little help or guidance even from his superiors in our Order.

His work is to manifest the Beauty of the Order to the world, in the way that his superiors enjoin, and his genius dictates.

To attain the Grade Adeptus Major, he must accomplish two tasks; the equilibration of himself, especially as to his passions, so that he has no preference for any one course of conduct over another, and the fulfilment of every action by its complement, so that whatever he does leaves him without temptation to wander from the way of his True Will.

Secondly, he must keep silence, while he nails his body to the tree of his creative will, in the shape of that Will, leaving his head and arms to form the symbol of Light, as if to make oath that his every thought, word and deed should express the Light derived from the God with which he has identified his life, his love and his liberty --- symbolised by his heart, his phallus, and his legs. It {238} is impossible to lay down precise rules by which a man may attain to the knowledge and conversation of His Holy Guardian Angel; for that is the particular secret of each one of us; as secret not to be told or even divined by any other, whatever his grade. It is the Holy of Holies, whereof each man is his own High Priest, and none knoweth the Name of his brother's God, or the Rite that invokes Him.

The Masters of the A.'. A.'. have therefore made no attempt to institute any regular ritual for this central Work

of their Order, save the generalised instructions in Liber 418 (the 8th Aethyr) and the detailed Canon and Rubric of the Mass actually used with success by FRATER PERDURABO in His attainment. This has been written down by Himself in Liber Samekh. But they have published such accounts as those in "The Temple of Solomon the King" and in "John St. John." They have taken the only proper course; to train aspirants to this attainment in the theory and practice of the whole of Magick and Mysticism, so that each man may be expert in the handling of all known weapons, and free to choose and to use those which his own experience and instinct dictate as proper when he essays the Great Experiment.

He is furthermore trained to the one habit essential to Membership of the A.'. A.'.; he must regard all his attainments as primarily the property of those less advanced aspirants who are confided to his charge.

No attainment soever is officially recognised by the A.'. A.'. unless the immediate inferior of the person in question has been fitted by him to take his place.

The rule is not rigidly applied in all cases, as it would lead to congestion, especially in the lower grades where the need is greatest, and the conditions most confused; but it is never relaxed in the Order of the R. C. or of the S. S.: save only in One Case.

There is also a rule that the Members of the A.'. A.'. shall not know each other officially, save only each Member his superior who introduced him and his inferior whom he has himself introduced.

This rule has been relaxed, and a "Grand Neophyte" appointed to superintend all Members of the Order of the G. D. The real object of the rule was to prevent Members of the same Grade {239} working together and so blurring each other's individuality; also to prevent work developing into social intercourse.

The Grades of the Order of the G. D. are fully described in Liber 185<<This book is published in the Equinox Vol. III No. 2 ---- Addenda by WEH: No, it isn't. Vol. III, 2 didn't get out of printer's proofs and was not published. The book in question was finally published in Regardie's "Gems from the Equinox.">>, and there is no need to amplify what is there stated. It must however, be carefully remarked that in each of these preliminary Grades there are appointed certain tasks appropriate, and that the ample accomplishment of each and every one of these is insisted upon with the most rigorous rigidity.<<Liber 185 need not be quoted at length. It is needful only to say that the Aspirant is trained systematically and comprehensively in the various technical practices which form the basis of Our Work. One may become expert in any or all of these without necessarily making any real progress, just as a man might be first-rate at grammar, syntax, and prosody without being able to write a single line of good poetry, although the greatest poet in soul is unable to express himself without the aid of those three elements of literary composition.>>

Members of the A.'. A.'. of whatever grade are not bound or expected or even encouraged to work on any stated lines, or with any special object, save as has been above set forth. There is however an absolute prohibition to accept money or other material reward, directly or indirectly, in respect of any service connected with the Order, for personal profit or advantage. The penalty is immediate expulsion, with no possibility of reinstatement on any terms soever.

But all members must of necessity work in accordance with the facts of Nature, just as an architect must allow of the Law of Gravitation, or a sailor reckon with currents.

So must all Members of the A.'. A.'. work by the Magical Formula of the Aeon.

They must accept the Book of the Law as the Word and the Letter of Truth, and the sole Rule of Life.<<This is not in contradiction with the absolute right of every person to do his own true Will. But any True Will is of necessity in harmony with the facts of Existence; and to refuse to accept the Book of the Law is to create a conflict within Nature, as if a physicist insisted on using an incorrect formula of mechanics as the basis of an experiment.>> They must acknowledge the Authority of the Beast 666 and of the Scarlet Woman as {240} in the book it is defined, and accept Their Will<<"Their Will" --- not, of course, their wishes as individual human beings, but their will as officers of the New Aeon.>> as concentrating the Will of our Whole Order. They must accept the Crowned and Conquering Child as the Lord of the Aeon, and exert themselves to establish His reign upon Earth. They must acknowledge that "The word of the Law is GR:Theta-Epsilon-Lambda-Eta-Mu-Alpha." and that "Love is the law, love under will."

Each member must make it his main work to discover for himself his own true will, and to do it, and do nothing else.<<It is not considered "essential to right conduct" to be an active propagandist of the Law, and so on; it may, or may not, be the True Will of any particular person to do so. But since the fundamental purpose of the Order is to further the Attainment of humanity, membership implies, by definition, the Will to help mankind by the means best adapted thereto.>>

He must accept those orders in the Book of the Law that apply to himself as being necessarily in accordance with his own true will, and execute the same to the letter with all the energy, courage, and ability that he can command. This applies especially to the work of extending the Law in the world, wherein his proof is his own success, the witness of his Life to the Law that hath given him light in his ways, and liberty to pursue them. Thus doing, he payeth his debt to the Law that hath freed him by working its will to free all men; and he proveth himself a true man in our Order by willing to bring his fellows into freedom.

By thus ordering his disposition, he will fit himself in the best possible manner for the task of understanding and mastering the divers technical methods prescribed by the A.'. A.'. for Mystical and Magical attainment.

He will thus prepare himself properly for the crisis of his career in the Order, the attainment of the Knowledge

and Conversation of his Holy Guardian Angel.

His Angel shall lead him anon to the summit of the Order of the R. C. and make him ready to face the unspeakable terror of the Abyss which lies between Manhood and Godhead; teach him to Know that agony, to Dare that destiny, to Will that catastrophe, {241} and to keep Silence for ever as he accomplishes the act of annihilation.

From the Abyss comes No Man forth, but a Star startles the Earth, and our Order rejoices above that Abyss that the Beast hath begotten one more Babe in the Womb of Our Lady, His concubine, the Scarlet Woman, BABALON.

There is not need to instruct a Babe thus born, for in the Abyss it was purified of every poison of personality; its ascent to the highest is assured, in its season, and it hath no need of seasons for it is conscious that all conditions are no more than forms of its fancy.

Such is a brief account, adapted as far as may be to the average aspirant to Adeptship, or Attainment, or Initiation, or Mastership, or Union with God, or Spiritual Development, or Mahatmaship, or Freedom, or Occult Knowledge, or whatever he may call his inmost need of Truth, of our Order of A.'. A.'.

It is designed principally to awake interest in the possibilities of human progress, and to proclaim the principles of the A.'. A.'.

The outline given of the several successive steps is exact; the two crises -- the Angel and the Abyss --- are necessary features in every career. The other tasks are not always accomplished in the order given here; one man, for example, may acquire many of the qualities peculiar to the Adeptus Major, and yet lack some of those proper to the Practicus.<<The natural talents of individual differ very widely. The late Sir Richard Jebb, one of the greatest classical scholars of modern times, was so inferior to the average mediocrity in mathematics, that despite repeated efforts he could not pass the "little go" at Cambridge --- which the dullest minds can usually do. He was so deeply esteemed for his classics that a special "Grace" was placeted so as to admit him to matriculation. Similarly a brilliant Exorcist might be an incompetent Diviner. In such a case the A.'. A.'. would refuse to swerve from Its system; the Aspirant would be compelled to remain at the Barrier until he succeeded in breaking it down, though a new incarnation were necessary to permit him to do so. But no technical failure of any kind soever could necessarily prevent him from accomplishing the Two Critical Tasks, since the fact of his incarnation itself proves that he has taken the Oath which entitled him to attain to the Knowledge and Conversation of his Holy Guardian Angel, and the annihilation of this Ego. One might therefore be an Adeptus Minor or even a Magister Templi, in essence, though refused official recognition by the A.'. A.'. as a Zelator owing to (say) a nervous defect which prevented him from acquiring a Posture which was "steady and easy" as required by the Task of that grade.>> But the system here given shows {243} the correct order of events, as they are arranged in Nature; and in no case is it safe for a man to neglect to master any single detail, however dreary and distasteful it may seem. It often does so, indeed; that only insists on the necessity of dealing with it. The dislike and contempt for it bear witness to a weakness and incompleteness in the nature which disowns it; that particular gap in one's defences may admit the enemy at the very turning-point of some battle. Worse, one were shamed for ever if one's inferior should happen to ask for advice and aid on that subject and one were to fail in service to him! His failure --- one's own failure also! No step, however well won for oneself, till he is ready for his own advance!

Every Member of the A.'. A.'. must be armed at all points, and expert with every weapon. The examinations in every Grade are strict and severe; no loose or vague answers are accepted. In intellectual questions, the candidate must display no less mastery of his subject than if he were entered in the "final" for Doctor of Science or Law at a first class University.

In examination of physical practices, there is a standardised test. In Asana, for instance, the candidate must remain motionless for a given time, his success being gauged by poisoning on his head a cup filled with water to the brim; if he spill one drop, he is rejected.

He is tested in "the Spirit Vision" or "Astral Journeying" by giving him a symbol unknown and unintelligible to him, and he must interpret its nature by means of a vision as exactly as if he had read its name and description in the book when it was chosen.

The power to make and "charge" talismans is tested as if they were scientific instruments of precision, as they are.

In the Qabalah, the candidate must discover for himself, and prove to the examiner beyond all doubt, the properties of a number never previously examined by any student. {243}

In invocation the divine force must be made as manifest and unmistakable as the effects of chloroform; in evocation, the spirit called forth must be at least as visible and tangible as the heaviest vapours; in divination, the answer must be as precise as a scientific thesis, and as accurate as an audit; in meditation, the results must read like a specialist's report of a classical case.

But such methods, the A.'. A.'. intends to make occult science as systematic and scientific as chemistry; to rescue it from the ill repute which, thanks both to the ignorant and dishonest quacks that have prostituted its name, and to the fanatical and narrow-minded enthusiasts that have turned it into a fetish, has made it an object of aversion to those very minds whose enthusiasm and integrity make them most in need of its benefits, and most fit to obtain them.

It is the one really important science, for it transcends the conditions of material existence and so is not liable to perish with the planet, and it must be studied as a science, sceptically, with the utmost energy and

patience.

The A.'. A.'. possesses the secrets of success; it makes no secret of its knowledge, and if its secrets are not everywhere known and practised, it is because the abuses connected with the name of occult science disincline official investigators to examine the evidence at their disposal.

This paper has been written not only with the object of attracting individual seekers into the way of Truth, but of affirming the propriety of the methods of the A.'. A.'. as the basis for the next great step in the advance of human knowledge.

Love is the law, love under will.

O. M. 7 Degree= 4Square A.'. A.'.

Praemonstrator of the
Order of the R... C...

Given from the Collegium ad Spiritum Sanctum, Cefalu, Sicily, in the Seventeenth Year of the Aeon of Horus, the Sun being in 23 Degree Virgo and the Moon in 14 Degree Pisces.

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Magick in Theory and Practice by Aleister Crowley

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O.T.O. P.O.Box 430
Fairfax, CA 94930 USA

(415) 454-5176 ---- Messages only.

Note: This file may benefit from further proofreading, but care should be taken with citations of Liber AL --- most of Crowley's errors have been corrected.

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Pages in the original are marked thus at the bottom: {page number} Comments and notes not in the original are identified with the initials of the source: AC note = Crowley note. WEH note = Bill Heidrick note, etc.

All footnotes have been moved up to the place in text indexed and set off in double wedge brackets, viz. <<note...>>

APPENDIX III

Notes on the nature of the "Astral Plane" <<On consideration these notes have been left as they were originally written. In An XVII, Sol in Virgo, Soror Rhodon, a probationer of A.'. A.'. , at that time in enjoyment of the privilege of sojourning in a certain secret Abbey of Thelema, asked Him to add to this book an outline of the uranography of the Astral Planes, in less technical language than that of Liber 777. These notes were accordingly jotted down by Him. To elaborate them further would have been to make them disproportionate to the rest of this treatise.>>.

1) What are "Astral" and "Spiritual Beings?"

Man is one: it is a case of any consciousness assuming a sensible form.

Microcosms and elementals. Maybe an elemental (e.g. a dog) has a cosmic conception in which he is a microcosm and man incomplete. No means of deciding same, as in case of kinds of space.<<See Poincare, passages quoted infra.>>

Similarly, our gross matter may appear unreal to Beings clad in fine matter. Thus, science thinks vulgar perceptions "error". We cannot perceive at all except within our gamut; as, concentrated perfumes, which seem malodorous, and time-hidden facts, such as the vanes of a revolving fan, which flies can distinguish.

"Hence:" no "a priori" reason to deny the existence of conscious intelligences with insensible bodies. Indeed we know of other "orders" of mind (flies, etc., possibly vegetables) thinking by means of non-human brain-structures.

But the fundamental problem of Religion is this: Is there any praeter-human Intelligence, of the same order as our own, {245} which is not dependent on cerebral structures consisting of matter in the vulgar sense of the word?

2) "Matter" includes all that is movable. Thus, electric waves are "matter". There is no reason to deny the existence of Beings who perceive by other means those subtle forces which we only perceive by our instruments.

3) We can influence other Beings, conscious or no, as lion-tamers, gardeners, etc., and are influenced by them, as by storms, bacilli, etc.

4) There is an apparent gap between our senses and their correspondences in consciousness. Theory needs a medium to join matter and spirit, just as physics once needed an "ether" to transmit and transmute vibrations.

5) We may consider all beings as parts of ourselves, but it is more convenient to regard them as independent. Maximum Convenience is our cannon of "Truth".<<The passages referred to are as follows:

"Les axiomes geometriques ne sont donc ni des jugements synthetiques a priori ni des faits experimentaux. Ce sont des conventions ...

Des lors, que doit-on penser de cette question: La geometrie Euclidienne est-elle vraie?

Elle n'a aucun sens. Autant demander si le systeme metrique est vrai et les anciennes mesures fausses; si les coordonnees cartesiennes sont vraies et les coordonnees polaires fausses. Une geometrie ne peut pas etre plus vraie qu'une autre; elle peut seulement etre "plus commode."

On veut dire que par selection naturelle notre esprit s'est adapte aux conditions du monde exterieur, qu'il a adopte la geometrie la plus avantageuse a l'espece; ou en d'autres termes la plus commode. Cela est conforme tout a fait a nos conclusions; la geometrie n'est pas vraie: elle est avantageuse." Poincare, "La Science et l'Hypothese."

"Nous choisirons donc ces regles non parce qu'elles sont vraies, mais parce qu'elles sont les plus commodes, et nous pourrions les resumer ainsi en disant:

"La simultaneite de dex evenements, ou l'ordre de leur succession, l'egalite de deux durees, doivent etre definies de telle sorte que l'enonce des lois naturelles soit aussi simple que possible. En d'autres termes, toutes ces regles, toutes ces definitions ne sont pas que le fruit d'un opportunisme inconscient." Poincare "La Valeur de la Science."

The Student may consult H. H. Joachim's "The Nature of Truth", in rebuttal. But most of these subtleties miss the point. Truth must be defined. It is a name, being a noun (nomen); and all names are human symbols of things. Now Truth is the power to arouse a certain reaction ("assent") in a man, under certain conditions: ("greenness", weight, all other qualities, are also powers). It exists in the object, whether latent or manifest; so experiencing both does and does not alter the facts. This is Solipsism, because we can only be conscious of our own consciousness; yet it is not Solipsism, because our consciousness tells us that its changes are due to the impact of an external force. Newton's First Law makes this a matter of definition.

"What is truth?", beyond this, inquires into the nature of this power. It is inherent in all things, since all possible propositions, or their contradictories, can be affirmed as true. Its condition is identity of form (or structure) of the Monads involved.

It requires a quality of mind beyond the "normal" to appreciate 0 Degree = X, etc., directly, just as H. H. Joachim's reasoning demands a point-of-view beyond that of the Bushman.>> We may thus refer {246} psychical phenomena to the intention of "Astral" Beings, without committing ourselves to any theory. Coherence is the sole quality demanded of us.

6) Magick enables us to receive sensible impressions of worlds other than the "physical" universe (as generally understood by profane science). These worlds have their own laws; their inhabitants are often of quasi-human intelligence; there is a definite set of relations between certain "ideas" of ours, and their expressions, and certain types of phenomena. (Thus symbols, the Qabalah, etc. enable us to communicate with whom we choose.)

7) "Astral" Beings possess knowledge and power of a different kind from our own; their "universe" is presumably of a different kind from ours, in some respects. (Our idea "bone" is not the same as a dog's; a short-sighted man sees things differently to one of normal vision.) It is more convenient to assume the objective existence of an "Angel" who gives us new knowledge than to allege that our invocation has awakened a supernormal power in ourselves. Such incidents as "Calderazzo" <<See the story, infra, about the origin of Book 4.>> and "Jacob" <<See the story, infra, about Amalantra.>> make this more cogent. {247}

8) The Qabalah maps ourselves by means of a convention. Every aspect of every object may thus be referred to the Tree of Life, and evoked by using the proper keys.

9) Time and Space are forms by which we obtain (distorted) images of Ideas. Our measures of Time and Space <<See Poincare's essay on the Nature of Space, as an idea invented by ourselves to measure the result of, and explain, our muscular movements.>> are crude conventions, and differ widely for different Beings. (Hashish shows how the same mind may vary.)

10) We may admit that any aspect of any object or idea may be presented to us in a symbolic form, whose relation to its Being is irrational. (Thus, there is no rational link between seeing a bell struck and hearing its chime. Our notion of "bell" is no more than a personification of its impressions on our senses. And our wit and power to make a bell "to order" imply a series of correspondences between various orders of nature precisely analogous to Magick, when we obtain a Vision of Beauty by the use of certain colours, forms, sounds, etc.)

11) "Astral" Beings may thus be defined in the same way as "material objects"; they are the Unknown Causes of various observed effects. They may be of any order of existence. We give a physical form and name to a bell but not to its tone, though in each case we know nothing but our own impressions. But we record musical sounds by a special convention. We may therefore call a certain set of qualities "Ratziel", or describe an impression as "Saturnian" without pretending to know what anything is in itself. All we need is to know how to cast a bell that will please our ears, or how to evoke a "spirit" that will tell us things that are hidden from our intellectual faculties.

12) (a) Every object soever may be considered as possessed of an "Astral shape", sensible to our subtle perceptions. This "astral shape" is to its material basis as our human character is to our physical appearance. We may imagine this astral shape: e.g. we may "see" a jar of opium as a soft seductive woman with a cruel smile, just as we see in the face of a cunning and dishonest man the features of some animal, such as a fox. {248}

(b) We may select any particular property of any object, and give it an astral shape. Thus, we may take the tricky perils of a mountain, and personify them as "trolls", or the destructive energies of the simoom, as "Jinn".

(c) We may analyse any of these symbols, obtaining a finer form; thus the "spirit" contains an "angel", the angel an "archangel", etc.

(d) We may synthesize any set of symbols, obtaining a more general form. Thus we may group various types of earth-spirit as gnomes.

(e) All these may be attributed to the Tree of Life, and dealt with accordingly.

(f) The Magician may prepare a sensible body for any of these symbols, and evoke them by the proper rites.

13) The "reality" or "objectivity" of these symbols is not pertinent to the discussion. The ideas of X to the 4 power and Sq.Rt.of subscript -1 have proved useful to the progress of mathematical advance toward Truth; it is no odds whether a Fourth Dimension "exists", or whether Sq.Rt.of subscript -1 has "meaning" in the sense that Sq.Rt.of subscript 4 has, the number of units in the side of a square of 4 units.

The Astral Plane --- real or imaginary --- is a danger to anybody who takes it without the grain of salt contained in the Wisdom of the above point of view; who violates its laws either wilfully, carelessly, ignorantly, or by presuming that their psychological character differentiates them from physical laws in the narrower sense; or who abdicates his autonomy, on the ground that the subtler nature of astral phenomena guarantees their authority and integrity.

(14) The variety of the general character of the "planes" of being is indefinitely large. But there are several main types of symbolism corresponding to the forms of plastic presentation established by the minds of Mankind. Each such "plane" has its special appearances, inhabitants, and laws --- special cases of the general proposition. Notable among these are the "Egyptian" plane, which conforms with the ideas and methods of magick once in vogue in

the Nile valley; the "Celtic" plane, close akin to {249} "Fairyland", with a Pagan Pantheism as its keynote, sometimes concealed by Christian nomenclature: the "Alchemical" plane, where the Great Work is often presented under the form of symbolically constructed landscapes occupied by quasi-heraldic animals and human types hieroglyphically distinguished, who carry on the mysterious operations of the Hermetic Art.

There are also "planes" of Parable, of Fable, and of Folk-lore; in short, every country, creed, and literature has given its characteristic mode of presentation to some "plane" or other.

But there are "planes" proper to every clairvoyant who explores the Astral Light without prejudice; in such case, things assume the form of his own mind, and his perception will be clear in proportion to his personal purity.

On the higher planes, the diversity of form, due to grossness, tends to disappear. Thus, the Astral Vision of "Isis" is utterly unlike that of "Kali". The one is of Motherhood and Wisdom, ineffably candid, clear, and loving; the other of Murder and madness, blood-intoxicated, lust-befogged, and cruel. The sole link is the Woman-symbol. But whoso makes Samadhi on Kali obtains the self-same Illumination as if it had been Isis; for in both cases he attains identity with the Quintessence of the Woman-Idea, untrammelled by the qualities with which the dwellers by the Nile and the Ganges respectively disguised it.

Thus, in low grades of initiation, dogmatic quarrels are inflamed by astral experience; as when Saint John distinguishes between the Whore BABALON and the Woman clothed with the Sun, between the Lamb that was slain and the Beast 666 whose deadly wound was healed; nor understands that Satan, the Old Serpent, in the Abyss, the Lake of Fire and Sulphur, is the Sun-Father, the vibration of Life, Lord of Infinite Space that flames with His Consuming Energy, and is also that throned Light whose Spirit is suffused throughout the City of Jewels.

Each "plane" is a veil of the one above it; the original individual Ideas become diversified as they express their elements. Two men with almost identical ideas on a subject would write two totally different treatises upon it.

15) The general control of the Astral Plane, the ability to find {250} one's way about it, to penetrate such sanctuaries as are guarded from the profane, to make such relations with its inhabitants as may avail to acquire knowledge and power, or to command service; all this is a question of the general Magical attainment of the student.

He must be absolutely at ease in his Body of Light, and have made it invulnerable. He must be adept in assuming all God-forms, in using all weapons, sigils, gestures, words, and signs. He must be familiar with the names and numbers pertinent to the work in hand. He must be alert, sensitive, and ready to exert his authority; yet courteous, gracious, patient, and sympathetic.

16) There are two opposite methods of exploring the Astral Plane.

(a). One may take some actual object in Nature, and analyse it by evoking its astral form, thus bringing it into knowledge and under control by applying the keys of the Qabalah and of Magick.

(b). One may proceed by invoking the required idea, and giving body to the same by attracting to it the corresponding elements in Nature.

17) Every Magician possesses an Astral Universe peculiar to himself, just as no man's experience of the world is coterminous with that of another. There will be a general agreement on the main points, of course; and so the Master Therion is able to describe the principal properties of these "planes", and their laws, just as he might write a geography giving an account of the Five Continents, the Oceans and Seas, the most notable mountains and rivers; he could not pretend to put forth the whole knowledge that any one peasant possesses in respect of his district. But, to the peasant, these petty details are precisely the most important items in his daily life. Likewise, the Magician will be grateful to the Master Therion for the Compass that guides him at night, the Map that extends his comprehension of his country, and shows him how best he may travel afield, the advice as to Sandals and Staff that make surer his feet, and the Book that tells him how, splitting open his rocks with an Hammer, he may be master of their Virgin Gold. But he will understand that his own {251} career on earth is his kingdom, that even the Master Therion is no more than a fellow man in another valley, and that he must explore and exploit his own inheritance with his own eyes and hands.

The Magician must not accept the Master Therion's account of the Astral Plane, His Qabalistic discoveries, His instructions in Magick. They may be correct in the main for most men; yet they cannot be wholly true for any save Him, even as no two artists can make identical pictures of the same subject.

More, even in fundamentals, though these things be Truth for all Mankind, as we carelessly say, any one particular Magician may be the one man for whom they are false. May not the flag that seems red to ten thousand seem green to some one other? Then, every man and every woman being a Star, that which is green to him is verily green; if he consent to the crowd and call it red, hath he not broken the Staff of Truth that he leaneth upon?

Each and every man therefore that will be a Magician must explore the Universe for himself. This is pre-eminently the case in the matter of the Astral Plane, because the symbols are so sensitive. Nothing is easier than to suggest visions, or to fashion phantasms to suit one's ideas. It is obviously impossible to communicate with an independent intelligence --- the one real object of astral research --- if one allows one's imagination to

surround one with courtiers of one's own creation. If one expects one's visions to resemble those of the Master Therion, they are only too likely to do so; and if one's respect for Him induces one to accept such visions as authentic, one is being false to one's soul; the visions themselves will avenge it. The true Guide being gone, the seer will stray into a wilderness of terror where he is tricked and tortured; he will invoke his idol the Master Therion, and fashion in His image a frightful phantasm who will mock him in his misery, until his mind stagger and fall; and, Madness swooping upon his carrion, blast his eyes with the horror of seeing his Master dissolve into that appalling hallucination, the "Vision of THE DEMON CROWLEY!"

Remember, then, always, but especially when dealing with the Astral Plane, that man's breath stirs the Feather of Truth. What {252} one sees and hears is "real" in its way, whether it be itself, or distorted by one's desires, or created by one's personality. There is no touchstone of truth: the authentic Nakhriel is indistinguishable from the image of the Magician's private idea of Nakhriel, so far as he is concerned. The stronger one is to create, the more readily the Astral Light responds, and coagulates creatures of this kind. Not that such creation is necessarily an error; but it is another branch of one's Work. One cannot obtain outside help from inside sources. One must use precautions similar to those recommended in the chapter of Divination.

The Magician may go on for a long time being fooled and flattered by the Astrals that he has himself modified or manufactured. Their natural subservience to himself will please him, poor ape!

They will pretend to show him marvellous mysteries, pageants of beauty and wonder unspeakably splendid; he will incline to accept them as true, for the very reason that they are images of himself idealized by the imagination.

But his real progress will stop dead. These phantasms will prevent him from coming into contact with independent intelligences, from whom alone he can learn anything new.

He will become increasingly interested in himself, imagine himself to be attaining one initiation after another. His Ego will expand unchecked, till he seem to himself to have heaven at his feet. Yet all this will be nothing but his fool's face of Narcissus smirking up from the pool that will drown him.

Error of this kind on the Astral Plane --- in quite ordinary visions with no apparent moral import --- may lead to the most serious mischief. Firstly, mistakes mislead; to pollute one's view of Jupiter by permitting the influence of Venus to distort it may end in finding oneself at odds with Jupiter, later on, in some crisis of one's work.

Secondly, the habit of making mistakes and leaving them uncorrected grows upon one. He who begins by "spelling Jeheshua with a 'Resh'" may end by writing the name of the Dweller on the Threshold by mistake for that of his Angel. {253}

Lastly, Magick is a Pyramid, built layer by layer. The work of the Body of Light --- with the technique of Yoga --- is the foundation of the whole. One's apprehension of the Astral Plane must be accurate, for Angels, Archangels, and Gods are derived therefrom by analysis. One must have pure materials if one wishes to brew pure beer.

If one have an incomplete and incorrect view of the universe, how can one find out its laws?

Thus, original omission or error tends to extend to the higher planes. Suppose a Magician, invoking Sol, were persuaded by a plausible spirit of Saturn that he was the Solar Intelligence required, and bade him eschew human love if he would attain to the Knowledge and Conversation of his Holy Guardian Angel; and suppose that his will, and that Angel's nature, were such that the Crux of their Formula was Lyrical Exaltation!

Apart from the regular tests --- made at the time --- of the integrity of any spirit, the Magician must make a careful record of every vision, omitting no detail; he must then make sure that it tallies in every point with the correspondences in Book 777 and in Liber D. Should he find (for instance) that, having invoked Mercury, his vision contains names whose numbers are Martial, or elements proper to Pisces, let him set himself most earnestly to discover the source of error, to correct it, and to prevent its recurrence.

But these tests, as implied above, will not serve to detect personation by self-suggested phantasms. Unless one's aura be a welter of muddled symbols beyond recognition, the more autohypnotic the vision is, the more smoothly it satisfies the seer's standards. There is nothing to puzzle him or oppose him; so he spins out his story with careless contempt of criticism. He can always prove himself right; the Qabalah can always be stretched; and Red being so nearly Orange, which is really a shade of Yellow, and Yellow a component of Green which merges into Blue, what harm if a Fiend in Vermilion appears instead of an Angel in Azure?

The true, the final test, of the Truth of one's visions is their Value. The most glorious experience on the Astral plane, let it dazzle and thrill as it may, is not necessarily in accordance with {254} the True Will of the seer; if not, though it be never so true objectively, it is not true for him, because not useful for him. (Said we not a while ago that Truth was no more than the Most Convenient Manner of Statement?)

It may intoxicate and exalt the Seer, it may inspire and fortify him in every way, it may throw light upon most holy mysteries, yet withal be no more than an interpretation of the individual to himself, the formula not of Abraham but of Onan.

These plastic "Portraits of the Artist as a Young Man" are well enough for those who have heard "Know Thyself". They are necessary, even, to assist that analysis of one's nature which the Probationer of A.'. A.'. is sworn to accomplish. But "Love is the law, love under will." And Our Lady Nuit is "... divided for love's sake, for the chance of union." These mirror-mirages are therefore not Works of Magick, according to the Law of Thelema: the true

Magick of Horus requires the passionate union of opposites.

Now the proof that one is in contact with an independent entity depends on a sensation which ought to be unmistakable if one is in good health. One ought not to be liable to mistake one's own sensible impressions for somebody else's! It is only Man's incurable vanity that makes the Astral "Strayed Reveller" or the mystic confuse his own drunken babble with the voice of the Most High.

The essence of the right sensation consists in recognition of the reality of the other Being. There will be as a rule some element of hostility, even when the reaction is sympathetic. One's "soul-mate" (even) is not thought of as oneself, at first contact.

One must therefore insist that any real appearance of the Astral Plane gives the sensation of meeting a stranger. One must accept it as independent, be it Archangel or Elf, and measure one's own reaction to it. One must learn from it, though one despise it; and love it, however one loathe it.

One must realize, on writing up the record, that the meeting has effected a definite change in oneself. One must have known and felt something alien, and not merely tried on a new dress. {255}

There must always be some slight pang of pain in a true Astral Vision; it hurts the Self to have to admit the existence of a not-Self; and it taxes the brain to register a new thought. This is true at the first touch, even when exaltation and stimulation result from the joy of making an agreeable contact.

There is a deeper effect of right reaction to a strange Self: the impact invariable tends to break up some complex in the Seer. The class of ideas concerned has always been tied up, labelled, and put away. It is now necessary to unpack it, and rearrange its contents. At least, the annoyance is like that of a man who has locked and strapped his bag for a journey, and then finds that he has forgotten his pyjamas. At most, it may revolutionise his ideas of the business, like an old bachelor with settled plans of life who meets a girl once too often.

Any really first-class Astral Vision, even on low planes, should therefore both instruct the Seer, and prepare him for Initiation. Those failing to pass this test are to be classed as "practice".

One last observation seems fit. We must not assert the "reality" or "objectivity" of an Astral Being on no better evidence than the subjective sensation of its independent existence. We must insist on proof patent to all qualified observers if we are to establish the major premiss of Religion: that there exists a Conscious Intelligence independent of brain and nerve as we know them. If it have also Power, so much the better. But we already know of inorganic forces; we have no evidence of inorganic conscious Mind.

How can the Astral Plane help us here? It is not enough to prove, as we easily do, the correspondences between Invocation and Apparition<<The Master Therion's regular test is to write the name of a Force on a card, and conceal it; invoke that Force secretly, send His pupil on the Astral Plane, and make him attribute his vision to some Force. The pupil then looks at the card; the Force he has named is that written upon it.>>. We must exclude coincidence<<The most famous novel of Fielding is called "Tom Jones". It happened that FRATER PERDURABO was staying in an hotel in London. He telephoned a friend named Fielding at the latter's house, and was answered by Mr. Fielding's secretary, who said that his employer had left the house a few minutes previously, and could only be reached by telephoning a certain office in the City at between 11 o'clock and a quarter past. FRATER PERDURABO had an appointment at 11 o'clock with a music-hall star, the place being the entrance to a theatre. In order to remind himself, he made a mental note that as soon as he saw the lady, he would raise his hand and say, before greeting her: "Remind me that I must telephone at once to Fielding", when he met her. He did this, and she advanced toward Him with the same gesture, and said in the same breath, "Remind me that I have to telephone to Tom Jones" --- the name of a music-hall agent employed by her.

It will be seen that there is here no question of any connection between the elements of the coincidence. If a similar occurrence had taken place in the course of communication with an alleged spirit, it would have been regarded as furnishing a very high degree of proof of the existence of an independent intelligence.

To make this clear, let me substitute the terms of the equation. Suppose two independent mediums, A and B, were to receive respectively at the same moment two messages, the first; "Ask B who wrote Hamlet", the second: "Ask A the name of Shakespeare's most famous tragedy." The coincidence is here much simpler and less striking than the one recorded above, for there is no question of arriving at the identity by way of accidental synonyms concealing their rational connection. Yet most students of Occult phenomena would admit that there was a strong presumption that a single intelligence had deliberately devised the two messages as a means of proving his existence.>>, telepathy<<In "The International" of November, 1918, was published the conclusion of an article called "The Revival of Magick" by the Master Therion. The last sentence reads: "Herein is Wisdom; let him that hath understanding count the number of the Beast; for it is the number of a man; and his number is six hundred and three score and six. GR: Tau-Omicron GR: Mu-Epsilon-Gamma-Alpha GR: Theta-Eta-Rho-Iota-Omicron-Nu the Great Wild Beast, has the value, according to the Greek system, of 666. It is, of course, the title of the Master Therion.

The Master Therion was, about this time, in communication with an intelligence who gave the name of Amalantrah. On Sunday, February 24, 1918, at 9.30 p. m., The Master Therion asked Amalantrah if he could use the word GR: Theta-Eta-Rho-Iota-Omicron-Nu as if it were Hebrew, with the idea of getting further information as to the mystic meaning of the Word. The answer was "Yes". He then asked: "Am I to take the word

GR: Theta-Eta-Rho-Iota-Omicron-Nu alone, or the three words GR: Tau-Omicron GR: Mu-Epsilon-Gamma-Alpha GR: Theta-Eta-Rho-Iota-Omicron-Nu?" The answer was to take the word GR: Theta-Eta-Rho-Iota-Omicron-Nu alone. The

Master Therion then asked what Hebrew letters should be used to transliterate the Greek. The answer was: "Tau, Yod, Resh, Yod, Ayin, Nun", which adds to 740 or 1390, according as Nun is given its ordinary value of 50, or its value as the final letter of a word, 700. Neither of these numbers possessed any special significance to The Master Therion. He became very annoyed at Amalantrah's failure to be of use; so much so that the communications became confused, and the work had to be abandoned for that evening. He tried various other Hebrew spellings for the word GR:Theta-Eta-Rho-Iota-Omicron-Nu, but was unable to obtain anything of interest. This is rather remarkable, as it is nearly always possible to get more or less good results by trying various possibilities. For example, the O might be equally well Ayin, Vau or Aleph.

On Monday morning, The Master Therion went to the office of "The International," of which he was editor. At this period there was a coal famine in New York, and it was forbidden to heat office buildings on Mondays. He merely took away his mail and went home. On Tuesday morning He found on his desk a letter which had arrived on Monday for the general editor, who had sent it across to Him for reply, as it concerned The Master Therion rather than himself. This letter had been written and posted on Sunday evening, at about the same time as the communication from Amalantrah. The letter ends as follows: "Please inform your readers that I, Samuel bar Aiwaz bie Yackou de Sherabad, have counted the number of the Beast, and it is the number of a man.

	HB:Nunfinal	HB:Vau	HB:Yod	HB:Resh	HB:Taw
	N	O	I	R	Th
(Read from right to left)	50	6	10	200	400

666

Here, then, we see the most striking solution possible of the problem presented to Amalantrah. Observe that Amalantrah had refused to give the correct solution directly; as it would seem, in order to emphasize the remarkable character of the intervention of this Assyrian correspondent. Observe, too, that the latter was totally ignorant of the ordinary Qabalah, it being quite generally known that GR:Tau-Omicron GR:Mu-Epsilon-Gamma-Alpha-Theta-Eta-Rho-Iota-Omicron-Nu adds up to 666 in Greek. Observe, moreover, that nearly four months had passed since the problem was propounded in "The International." The Assyrian lived some distance outside New York, and was an entire stranger to any of the staff of "The International." The evidence appears overwhelming for the existence of Amalantrah, that he was more expert in the Qabalah than The Master Therion himself, and that he was (further) possessed with the power to recall this four-months-old problem to the mind of an entirely unconnected stranger, causing him to communicate the correct answer at the same moment as the question was being asked many miles away.

Coincidence, so completely adequate to explain the Fielding-Tom Jones incident, is utterly incompetent as an alternative theory. The directly purposeful character of the circumstances is undeniable; but if we are resolutely determined to deny the possibility of the existence of Amalantrah, which explains the whole affair so simply, we have still one resource. It involves difficulties which The Master Therion cannot conceive as less than those which encumber the other, but it is, at least, not entirely beyond possibility. This theory is telepathy. One may postulate that the solution of his problem existed in the subconscious mind of the Master Therion or in that of His seer, and that this solution was telepathically impressed upon the consciousness of the Assyrian so forcibly as to impel him to communicate it to the Master Therion's colleague on "The International." Apart from the general improbability of this hypothesis, it is strange that if "Amalantrah" were really the subconscious mind of the seer, he should have given a wrong orthography. His doing so (if he knew the correct spelling) is only explicable by his wish not to take the edge off his plan for making the Assyrian's letter a fulminating revelation of his existence, as would have happened if the secret had been prematurely disclosed.

The case is here cited in order to illustrate the extreme care which ought to be taken in excluding all alternative hypotheses before admitting the existence of disembodied intelligences. It may be mentioned, however, that in this particular case there are numerous other incidents which make the telepathic theory untenable.>>, and subconscious knowledge.<<There is a well-known story quoted in several treatises of psychology in which the heroine is an ignorant English servant girl of quite inferior intelligence, and unacquainted with any language, even her own. In the course of a fever, she became delirious, and proceeded to reel off long passages of scholarly Hebrew. Investigations showed that in her first youth she had been for a time in the service of a Jewish Rabbi who had been accustomed to declaim his sermons in the hearing of the girl. Although attaching no meaning to the words, she had stored them mechanically in her subconscious memory, to be reproduced when the action of the fever excited the group of cells where they were recorded.>> Our praeter-human Intelligence {256} must convey a Truth not known to any human mind, past or present. Yet this Truth must be verifiable.

There is but one document in the world which presents evidence that fully satisfies these conditions. This is

LIBER AL vel LEGIS
the Book of the Law.

of this New Aeon of Horus, the Crowned and Conquering Child, the Aeon whose Logos is THE BEAST 666, whose name in the Outer Order was FRATER PERDURABO.

The nature of the proof of the separate existence of praeterhuman Intelligence, independent of bodily form, is extremely complicated. Its main divisions may be briefly enumerated. {257}

AIWAZ, the name of the Intelligence in question, proves:

(a) His power to pre-arrange events unconnected with His scribe so that they should fit in with that scribe's private calculations.

E.g. The Stele which reveals the Theogony of the Book was officially numbered 666, in the Boulak Museum. The scribe had adopted 666 as His magical number, many years previously. Again, the scribe's magical House, bought years earlier, had a name whose value was 418. The scribe had calculated 418 as the {258} number of the Great Work, in 1901 e.v. He only discovered that 418 was the number of his house in consequence of AIWAZ mentioning the fact.

(b) His power to conceal a coherent system of numbers and letters in the text of a rapidly-written document, containing riddles and ciphers opening to a Master-Key unknown to the scribe, yet linked with his own system; this Key and its subordinates being moreover a comment on the text. {259}

E.g. "The word of the Law is GR:Theta-Epsilon-Lambda-Eta-Mu-Alpha." (Will); this word has the value of 93.

"Love is the law, love under will." Love, GR:Alpha-gamma-alpha-pi-eta, like

GR:Theta-epsilon-lambda-eta-mu-alpha, adds to 93.

AIWAZ itself adds to 93.<<This numeration was discovered years later. The question then arose out of consideration of this discovery through S. Jacobs: "Why is Aiwaz spelt Aiwass, not Aiwaz, in the Book of the Law?" In Greek GR:Alpha-iota-digamma-alpha-sigma-sigma = 418. The author of the Book had concealed in His own name not one only but two numbers, those of supreme importance in the Book.>>

This was all strange to the scribe; yet years later he discovered the "Lost Word" of one of his own Orders: it was 93 also.<<[WEH Note: This refers to the word of the IIIrd Degree of O.T.O., readers who may wish to acquire it may apply for initiation and work their way up through the Degrees. Ordo Templi Orientis, JAF Box 7666, New York, NY 10116, USA.]>>

The Word of His most holy Order proved equally to count up {260} to 93.<<This list by no means exhausts the series. In particular, Frater Perdurabo discovered in 1923 that the Hebrew word for "to will" is also of the value of 93: and its special technical meanings throw yet further light on the meaning of GR:Theta-epsilon-lambda-eta-mu-alpha as used by Aiwaz.

{WEH NOTE: In this instance, Crowley refers not to the word of III Degree O.T.O., but to the Neophyte word of A.'. A.'.>> Now 93 is thrice 31; 31 is LA, "Not" and AL, "The" or "God"; these words run throughout the Book, giving a double meaning to many passages. A third 31 is the compound letter ShT, the two hieroglyphs of Sh and T (many centuries old) being pictures of the "Dramatis Personae" of the Book; and ShT being a haphazard line scrawled on the MS. touch letters which added to 418, valuing "this circle squared in its failure" as GR:pi correct to six places of decimals, etc.

Again: "thou shalt know not"<<[WEH Note: It is remarkable that Crowley succeeds in blowing every quotation of "Liber AL" on this page. This despite the injunction of the Book itself: AL I,54: "Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein." Crowley strongly resisted the idea that he could not understand all of the Book. In later life, he came to grudgingly accept this limitation. Also, Achad did not work out as his successor. Several of these mis-quotes relate to that belief. This particular mis-quote could come from as many as six points in the text, but here is no part of the text in which this quote appears exactly.]>>, meaning "thou shalt know LA"; and "he shall discover the Key of it all"<<[WEH Note: This misquote could be from AL III,47: "... Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all...."]>>, "id est," the Key AL.

(c) His power to combine subsequent events beyond the control of the scribe or his associates, so that they confirmed statements in the Book. Or, per contra, to predict such events.

E.g. The first Scarlet Woman proved unworthy, and suffered the exact penalties predicted.

Again, "one cometh after thee; he shall discover the key."<<[WEH Note: misquoted from AL II,76: "...There cometh one to follow thee: he shall expound it. ..."]>> This one was to be the "child" of the scribe, "and that strangely"<<[WEH Note: This time the misquote is in the style of the letters: AL III,47: "This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it." --- interesting that these misquotes seem to hit verses that either appear to warn Crowley against misquoting or of his limits.]>>.

Nine months after THE BEAST 666 had gotten a Magical "child" upon His concubine Jane Foster, a "Babe of the Abyss" was born, Frater Achad asserting his right to that grade, and thus "coming after" THE BEAST 666, who had been the last Adept to do so. And this "child" was definitely "one", since "one" is the meaning of his motto Achad. Finally, he did in fact "discover the key of it all"<<[WEH Note: see the citation in an earlier note of mine. This

time Crowley missed the "style of the letter" again.]>> after THE BEAST Himself had failed to do so in 14 years of study.

(d) His power to conceive and express in concise terms true solutions of the main problems of the Universe.

E.g. The formula of Nuith and Hadith explain Existence in the terms of Mathematical-Logical Philosophy, so as to satisfy the difficulties of reconciling Dualism, Monism and Nihilism; all {261} antinomies in all spheres; and the Original Perfection with the Manifest Imperfection of Things.

Again "Do that thou wilt...", the most sublimely austere ethical precept ever uttered, despite its apparent licence, is seen on analysis to be indeed "...the whole of the Law.", the sole and sufficient warrant for human action, the self-evident Code of Righteousness, the identification of Fate with Freewill, and the end of the Civil War in Man's nature by appointing the Canon of Truth, the conformity of things with themselves, to determine his every act. "Do what thou wilt..." is to bid Stars to shine, Vines to bear grapes, Water to seek its level; man is the only being in Nature that has striven to set himself at odds with himself.

(e) His power to interpret the Spirit of the New Aeon, the relapse into ruthless savagery of the most civilized races, at a time when war was discredited by most responsible men.

(f) His power to comprehend and control these various orders of ideas and events, demonstrating thereby a mind and a means of action intelligible to, yet immensely above, all human capacity; to bind the whole into a compact cryptograph displaying mastery of English, of mathematical and philosophical conceptions, of poetic splendour and intense passion, while concealing in the letters and words a complex cipher involving the knowledge of facts never till than existing in any human mind, and depending on the control of the arm of the scribe, though He thought He was writing consciously from dictation; and to weave into a single pattern so many threads of proof of different orders that every type of mind, so it be but open and just, may be sure of the existence of AIWAZ as a being independent of body, conscious and individual, with a mind mightier than man's, and a power beyond man's set in motion by will.

In a word, the Book of the Law proves the prime postulate of Religion.

The Magician may therefore be confident that Spiritual Beings exist, and seek the Knowledge and conversation of His own Holy Guardian Angel with the same ardour as that of FRATER PERDURABO when He abandoned all: love, wealth, rank, fame, to seek Him. Nay, this he must do or condemn himself to be {262} torn asunder by the Maenads of his insensate impulses; he hath no safety save he himself be Bacchus! Bacchus, divine and human! Bacchus, begotten on Semele of Zeus, the adulterous Lord of Thunder ravishing, brutally, his virginal victim! Bacchus, babe hidden from hate in the most holy of holies, the secret of thy sire, in the Channel of the Star-Spate, Whereof one Serpent is thy soul! Bacchus, twy-formed, man-woman, Bacchus, whose innocence tames the Tiger, while yet thy horns drip blood upon thy mouth, and sharpen the merriment of wine to the madness of murder! Bacchus, Thy thyrsus oozes sap; thine ivy clings to it; thy Lion-skin slips from thy sleek shoulders, slips from thy lissome loins; drunk on delight of the godly grape, thou knowest no more the burden of the body and the vexation of the spirit.

Come, Bacchus, come thou hither, come out of the East; come out of the East, astride the Ass of Priapus! Come with thy revel of dancers and singers! Who followeth thee, forbearing to laugh and to leap? Come, in thy name Dionysus, that maidens be mated to God-head! Come, in thy name Iacchus, with thy mystical fan to winnow the air, each gust of thy Spirit inspiring our Soul, that we bear to thee Sons in Thine Image!

Verily and Amen! Let not the Magician forget for a single second what is his one sole business. His uninitiated "self" (as he absurdly thinks it) is a mob of wild women, hysterical from uncomprehended and unstated animal instinct; they will tear Pentheus, the merely human king who presumes to repress them, into mere shreds of flesh; his own mother, Nature, the first to claw at his windpipe! None but Bacchus, the Holy Guardian Angel, hath grace to be God to this riot of maniacs; he alone can transform the disorderly rabble into a pageant of harmonious movements, tune their hyaena howls to the symphony of a paean, and their reasonless rage to self-controlled rapture. It is this Angel whose nature is doubly double, that He may partake of every sacrament. He is at once a God who is drunken with the wine of earth, and the mammal who quaffs the Blood of God to purge him of mortality. He is a woman as he accepts all impulses, are they not His? He is a man to stamp Himself upon whatever would hallow itself to Him. He wields the Wand, {263} with cone of pine and ivy tendrils; the Angel creates continually, wreathing His Will in clinging beauty, imperishably green.

The Tiger, the symbol of the brutal passions of man, gambols about its master's heels; and He bestrides the Ass of Priapus; he makes his sexual force carry him whither He wills to go.

Let the Magician therefore adventure himself upon the Astral Plane with the declared design to penetrate to a sanctuary of discarnate Beings such as are able to instruct and fortify him, also to prove their identity by testimony beyond rebuttal. All explanations other than these are of value only as extending and equilibrating Knowledge, or possibly as supplying Energy to such Magicians as may have found their way to the Sources of Strength. In all cases, naught is worth an obol save as it serve to help the One Great Work.

He who would reach Intelligences of the type under discussion may expect extreme difficulty. The paths are guarded; there is a lion in the way. Technical expertness will not serve here; it is necessary to satisfy the Warders of one's right to enter the presence of the Master. Particular pledges may be demanded, ordeals imposed, and initiations conferred. These are most serious matters; the Body of Light must be fully adult, irrevocably fixed, or it will be disintegrated at the outset. But, being fit to pass through such experiences, it is bound utterly to its words and acts. It cannot even appear to break an oath, as its fleshly fellow may do.

Such, then is a general description of the Astral Plane, and of the proper conduct of the Magician in his dealings therewith.

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APPENDIX IV

LIBER SAMEKH

Theurgia Goetia Summa

(CONGRESSUS CUM DAEMONE)

sub figura DCCC

being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel during the Semester of His performance of the Operation of the Sacred Magick of ABRAMELIN THE MAGE. (Prepared An XVII Sun in Virgo at the Abbey of Thelema in Cephalaeidum by the Beast 666 in service to FRATER PROGRADIOR.)

OFFICIAL PUBLICATION of A.'. A.'. Class D for the Grade of Adeptus Minor.

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POINT

I

EVANGELII TEXTUS REDACTUS

"The Invocation."

Magically restored, with the significance of the

BARBAROUS NAMES

Etymologically or Qabalistically determined and paraphrased in English.

Section A.

The Oath.

1. Thee I invoke, the Bornless One.
2. Thee, that didst create the Earth and the Heavens.
3. Thee, that didst create the Night and the Day.
4. Thee, that didst create the darkness and the Light.
5. Thou art ASAR UN-NEFER ("Myself made Perfect"):
Whom no man hath seen at any time.
6. Thou art IA-BESZ ("the Truth in Matter").
7. Thou art IA-AOPHRASZ ("the Truth in Motion").
8. Thou hast distinguished between the Just and the Unjust.
9. Thou didst make the Female and the Male.
10. Thou didst produce the Seeds and the Fruit.
11. Thou didst form Men to love one another, and to hate one another.

Section Aa.

1. I am ANKH - F - N - KHONSU thy Prophet, unto Whom
Thou didst commit Thy Mysteries, the Ceremonies of
KHEM.
2. Thou didst produce the moist and the dry, and that which
nourisheth all created Life.
3. Hear Thou Me, for I am the Angel of PTAH - APO -
PHRASZ - RA (vide the Rubric): this is Thy True Name,
handed down to the Prophets of KHEM. {266}

Section B.

Air.

Hear Me: ---

AR "O breathing, flowing Sun!" ThIAF<<The letter F is used to represent the Hebrew Vau and the Greek Digamma; its sound lies between those of the English long o and long oo, as in Rope and Tooth.>>
"O Sun IAF! O Lion-Serpent Sun, The
Beast that whirlst forth, a thunder-
bolt, begetter of Life!"
RhEIBET "Thou that flowest! Thou that goest!"
A-TheLE-BER-SET "Thou Satan-Sun Hadith that goest
without Will!"
A "Thou Air! Breath! Spirit! Thou
without bound or bond!"
BELAThA "Thou Essence, Air Swift-streaming,
Elasticity!"
ABEU "Thou Wanderer, Father of All!"
EBEU "Thou Wanderer, Spirit of All!"
PhI-ThETA-SOE "Thou Shining Force of Breath! Thou
Lion-Serpent Sun! Thou Saviour,
save!"
IB "Thou Ibis, secret solitary Bird, inviolate
Wisdom, whose Word in Truth,
creating the World by its Magick!"
ThIAF "O Sun IAF! O Lion-Serpent Sun, The
Beas that whirlst forth, a thunder-
bolt, begetter of Life!"

(The conception is of Air, glowing, inhabited by a Solar-Phallic Bird, "the Holy Ghost", of a Mercurial Nature.)
Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the
Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and
Scourge of God may be obedient unto Me. {267}

Section C.

Fire.

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit: ---

AR-O-GO-GO-RU-ABRAO "Thou spiritual Sun! Satan, Thou
Eye, Thou Lust! Cry aloud! Cry
aloud! Whirl the Wheel, O my
Father, O Satan, O Sun!"
SOTO "Thou, the Saviour!"
MUDORIO "Silence! Give me Thy Secret!"
PhALARThAO "Give me suck, Thou Phallus, Thou
Sun!"
OOO "Satan, thou Eye, thou Lust!"
"Satan, thou Eye, thou Lust!"
"Satan, thou Eye, thou Lust!"
AEPE "Thou self-caused, self-determined,
exalted, Most High!"

The Bornless One. (Vide supra).

(The conception is of Fire, glowing, inhabited by a Solar-Phallic Lion of a Uranian nature.)

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

Section D. Water.

Hear Me: ---

RU-ABRA-IAF<<See, for the formula of IAF, or rather FIAOF, Book 4 Part III, Chapter V. The form FIAOF will be found preferable in practice.>>

"Thou the Wheel, thou the Womb,
that containeth the Father IAF!"
MRIODOM "Thou the Sea, the Abode!"
BABALON-BAL-BIN-ABAFT "Babalon! Thou Woman of Whoredom" {268}
"Thou, Gate of the Great God ON!
Thou Lady of the Understanding of
the Ways!"
ASAL-ON-AI "Hail Thou, the unstirred! Hail,
sister and bride of ON, of the God
that is all and is none, by the Power
of Eleven!"
APhEN-IAF "Thou Treasure of IAO!"
I "Thou Virgin twin-sexed! Thou Secret
Seed! Thou inviolate Wisdom!"
PhOTETH "Abode of the Light"
ABRASAX ".....of the Father, the Sun, of
Hadith, of the spell of the Aeon
of Horus!"
AEOOO "Our Lady of the Western Gate of
Heaven!"
ISchURE "Mighty art Thou!"

Mighty and Bornless One! (Vide Supra)

(The conception is of Water, glowing, inhabited by a Solar-Phallic Dragon-Serpent, of a Neptunian nature.)

Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section E. Earth.

I invoke Thee: ---

MA "O Mother! O Truth!"
BARRAIO "Thou Mass!"<<"Mass", in the sense of the word which is used by physicists. The
impossibility of defining it will not deter the intrepid initiate (in view of the fact that the fundamental

conception is beyond the normal categories of reason.)>>
IOEL "Hail, Thou that art!"
KOTha "Thou hollow one!" {269}
ATHOR-e-BAL-O "Thou Goddess of Beauty and Love,
whom Satan, beholding, desireth!"
ABRAFT "The Fathers, male-female, desire
Thee!"

(The conception is of Earth, glowing, inhabited by a Solar-Phallic Hippopotamus<<Sacred to AHATHOR. The idea is that of the Female conceived as invulnerable, reposeful, of enormous swallowing capacity etc.>> of a Venereal nature.)

Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament, and of the Ether: upon The Earth and under the Earth: on dry land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section F. Spirit.

Hear Me:

AFT "Male-Female Spirits!"
ABAFT "Male-Female Sires!"
BAS-AUMGN "Ye that are Gods, going forth, uttering
AUMGN. (The Word that goeth
from
(A) Free Breath.
(U) through Willed Breath.
(M) and stopped Breath.
(GN) to Continuous Breath.
thus symbolizing the whole course of
spiritual life. A is the formless Hero;
U is the six-fold solar sound of physical
life, the triangle of Soul being
entwined with that of Body; M is the
silence of "death"; GN is the nasal
sound of generation & knowledge.
ISAK "Identical Point!"
SA-BA-FT "Nuith! Hadith! Ra-Hoor-Khuit!"
"Hail, Great Wild Beast!"
"Hail, IAO!" {270}

Section Ff.

1. This is the Lord of the Gods:
2. This is the Lord of the Universe:
3. This is He whom the Winds fear.
4. This is He, Who having made Voice by His commandment is Lord of all Things; King, Ruler and Helper. Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section G. Spirit.

Hear Me:

IEOU "Indwelling Sun of Myself"
PUR "Thou Fire! Thou Sixfold Star initiator
compassed about with Force and Fire!"
IOU "Indwelling Soul of Myself"
PUR (Vide Supra)
IAFTh "Sun-lion Serpent, hail! All Hail, thou
Great Wild Beast, thou I A O!"

IAEO "Breaths of my soul, breaths of mine
Angel."
IOOU "Lust of my soul, lust of mine Angel!"
ABRASAX (Vide Supra).
SABRIAM "Ho for the Sangraal! Ho for the Cup
of Babalon! Ho for mine Angel
pouring Himself forth within my
Soul!"

OO "The Eye! Satan, my Lord! The Lust
of the goat!"

FF "Mine Angel! Mine initiator! Thou
one with me --- the Sixfold Star!" {271}

AD-ON-A-I<<In Hebrew, ADNI, 65. The Gnostic Initiates transliterated it to imply their own secret formulae; we follow so excellent an example. ON is an Arcanum of Arcana; its significance is taught, gradually, in the O.T.O. Also AD is the paternal formula, Hadit; ON is its complement NUIT; the final Yod signifies "mine" etymologically and essentially the Mercurial (transmitted) hermaphroditic virginal seed --- The Hermit of the Taro --- The use of the name is therefore to invoke one's own inmost secrecy, considered as the result of the conjunction of Nuit and Hadit. If the second A is included, its import is to affirm the operation of the Holy Ghost and the formulation of the Babe in the Egg, which precedes the appearance of the Hermit.>>

"My Lord! My secret self beyond self,
Hadith, All Father! Hail, ON, thou
Sun, thou Life of Man, thou Fivefold
Sword of Flame! Thou Goat exalted
upon Earth in Lust, thou Snake
extended upon Earth in Life! Spirit
most holy! Seed most Wise! Innocent
Babe. Inviolable Maid! Begetter
of Being! Soul of all Souls! Word
of all Words, Come forth, most
hidden Light!"

EDE "Devour thou me!"

EDU "Thou dost devour Me!"

ANGELOS TON TheON "Thou Angel of the Gods!"

ANLALA "Arise thou in Me, free flowing, Thou
who art Naught, who art Naught, and
utter thy Word!"

LAI "I also am Naught! I Will Thee! I
behold Thee! My nothingness!"

GAIA "Leap up, thou Earth!"
(This is also an agonising appeal to the
Earth, the Mother; for at this point
of the ceremony the Adept should be
torn from his mortal attachments, and {272}
die to himself in the orgasm of his
operation.<<A thorough comprehension of Psycho-analysis will contribute notably to the

proper appreciation of this Ritual.>>)

AEPE "Thou Exalted One! It (i.e. the spritual
'semen', the Adept's secret ideas,
drawn irresistibly from their "Hell"<<It is said

among men that the word Hell deriveth from the word "helan", to hele or conceal, in the tongue of the Anglo-Saxons. That is, it is the concealed place, which since all things are in thine own self, is the unconscious. Liber CXI (Aleph) cap GR:Delta-sigma>>

by the love of his Angel) leaps up; it
leaps forth!<<But compare the use of the same word in section C.>>

DIATHARNA THORON "Lo! the out-splashing of the seeds of
Immortality"

Section Gg. The Attainment.

1. I am He! the Bornless Spirit! having sight in the feet:
Strong, and the Immortal Fire!

Horus? It will no longer be that of the Man, through Death. It will be the natural growth of the Child. His experiences will no more be regarded as catastrophic. Their hieroglyph is the Fool: the innocent and impotent Harpocrates Babe becomes the Horus Adult by obtaining the Wand. "Der reine Thor" seizes the Sacred Lance. Bacchus becomes Pan. The Holy Guardian Angel is the Unconscious Creature Self --- the Spiritual Phallus. His knowledge and conversation contributes occult puberty. It is therefore advisable to replace the name Asar Un-nefer by that of Ra-Hoor-Khuit at the outset, and by that of one's own Holy Guardian Angel when it has been communicated.

"Line 6" He hails Him as BESZ, the Matter that destroys and devours Godhead, for the purpose of the Incarnation of any God.

"Line 7" He hails Him as APOPHRASZ, the Motion that destroys and devours Godhead, for the purpose of the Incarnation of any God. The combined action of these two DEVILS is to allow the God upon whom they prey to enter into enjoyment of existence through the Sacrament of dividual "Life" (Bread --- the flesh of BESZ) and "Love" (Wine --- the blood or venom of AOPHRASZ).

"Line 8" He acclaims His Angel as having "eaten of the Fruit of the Tree of Knowledge of Good and Evil"; otherwise, having become wise (in the {275} Dyad, Chokmah) to apprehend the formula of Equilibrium which is now His own, being able to apply Himself accurately to His self-appointed environment.

"Line 9" He acclaims His Angel as having laid down the Law of Love as the Magical formula of the Universe, that He may resolve the phenomenal again into its noumenal phase by uniting any two opposites in ecstatic passion.

"Line 10" He acclaims His Angel as having appointed that this formula of Love should effect not only the dissolution of the separateness of the Lovers into His own impersonal Godhead, but their co-ordination in a "Child" quintessentialized from its parents to constitute a higher order of Being than theirs, so that each generation is an alchemical progress towards perfection in the direction of successive complexities. As Line 9 asserts Involution, Line 10 asserts Evolution.

"Line 11" He acclaims His Angel as having devised this method of self-realization; the object of Incarnation is to obtain its reactions to its relations with other incarnated Beings and to observe theirs with each other.

Section Aa.

"Line 1" The Adept asserts his right to enter into conscious communication with His Angel, on the ground that that Angel has Himself taught him the Secret Magick by which he may make the proper link. "Mosheh" is M H, the formation in Jechidah, Chiah, Neshamah, Ruach, --- The Sephiroth from Kether to Yesod --- since 45 is $GR:\Sigma\{=\text{summation}\} 1-9$ while Sh, 300, is $GR:\Sigma\{=\text{summation}\} 1-24$, which superadds to these Nine an extra Fifteen numbers. (See in Liber D {276} the meanings and correspondences of 9, 15, 24, 45, 300, 345.)

45 is moreover A D M, man. "Mosheh" is thus the name of man as a God-concealing form. But in the Ritual let the Adept replace this "Mosheh" by his own motto as Adeptus Minor. For "Ishrael" let him prefer his own Magical Race, according to the obligations of his Oaths to Our Holy Order! (The Beast 666 Himself used "Ankh-f-n-Khonsu" and "Khem" in this section.)

"Line 2" The Adept reminds his Angel that He has created That One Substance of which Hermes hath written in the Table of Emerald, whose virtue is to unite in itself all opposite modes of Being, thereby to serve as a Talisman charged with the Spiritual Energy of Existence, an Elixir or Stone composed of the physical basis of Life. This Commemoration is placed between the two personal appeals to the Angel, as if to claim privilege to partake of this Eucharist which createth, sustaineth and redeemeth all things.

"Line 3" He now asserts that he is himself the "Angel" or messenger of his Angel; that is, that he is a mind and body whose office is to receive and transmit the Word of his Angel. He hails his Angel not only as "un-nefer" the Perfection of "Asar" himself as a man, but as Ptah-Apophrasz-Ra, the identity (Hadit) wrapped in the Dragon (Nuit) and thereby manifested as a Sun (Ra-Hoor-Khuit). The "Egg" (or Heart) "girt with a Serpent" is a cognate symbol; the idea is thus expressed later in the ritual. (See Liber LXV. which expands this to the uttermost.)

Section B The Adept passes from contemplation to action in the sections now following B to Gg. He is to travel astrally around the circle, making the appropriate pentagrams, sigils, and signs. His direction {277} is widdershins. He thus makes three curves, each covering three-fourths of the circle. He should give the sign of the Enterer on passing the Kiblah, or Direction of Boleskine. This picks up the force naturally radiating from that point<<This is an assumption based on Liber Legis II, 78 and III, 34.>> and projects it in the direction of

the path of the Magician. The sigils are those given in the Equinox Vol. I, No. 7, Plate X outside the square; the signs those shewn in Vol. I, No. 2, Plate "The Signs of the Grades". In these invocations he should expand his girth and his stature to the utmost<<Having experience of success in the practices of Liber 536,

GR:beta-alpha-tau-rho-alpha-chi-omicron-phi-rho-epsilon-nu-omicron-beta-omicron-omicron-kappa-omicron-sigma-mu-omicron-mu-alpha-chi-iota-alpha.>>, assuming the form and the consciousness of the Elemental God of the quarter. After this, he begins to vibrate the "Barbarous Names" of the Ritual.

Now let him not only fill his whole being to the uttermost with the force of the Names; but let him formulate his Will, understood thoroughly as the dynamic aspect of his Creative Self, in an appearance symbolically apt, I say not in the form of a Ray of Light, of a Fiery Sword, or of aught save that bodily Vehicle of the Holy Ghost which is sacred to BAPHOMET, by its virtue that concealeth the Lion and the Serpent that His Image may appear adorably upon the Earth for ever.

Let then the Adept extend his Will beyond the Circle in this imagined Shape and let it radiate with the Light proper to the element invoked, and let each Word issue along the Shaft with passionate impulse, as if its voice gave command thereto that it should thrust itself leapingly forward. Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the

First, and Four Times for {278} the Third as the Second, and thus to the end. Moreover, let the Adept fling forth his whole consciousness thither. Then at the final Word, let him bring rushing back his Will within himself, steadily streaming, and let him offer himself to its point, as Artemis to PAN, that this perfectly pure concentration of the Element purge him thoroughly, and possess him with its passion.

In this Sacrament being wholly at one with that Element, let the Adept utter the Charge "Hear me, and make", etc. with strong sense that this unity with that quarter of the Universe confers upon him the fullest freedom and privilege appurtenant thereto.

Let the Adept take note of the wording of the Charge. The "Firmament" is the Ruach, the "mental plane"; it is the realm of Shu, or Zeus, where revolves the Wheel of the Gunas, the

Three forms<<They correspond to the Sulphur, Mercury, and Salt of Alchemy; to Sattvas, Rajas, and Tamas in the Hindu system; and are rather modes of action than actual qualities even when conceived as latent. They are the apparatus of communication between the planes; as such, they are conventions. There is no absolute validity in any means of mental apprehension; but unless we make these spirits of the Firmament subject unto us by establishing right relation (within the possible limits) with the Universe, we shall fall into error when we develop our new instrument of direct understanding. It is vital that the Adept should train his intellectual faculties to tell him the truth, in the measure of their capacity. To despise the mind on account of its limitations is the most disastrous blunder; it is the common cause of the calamities which strew so many shores with the wreckage of the Mystic Armada. Bigotry, Arrogance, Bewilderment, all forms of mental and moral disorder, so often observed in people of great spiritual attainment, have brought the Path itself into discredit; almost all such catastrophes are due to trying to build the Temple of the Spirit without proper attention to the mental laws of structure and the physical necessities of foundation. The mind must be brought to its utmost pitch of perfection, but according to its own internal properties; one cannot feed a microscope on mutton chops. It must be regarded as a mechanical instrument of knowledge, independent of the personality of its possessor. One must treat it exactly as one treats one's electroscope or one's eyes; one influence of one's wishes. A physician calls in a colleague to attend to his own family, knowing that personal anxiety may derange his judgment. A microscopist who trusts his eyes when his pet theory is at stake may falsify the facts, and find too late that he has made a fool of himself.

In the case of initiations itself, history is scarred with the wounds inflicted by this Dagger. It reminds us constantly of the danger of relying upon the intellectual faculties. A judge must know the law in every point, and be detached from personal prejudices, and incorruptible, or iniquity will triumph. Dogma, with persecution, delusion, paralysis of progress, and many another evil, as its satraps, has always established a tyranny when Genius has proclaimed it. Islam making a bonfire of written Wisdom, and Haeckel forging biological evidence; physicists ignorant of radioactivity disputing the conclusions of geology, and theologians impatient of truth struggling against the tide of thought; all such must perish at the hands of their own error in making their minds, internally defective or externally deflected, the measure of the Universe.>> of Being. The Aethyr is the {279}

"akasha", the "Spirit", the Aethyr or physics, which is the framework on which all forms are founded; it receives, records and transmits all impulses without itself suffering mutation thereby. The "Earth" is the sphere wherein the operation of these "fundamental" and aethyric forces appears to perception. "Under the Earth" is the world of those phenomena which inform those perceived projections, and determine their particular character. "Dry land" is the place of dead "material things", dry (i.e. unknowable) because unable to act on our minds. "Water" is the vehicle whereby we feel such things; "air" their menstruum wherein these feelings are mentally apprehended. It is called "whirling" because of the instability of thought, and the fatuity of reason, on which we are yet dependent for what we call "life". "Rushing Fire" is the world in which wandering thought burns up to swift-darting Will. These four stages explain how the non-Ego is transmuted into the {280} Ego. A "Spell" of God is any form of consciousness, and a "Scourge" any form of action.

The Charge, as a whole, demands for the Adept the control of every detail of the Universe which His Angel has created as a means of manifesting Himself to Himself. It covers command

of the primary projection of the Possible in individuality, in the antithetical artifice which is the device of Mind, and in a balanced triplicity of modes or states of being whose combinations constitute the characteristics of Cosmos. It includes also a standard of structure, a rigidity to make reference possible. Upon these foundations of condition which are not things in themselves, but the canon to which things conform, is builded the Temple of Being, whose materials are themselves perfectly mysterious, inscrutable as the Soul, and like the Soul imagining themselves by symbols which we may feel, perceive, and adapt to our use without ever knowing the whole Truth about them. The Adept sums up all these items by claiming authority over every form of expression possible to Existence, whether it be a "spell" (idea) or a "scourge" (act) of "God", that is, of himself. The Adept must accept every "spirit", every "spell", every "scourge", as part of his environment, and make them all "subject to" himself; that is, consider them as contributory causes of himself. They have made him what he is. They correspond exactly to his own faculties. They are all --- ultimately --- of equal importance. The fact that he is what he is proves that each item is equilibrated. The impact of each new impression affects the entire system in due measure. He must therefore realize that every event is subject to him. It occurs because he had need of it. Iron rusts because the molecules demand oxygen for the satisfaction of {281} their tendencies. They do not crave hydrogen; therefore combination with that gas is an event which does not happen. All experiences contribute to make us complete in ourselves. We feel ourselves subject to them so long as we fail to recognise this; when we do, we perceive that they are subject to us. And whenever we strive to evade an experience, whatever it may be, we thereby do wrong to ourselves. We thwart our own tendencies. To live is to change; and to oppose change is to revolt against the law which we have enacted to govern our lives. To resent destiny is thus to abdicate our sovereignty, and to invoke death. Indeed, we have decreed the doom of death for every breach of the law of Life. And every failure to incorporate any impression starves the particular faculty which stood in need of it.

This Section B invokes Air in the East, with a shaft of golden glory.

Section C. The adept now invokes Fire in the South; flame red are the rays that burst from his Verendum.

Section D. He invokes Water in the West, his Wand billowing forth blue radiance.

Section E. He goes to the North to invoke Earth; flowers of green flame flash from his weapon. As practice makes the Adept perfect in this Work, it becomes automatic to attach all these complicated ideas and intentions to their correlated words and acts. When this is attained he may go deeper into the formula by amplifying its correspondences. Thus, he may invoke water

in the manner of water, extending {282} his will with majestic and irresistible motion, mindful of its impulse gravitation, yet with a suave and tranquil appearance of weakness. Again, he may apply the formula of water to its peculiar purpose as it surges back into his sphere, using it with conscious skill for the cleansing and calming of the receptive and emotional elements in his character, and for the solution or sweeping away of those tangled weeds of prejudice which hamper him from freedom to act as he will. Similar applications of the remaining invocations will occur to the Adept who is ready to use them.

Section F. The Adept now returns to the Tiphereth square of his Tau, and invokes spirit, facing toward Boleskine, by the active Pentagrams, the sigil called the Mark of the Beast, and the Signs of L.V.X. (See plate as before). He then vibrates the Names extending his will in the same way as before, but vertically upward. At the same time he expands the Source of that Will --- the secret symbol of Self --- both about him and below, as if to affirm that Self, duplex as is its form, reluctant to acquiesce in its failure to coincide with the Sphere of Nuith. Let him now imagine, at the last Word, that the Head of his will, where his consciousness is fixed, opens its fissure (the Brahmarastra-Cakra, at the junction of the cranial sutures) and exudes a drop of clear crystalline dew, and that this pearl is his Soul, a virgin offering to his Angel, pressed forth from his being by the intensity of his Aspiration.

Section Ff. With these words the Adept does not withdraw his will within him as in the previous Sections. He thinks of them as a reflection of Truth on the {283} surface of the dew, where his Soul hides trembling. He takes them to be the first formulation in his consciousness of the nature of His Holy Guardian Angel.

- "Line 1." The "Gods" include all the conscious elements of his nature.
- "Line 2." The "Universe" includes all possible phenomena of which he can be aware.
- "Line 3." The "Winds" are his thoughts, which have prevented him from attaining to his Angel.
- "Line 4." His Angel has made "Voice", the magical weapon which produces "Words", and these words have been the wisdom by which He hath created all things. The "Voice" is necessary as the link between the Adept and his Angel. The Angel is "King", the One who "can", the "source of authority and the fount of honour"; also the King (or King's Son) who delivers the Enchanted Princess, and makes her his Queen. He is "Ruler", the "unconscious Will"; to be thwarted no more by the ignorant and capricious false will of the conscious man. And He is "Helper", the author of the infallible impulse that sends the Soul sweeping along the skies on its proper path with such impetus that the attraction of alien orbs is no longer sufficient to swerve it. The "Hear me" clause is now uttered by the normal human consciousness, withdrawn to the physical body; the Adept must deliberately abandon his attainment, because it is not yet his whole being which burns

up before the Beloved.

Section G. The Adept, though withdrawn, shall have maintained the Extension of his Symbol. He now repeats the signs as before, save that he makes the Passive Invoking Pentagram of Spirit. He concentrates {284} his consciousness within his Twin-Symbol of Self, and endeavours to send it to sleep. But if the operation be performed properly, his Angel shall have accepted the offering of Dew, and seized with fervour upon the extended symbol of Will towards Himself. This then shall He shake vehemently with vibrations of love reverberating with the Words of the Section. Even in the physical ears of the adept there shall resound an echo thereof, yet he shall not be able to describe it. It shall seem both louder than thunder, and softer than the whisper of the night-wind. It shall at once be inarticulate, and mean more than he hath ever heard.

Now let him strive with all the strength of his Soul to withstand the Will of his Angel, concealing himself in the closest cell of the citadel of consciousness. Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self and profane the Oath; then that atom should be so inflamed by the approach of the Angel that it should overwhelm the rest of the mind, tyrannize over it, and become an insane despot to the total ruin of the realm.

But, all being dead to sense, who then is able to strive against the Angel? He shall intensify the stress of His Spirit so that His loyal legions of Lion-Serpents leap from the ambush, awakening the adept to witness their Will and sweep him with them in their enthusiasm, so that he consciously partakes their purpose, and sees in its simplicity the solution of all his perplexities. Thus then shall the Adept be aware that he is being swept away through the column of his Will Symbol, {285} and that His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold uprush.

This rapture is accompanied by a tempest of brilliant light, almost always, and also in many cases by an outburst of sound, stupendous and sublime in all cases, though its character may vary within wide limits.<<These phenomena are not wholly subjective; they may be perceived, though often under other forms, by even the ordinary man.>>

The spate of stars shoots from the head of the Will-Symbol, and is scattered over the sky in glittering galaxies. This dispersion destroys the concentration of the adept, whose mind cannot master such multiplicity of majesty; as a rule, he simply sinks stunned into normality, to recall nothing of his experience but a vague though vivid impression of complete release and ineffable rapture. Repetition fortifies him to realise the nature of his attainment; and his Angel, the link once made, frequents him, and trains him subtly to be sensitive to his Holy presence, and persuasion. But it may occur, especially after repeated success, that the Adept is not flung back into his mortality by the explosion of the Star-spate, but identified with one particular "Lion-Serpent", continuing conscious thereof until it finds its proper place in Space, when its secret self flowers forth as a truth, which

the Adept may then take back to earth with him.

This is but a side issue. The main purpose of the Ritual is to establish the relation of the subconscious self with the Angel in such a way that the Adept is aware that his Angel is the Unity which expresses the sum of the Elements of that Self, that his normal consciousness contains alien enemies 286} introduced by the accidents of environment, and that his Knowledge and Conversation of His Holy Guardian Angel destroys all doubts and delusions, confers all blessings, teaches all truth, and contains all delights. But it is important that the Adept should not rest in mere inexpressible realization of his rapture, but rouse himself to make the relation submit to analysis, to render it in rational terms, and thereby enlighten his mind and heart in a sense as superior to fanatical enthusiasm as Beethoven's music is to West African war-drums.

- Section Gg. The adept should have realised that his Act of Union with the angel implies (1) the death of his old mind save in so far as his unconscious elements preserve its memory when they absorb it, and (2) the death of his unconscious elements themselves. But their death is rather a going forth to renew their life through love. He then, by conscious comprehension of them separately and together, becomes the "Angel" of his Angel, as Hermes is the Word of Zeus, whose own voice is Thunder. Thus in this section the adept utters articulately so far as words may, what his Angel is to Himself. He says this, with his Scin-Laeca wholly withdrawn into his physical body, constraining His Angel to indwell his heart.
- "Line 1." "I am He" asserts the destruction of the sense of separateness between self and Self. It affirms existence, but of the third person only. "The Bornless Spirit" is free of all space, "having sight in the feet", that they may choose their own path. "Strong" is G B R, The Magician escorted by the Sun and the Moon (See Liber D and Liber 777). The "Immortal Fire" is the creative Self; impersonal energy cannot perish, no matter what forms it assumes. Combustion is Love. 287
- "Line 2." "Truth" is the necessary relation of any two things; therefore, although it implies duality, it enables us to conceive of two things as being one thing such that it demands to be defined by complementals. Thus, an hyperbola is a simple idea, but its construction exacts two curves.
- "Line 3." The Angel, as the adept knows him, is a being Tiphereth, which obscures Kether. The Adept is not officially aware of the higher Sephiroth. He cannot perceive, like the Ipsissimus, that all things soever are equally illusion and equally Absolute. He is in Tiphereth, whose office is Redemption, and he deplores the events which have caused the apparent Sorrow from which he has just escaped. He is also aware, even in the height of his ecstasy, of the limits and defects of his Attainment.
- "Line 4." This refers to the phenomena which accompany his Attainment.
- "Line 5." This means the recognition of the Angel as the True Self of his subconscious self, the hidden Life of his physical life.
- "Line 6." The Adept realises every breath, every word of his Angel as charged with creative fire. Tiphereth is the Sun, and the Angel is the spiritual Sun of the Soul of the Adept.

"Line 7." Here is summed the entire process of bringing the conditioned Universe to knowledge of itself through the formula of generation<<That is, Yod He, realizing Themselves, Will and Understanding in the twins Vau He, Mind and body.>>; a soul implants itself in sense-hoodwinked body and reason-fettered mind, makes them aware of their Inmate, and thus to partake of its own consciousness of the Light.

"Line 8." "Grace" has here its proper sense of "Pleasantness". {288} The existence of the Angel is the justification of the device of creation.<<But see also the general solution of the Riddle of Existence in the Book of the Law and its Comment --- Part IV of Book 4.>>

"Line 9." This line must be studied in the light of Liber LXV (Equinox XI. p. 65).

Section H. This recapitulation demands the going forth together of the Adept and his Angel "to do their pleasure on the Earth among the living."

Section J. The Beast 666 having devised the present method of using this Ritual, having proved it by his own practice to be of infallible puissance when properly performed, and now having written it down for the world, it shall be an ornament for the Adept who adopts it to cry Hail to His name at the end of his work. This shall moreover encourage him in Magick, to recall that indeed there was One who attained by its use to the Knowledge and Conversation of His Holy Guardian Angel, the which forsook him no more, but made Him a Magus, the Word of the Aeon of Horus!

For know this, that the Name IAF in its most secret and mighty sense declareth the Formula of the Magick of the BEAST whereby he wrought many wonders. And because he doth will that the whole world shall attain to this Art, He now hideth it herein so that the worthy may win to His Wisdom.

Let I and F face all;<<If we adopt the new orthography VIAOV (Book 4 Part III Chap. V.) we must read "The Sun-6-the Son" etc. for "all"; and elaborate this interpretation here given in other ways, accordingly. Thus O (or F) will not be "The Fifteen by function" instead of "Five" etc., and "in act free, firm, aspiring, ecstatic", rather than "gentle" etc. as in the present text.>> yet ward their A from attack. The

Hermit to himself, the Fool to foes, {289} The Hierophant to friends, Nine by nature, Naught by attainment, Five by function. In speech swift, subtle and secret; in thought creative, unbiassed, unbounded; in act gentle, patient and persistent. Hermes to hear, Dionysus to touch, Pan to behold.

A Virgin, A Babe, and a Beast!

A Liar, an Idiot, and a Master of Men!

A kiss, a guffaw, and a bellow; he that hath ears to hear, let him hear!

Take ten that be one, and one that is one in three, to conceal them in six!

Thy wand to all Cups, and thy Disk to all Swords, but betray not thine Egg!

Moreover also is IAF verily 666 by virtue of Number; and this is a Mystery of Mysteries; Who knoweth it, he is adept of adepts, and Mighty among Magicians!

Now this word SABAF, being by number Three score and Ten,<<There is an alternative spelling TzBA-F Where the Root, "an Host", has the value of 93. The Practicus should revive this Ritual throughout in the Light of his personal researches in the Qabalah, and thus make it his own peculiar property. The spelling here suggested implies that he who utters the Word affirms his allegiance to the symbols 93 and 6; that he is a warrior in the army of Will and of the Sun. 93 is also the number of AIWAZ and 6 of The Beast.>> is a name of Ayin, the

Eye, and the Devil our Lord, and the Goat of Mendes. He is the Lord of the Sabbath of the Adepts, and is Satan, therefore also the Sun, whose number of Magick is 666, the seal of His

servant the BEAST.

But again SA is 61, AIN, the Naught of Nuith; BA means go, for Hadit; and F is their Son the Sun who is Ra-Hoor-Khuit.

So then let the Adept set his sigil upon all the words he hath writ in the Book of the Works of his Will. {290}

And let him then end all, saying, Such are the Words!<<The consonants of LOGOS, "Word", add (Hebrew values) to 93. and GR:Epsilon-Pi-Eta, "Words", (whence "Epic") has also that value: GR:Epsilon-Iota-Delta-Epsilon GR:Tau-Alpha GR:Epsilon-Pi-Eta might be the phrase here intended: its number is 418. This would then assert the accomplishment of the Great Work; this is the natural conclusion of the Ritual. Cf. CCXX. III. 75.>> For by this he maketh proclamation

before all them that be about his Circle that these Words are true and puissant, binding what he would bind, and loosing what he would loose.

Let the Adept perform this Ritual aright, perfect in every part thereof, once daily for one moon, then twice, at dawn and dusk, for two moons, next, thrice, noon added, for three moons, afterwards, midnight making up his course, for four moons four times every day. Then let the Eleventh Moon be consecrated wholly to this Work; let him be instant in continual ardour, dismissing all but his sheer needs to eat and sleep.<<These needs are modified during the process of Initiation both as to quantity and quality. One should not become anxious about one's physical or mental health on a priori grounds, but pay attention only to indubitable symptoms of distress should such arise.>> For know that the true

Formula<<See Note page following.>> whose virtue sufficed the Beast in this Attainment, was thus:

INVOKE OFTEN<<See Equinox I, VIII, 22.>>

So may all men come at last to the Knowledge and Conversation of the Holy Guardian Angel: thus sayeth the Beast, and prayeth His own Angel that this book be as a burning Lamp, and as a living Spring, for Light and Life to them that read therein.

666

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(Note to page 291)

The Oracles of Zoroaster utter this:

"And when, by often invoking, all the phantasms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through all the Depths of the Universe; hear thou the Voice of the Fire!

"A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts or light, and standing on the shoulders of the horse, then if thy meditation prolongeth itself, thou shalt unite all these symbols into the form of a Lion."

This passage --- combined with several others --- is paraphrased in poetry by Aleister Crowley in his "Tannhauser".

"And when, "invoking often," thou shalt see
That formless Fire; when all the earth is shaken,
The stars abide not, and the moon is gone,
All Time crushed back into Eternity,
The Universe by earthquake overtaken;
Light is not, and the thunders roll,
The World is done:
When in the darkness Chaos rolls again
In the excited brain:
Then, O then call not to thy view that visible
Image of Nature; fatal is her name!
It fitteth not thy Body to behold

That living light of Hell,
The unluminous, dead flame,
Until that body from the crucible
Hath passed, pure gold!
For, from the confines of material space,
The twilight-moving place,
The gates of matter, and the dark threshold,
Before the faces of the Things that dwell
In the Abodes of Night,
Spring into sight
Demons, dog-faced, that show no mortal sign
Of Truth, but desecrate the Light Divine,
Seducing from the sacred mysteries.
But, after all these Folk of Fear are driven
Before the avenging levin
That rives the opening skies,
Behold that formless and that Holy Flame {292}
That hath no name;
The Fire that darts and flashes, writhes and creeps
Snake-wise in royal robe
Wound round that vanished glory of the globe,
Unto that sky beyond the starry deeps,
Beyond the Toils of Time, --- then formulate
In thine own mind, luminous, concentrate,
The Lion of the Light, a child that stands
On the vast shoulders of the Steed of God:
Or winged, or shooting flying shafts, or shod
With the flame-sandals.

Then, lift up thine hands!
Centre thee in thine heart one scarlet thought
Limpid with brilliance of the Light above!
Drawn into naught
All life, death, hatred, love:
All self centred in the sole desire ---
Hear thou the Voice of Fire!"

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POINT

III

SCHOLION ON SECTIONS G & Gg.

The Adept who has mastered this Ritual, successfully realising the full import of this controlled rapture, ought not to allow his mind to loosen its grip on the astral imagery of the Star-spate, Will-Symbol, or Soul-symbol, or even to forget its duty to the body and the sensible surroundings. Nor should he omit to keep his Body of Light in close touch with the phenomena of its own plane, so that its privy consciousness may fulfil its proper functions of protecting his scattered ideals from obsession.

But he should have acquired, by previous practice, the faculty of detaching these elements of his consciousness from their articulate centre, so that they become (temporarily) independent responsible units, capable of receiving

communications from headquarters at will, but perfectly able (1) to take care of themselves without troubling their chief, and (2) to report to him at the proper time. In a figure, they must be like subordinate officers, expected to display self-reliance, initiative, and integrity in the execution of the Orders of the Day.

The Adept should therefore be able to rely on these individual minds of his to control their own conditions without interference from himself for the time required, and to recall them in due course, receiving an accurate report of their adventures.

This being so, the Adept will be free to concentrate his deepest self, that part of him which unconsciously orders his true Will, upon the realization of his Holy Guardian Angel. The absence of his bodily, mental and astral consciousness is indeed cardinal to success, for it is their usurpation of his attention which has made him deaf to his Soul, and his preoccupation with their affairs that has prevented him from perceiving that Soul. {294}

The effect of the Ritual has been

- (a) to keep them so busy with their own work that they cease to distract him;
- (b) to separate them so completely that his soul is stripped of its sheaths;
- (c) to arouse in him an enthusiasm so intense as to intoxicate and anaesthetize him, that he may not feel and resent the agony of this spiritual vivisection, just as bashful lovers get drunk on the wedding night, in order to brazen out the intensity of shame which so mysteriously coexists with their desire;
- (d) to concentrate the necessary spiritual forces from every element, and fling them simultaneously into the aspiration towards the Holy Guardian Angel; and
- (e) to attract the Angel by the vibration of the magical voice which invokes Him.

The method of the Ritual is thus manifold.

There is firstly an analysis of the Adept, which enables him to calculate his course of action. He can decide what must be banished, what purified, what concentrated. He can then concentrate his will upon its one essential element, over-coming its resistance --- which is automatic, like a physiological reflex --- by destroying inhibitions through his ego-overwhelming enthusiasm.<<A high degree of initiation is required. This means that the process of analysis must have been carried out very thoroughly. The Adept must have become aware of his deepest impulses, and understood their true significance. The "resistance" here mentioned is automatic; it increases indefinitely against direct pressure. It is useless to try to force oneself in these matters; the uninitiated Aspirant, however eager he may be, is sure to fail. One must know how to deal with each internal idea as it arises. It is impossible to overcome one's inhibitions by conscious effort; their existence justifies them. God is on their side, as on that of the victim in Browning's "Instans Tyrannus." A man cannot compel himself to love, however much he may want to, on various rational grounds. But on the other hand, when the true impulse comes, it overwhelms all its critics; they are powerless either to make or break a genius; it can only testify to the fact that it has met its master.>> The other half of the work needs no such complex effort; for his Angel is simple and unperplexed, ready at all times to respond to rightly ordered approach. {295}

But the results of the Ritual are too various to permit of rigid description. One may say that, presuming the union to be perfect, the Adept need not retain any memory soever of what has occurred. He may be merely aware of a gap in his conscious life, and judge of its contents by observing that his nature has been subtly transfigured. Such an experience might indeed be the proof of perfection.

If the Adept is to be any wise conscious of his Angel it must be that some part of his mind is prepared to realise the rapture, and to express it to itself in one way or another. This involves the perfection of that part, its freedom from prejudice and the limitations of rationality so-called. For instance: one could not receive the illumination as to the nature of life which the doctrine of evolution should shed, if one is passionately persuaded that humanity is essentially not animal, or convinced that causality is repugnant to reason. The Adept must be ready for the utter destruction of his point of view on any subject, and even that of his innate conception of the forms and laws of thought.<<Of course, even false tenets and modes of the mind are in one sense true. It is only their appearance which alters. Copernicus did not destroy the facts of nature, or change the instruments of observation. He merely effected a radical simplification of science. Error is really a "fool's knot". Moreover, the very tendency responsible for the entanglement is one of the necessary elements of the situation. Nothing is "wrong" in the end; and one cannot reach the "right" point of view without the aid of one's particular "wrong" point. If we reject or alter the negative of a photograph we shall not get a perfect positive.>> Thus he may find that his Angel consider his "business" or his "love" to be absurd trifles; also that human ideas of "time" are invalid, and human "laws" of logic applicable only to the relations between illusions.

Now the Angel will make contact with the Adept at any point that is sensitive to His influence. Such a point will naturally be one that is salient in the Adept's character, and also one that is, in the proper sense of the word, pure<<This means, free from ideas, however excellent in themselves, which are foreign to it. For instance, literary interest has no proper place in a picture.>>.

Thus an artist, attuned to appreciate plastic beauty is likely to {296} receive a visual impression of his Angel in a physical form which is sublimely quintessential of his ideal. A musician may be rapt away by majestic melodies such as he never hoped to hear. A philosopher may attain apprehension of tremendous truths, the solution of problems that had baffled him all his life.

Conformably with this doctrine, we read of illuminations experienced by simple-minded men, such as a workman who

"saw God" and likened Him to "a quantity of little pears". Again, we know that ecstasy, impinging upon unbalanced minds, inflames the idolised idea, and produces fanatical faith fierce even to frenzy, with intolerance and insanely disordered energy which is yet so powerful as to effect the destinies of empires.

But the phenomena of the Knowledge and Conversation of the Holy Guardian Angel are a side issue; the essence of the Union is the intimacy. Their intimacy (or rather identity) is independent of all partial forms of expression; at its best it is therefore as inarticulate as Love.

The intensity of the consummation will more probably compel a sob or a cry, some natural physical gesture of animal sympathy with the spiritual spasm. This is to be criticised as incomplete self-control. Silence is nobler.

In any case the Adept must be in communion with his Angel, so that his Soul is suffused with sublimity, whether intelligible or not in terms of intellect. It is evident that the stress of such spiritual possession must tend to overwhelm the soul, especially at first. It actually suffers from the excess of its ecstasy, just as extreme love produces vertigo. The soul sinks and swoons. Such weakness is fatal alike to its enjoyment and its apprehension. "Be strong! then canst thou bear more rapture!" sayeth the Book of the Law.<<Liber Al vel Legis, II, 61-68, where the details of the proper technique are discussed. {WEH Note extension: The passage in quotations in this sentence nowhere appears in "The Book of the Law". Crowley is evidently recapitulating several passages in a paraphrase. AL II, 22 starts this, and the verses cited in this note conclude it.}>>

The Adept must therefore play the man, arousing himself to harden his soul.

To this end, I, the Beast, have made trial and proof of divers devices. Of these the most potent is to set the body to strive with {297} the soul. Let the muscles take grip on themselves as if one were wrestling. Let the jaw and mouth, in particular, be tightened to the utmost. Breathe deeply, slowly, yet strongly. Keep mastery over the mind by muttering forcibly and audibly. But lest such muttering tend to disturb communion with the Angel, speak only His Name. Until the Adept have heard that Name, therefore, he may not abide in the perfect possession of his Beloved. His most important task is thus to open his ears to the voice of his Angel, that he may know him, how he is called. For hearken! this Name, understood rightly and fully, declareth the nature of the Angel in every point, wherefore also that Name is the formula of the perfection to which the Adept must aspire, and also of the power of Magick by virtue whereof he must work.

He then that is as yet ignorant of that Name, let him repeat a word worthy of this particular Ritual. Such are Abrahadabra, the Word of the Aeon, which signifieth "The Great Work accomplished"; and Aumgn interpreted in Part III of Book 4<<The essence of this matter is that the word AUM, which expresses the course of Breath (spiritual life) from free utterance through controlled concentration to Silence, is transmuted by the creation of the compound letter GR:Mu-Gamma-Nu to replace M: that is, Silence is realized as passing into continuous ecstatic vibration, of the nature of "Love" under "Will" as shewn by GR:Mu-Gamma-Nu = 40 + 3 + 50 = 93 GR:Alpha-Gamma-Alpha-Pi-Eta, GR:Theta-Epsilon-Lambda-Eta-Mu-Alpha etc., and the whole word has the value of 100, Perfection Perfected, the Unity in completion, and equivalent to GR:Kappa-Rho the conjunction of the essential male and female principles.>>; and the name of THE BEAST, for that His number showeth forth this Union with the Angel, and His Work is no other than to make all men partakers of this Mystery of the Mysteries of Magick.

So then saying this word or that, let the Adept wrestle with his Angel and withstand Him, that he may constrain Him to consent to continue in communion until the consciousness becomes capable of clear comprehension, and of accurate transmission<<The "normal" intellect is incapable of these functions; a superior faculty must have been developed. As Zoroaster says: "Extend the void mind of thy soul to that Intelligible that thou mayst learn the Intelligible, because it subsisteth beyond Mind. Thou wilt not understand It as when understanding some common thing.">> of the {298} transcendent Truth of the Beloved to the heart that holds him.

The firm repetition of one of these Words ought to enable the Adept to maintain the state of Union for several minutes, even at first.

In any case he must rekindle his ardour, esteeming his success rather as an encouragement to more ardent aspiration than as a triumph. He should increase his efforts.

Let him beware of the "lust of result", of expecting too much, of losing courage if his first success is followed by a series of failures.

For success makes success seem so incredible that one is apt to create an inhibition fatal to subsequent attempts. One fears to fail; the fear intrudes upon the concentration and so fulfils its own prophecy. We know how too much pleasure in a love affair makes one afraid to disgrace oneself on the next few occasions; indeed, until familiarity has accustomed one to the idea that one's lover has never supposed one to be more than human. Confidence returns gradually. Inarticulate ecstasy is replaced by a more sober enjoyment of the elements of the fascination.

Just so one's first dazzled delight in a new landscape turns, as one continues to gaze, to the appreciation of exquisite details of the view. At first they were blurred by the blinding rush of general beauty; they emerge one by one as the shock subsides, and passionate rapture yields to intelligent interest.

In the same way the Adept almost always begins by torrential lyrics painting out mystical extravagances about "ineffable love", "unimaginable bliss", "inexpressible infinities of illimitable utterness".<<This corresponds to the emotional and metaphysical fog which is characteristic of the emergence of thought from homogeneity. The clear and concise differentiation of ideas marks the adult mind.>> He usually loses his sense of proportion, of humour,

of reality, and of sound judgment. His ego is often inflated to the bursting point, till he would be abjectly ridiculous if he were not so pitifully dangerous to himself and others. He also tends to take his new-found "truths of illumination" for the entire body of truth, and insists that they must be as valid an vital for all men as they happen to be for himself. {299}

It is wise to keep silence about those things "unlawful to utter" which one may have heard "in the seventh heaven". This may not apply to the sixth.

The Adept must keep himself in hand, however tempted to make a new heaven and a new earth in the next few days by trumpeting his triumphs. He must give time a chance to redress his balance, sore shaken by the impact of the Infinite.

As he becomes adjusted to intercourse with his Angel, he will find his passionate ecstasy develop a quality of peace and intelligibility which adds power, while it informs and fortifies his mental and moral qualities instead of obscuring and upsetting them. He will by now have become able to converse with his Angel, impossible as it once seemed; for he now knows that the storm of sound which he supposed to be the Voice was only the clamour of his own confusions. The "infinity" nonsense was born of his own inability to think clearly beyond his limits, just as a Bushman, confronted by numbers above five, can only call them "many".

The truth told by the Angel, immensely as it extends the horizon of the Adept, is perfectly definite and precise. It does not deal in ambiguities and abstractions. It possesses form, and confesses law, in exactly the same way and degree as any other body of truth. It is to the truth of the material and intellectual spheres of man very much what the Mathematics of Philosophy with its "infinite series" and "Cantorian continuity" is to schoolboy arithmetic. Each implies the other, though by that one may explore the essential nature of existence, and by this a pawnbroker's profits.

This then is the true aim of the Adept in this whole operation, to assimilate himself to his Angel by continual conscious communion. For his Angel is an intelligible image of his own true Will, to do which is the whole of the law of his Being.

Also the Angel appeareth in Tiphereth, which is the heart of the Ruach, and thus the Centre of Gravity of the Mind. It is also directly inspired from Kether, the ultimate Self, through the Path of the High Priestess, or initiated intuition. Hence the Angel is in truth the Logos or articulate expression of the whole Being of the Adept, so that as he increases in the perfect understanding of {300} His name, he approaches the solution of the ultimate problem, Who he himself truly is.

Unto this final statement the Adept may trust his Angel to lead him; for the Tiphereth-consciousness alone is connected by paths with the various parts of his mind.<<See the maps "Minutum Mundum" in the Equinox 1, 2, & 3 and the general relations detailed in Liber 777, of which the most important columns are reprinted in Appendix V.>> None therefore save He hath the knowledge requisite for calculating the combinations of conduct which will organise and equilibrate the forces of the Adept, against the moment when it becomes necessary to confront the Abyss. The Adept must control a compact and coherent mass if he is to make sure of hurling it from him with a clean-cut gesture.

I, The Beast 666, lift up my voice and swear that I myself have been brought hither by mine Angel. After that I had attained unto the Knowledge and Conversation of Him by virtue of mine ardour towards Him, and of this Ritual that I bestow upon men my fellows, and most of His great Love that He beareth to me, yea, verily, He led me to the Abyss; He bade me fling away all that I had and all that I was; and He forsook me in that Hour. But when I came beyond the Abyss, to be reborn within the womb of BABALON, then came he unto me abiding in my virgin heart, its Lord and Lover!

Also He made me a Magus, speaking through His Law, the Word of the new Aeon, the Aeon of the Crowned and Conquering Child.<<For the account of these matters see The Equinox, Vol. I, "The Temple of Solomon the King", Liber 418, Liber Aleph, John St. John, The Urn, and Book 4, Part IV.>> Thus he fulfilled my will to bring full freedom to the race of Men.

Yea, he wrought also in me a Work of wonder beyond this, but in this matter I am sworn to hold my peace.

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APPENDIX V

A FEW OF THE PRINCIPAL CORRESPONDENCES

OF THE QABALAH.

REPRINTED WITH ADDITIONS FROM

777

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TABLE I

I	II	III
KEY SCALE	HEBREW NAMES OF NUMBERS & LETTERS	ENGLISH OF COLUMN II
	:Aleph-Yod-Nunfinal	: Nothing.
0	:Aleph-Yod-Nunfinal	: No Limit.
	:Samekh-Vau-Pehfinal	
	:Aleph-Yod-Nunfinal	: Limitless L.V.X.
	:Samekh-Vau-Pehfinal	
	:Aleph-Vau-Resh	
1	:Koph-Taw-Resh	: Crown.
2	:Chet-Koph-Mem-Heh	: Wisdom.
3	:Bet-Yod-Nun-Heh	: Understanding.
4	:Chet-Samekh-Dalet	: Mercy.
5	:Gemel-Bet-Vau-Resh-Heh	: Strength.
6	:Taw-Peh-Aleph-Resh-Taw	: Beauty.
7	:Nun-Tzaddi-Chet	: Victory.
8	:Heh-Vau-Dalet	: Splendour.
9	:Yod-Samekh-Vau-Dalet	: Foundation.
10	:Mem-Lamed-Koph-Vau-Taw	: Kingdom.
11	:Aleph-Lamed-Pehfinal	: Ox.
12	:Bet-Yod-Taw	: House.
13	:Gemel-Mem-Lamed	: Camel.
14	:Dalet-Lamed-Taw	: Door.
15	:Heh-Heh	: Window.
16	:Vau-Vau	: Nail.
17	:Zain-Yod-Nunfinal	: Sword.
18	:Chet-Yod-Taw	: Fence.
19	:Tet-Yod-Taw	: Serpent.
20	:Yod-Vau-Dalet	: Hand.
21	:Koph-Pehfinal	: Palm.
22	:Lamed-Mem-Dalet	: Ox Goad.
23	:Mem-Yod-Memfinal	: Water.
24	:Nun-Vau-Nunfinal	: Fish.
25	:Samekh-Mem-Kophfinal	: Prop.
26	:Ayin-Yod-Nunfinal	: Eye.
27	:Peh-Heh	: Mouth.
28	:Tzaddi-Dalet-Yod	: Fish-hook.
29	:Qof-Vau-Pehfinal	: Back of Head.
30	:Resh-Yod-Shin	: Head.
31	:Shin-Yod-Nunfinal	: Tooth.
32	:Taw-Vau	: Tau (as Egyptian).

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: 32 "bis" :Taw-Vau : --- :
: 31 "bis" :Shin-Yod-Nunfinal : --- :
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TABLE I

I	VI	VII
KEY SCALE	THE HEAVENS OF ASSIAH	ENGLISH OF COLUMN VI
1	:Resh-Aleph-Shin-Yod-Taw :Heh-Gemel-Lamed-Gemel- : Lamed-Yod-Memfinal	Sphere of the Primum Mobile
2	:Mem-Samekh-Lamed-Vau-Taw :	Sphere of the Zodiac Fixed Stars
3	:Shin-Bet-Taw-Aleph-Yod	Sphere of Saturn
4	:Tzaddi-Dalet-Qof	Sphere of Jupiter
5	:Mem-Aleph-Dalet-Yod- : Memfinal	Sphere of Mars
6	:Shin-Mem-Shin	Sphere of Sol
7	:Nun-Vau-Gemel-Heh	Sphere of Venus
8	:Koph-Vau-Koph-Bet	Sphere of Mercury
9	:Lamed-Bet-Nun-Heh	Sphere of Luna
10	:Chet-Lamed-Memfinal :Yod-Samekh-Vau-Dalet- : Vau-Taw	Sphere of the Elements
11	:Resh-Vau-Chet	Air
12	: (Planets following : Sephiroth corresponding):	MERCURY
13	:	Luna
14	:	Venus
15	:Tet-Lamed-Heh	Aries Fire
16	:Shin-Vau-Resh	Taurus Earth
17	:Taw-Aleph-Vau-Mem-Yod- : Memfinal	Gemini Air
18	:Samekh-Resh-Tet-Nunfinal	Cancer Water
19	:Aleph-Resh-Yod-Heh	Leo Fire
20	:Bet-Taw-Vau-Lamed-Heh	Virgo Earth
21	:	Jupiter
22	:Mem-Aleph-Zain-Nun-Yod- : Memfinal	Libra Air
23	:Mem-Yod-Memfinal	Water
24	:Ayin-Qof-Resh-Bet	Scorpio Water
25	:Qof-Shin-Taw	Sagittarius Fire
26	:Gemel-Dalet-Yod	Capricornus Earth
27	:	Mars
28	:Dalet-Lamed-Yod	Aquarius Air
29	:Dalet-Gemel-Yod-Memfinal	Pisces Water
30	:	Sol
31	:Aleph-Shin	Fire
32	:	Saturn

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: 32 "bis" :Aleph-Resh-Tzaddifinal : Earth :
: 31 "bis" :Aleph-Taw : Spirit :
: : : :
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TABLE I

	IX	XI	XII
	THE SWORD	ELEMENTS	
	AND	(WITH THEIR PLANE-	THE TREE OF LIFE
	THE SERPENT	TARY RULERS)	
		Do not confuse with:	
		rulers of Zodiac.	
0	.....	.....	.....
1	The Flaming	Root of Air	1st Plane Middle Pillar
2	Sword follows	" " Fire	2nd " Right "
3	the downward	" " Water	2nd " Left "
4	course of the	" " Water	3rd " Right "
5	Sephiroth, and	" " Fire	3rd " Left "
6	is compared	" " Air	4th " Middle "
7	to the Light-	" " Fire	5th " Right "
8	ning Flash.	" " Water	5th " Left "
9	Its hilt is	" " Air	6th " Middle "
10	in Kether and	" " Earth	7th " " "
	its point in		
	Malkuth.		
11	The Serpent of	Hot and Moist Air	Path joins 1-2
12	Wisdom follows	.....	" " 1-3
13	the course of	.....	" " 1-6
14	the paths or	.....	" " 2-3
15	letters upward,	Sun Fire Jupiter	" " 2-6
16	its head being	Venus Earth Moon	" " 2-4
17	thus in Aleph,	Saturn Air Mercury	" " 3-6
18	its tail in Taw.	Mars Water	" " 3-5
19	Aleph, Mem, &	Sun Fire Jupiter	" " 4-5
	Shin are		
20	the Mother	Venus Earth Moon	" " 4-6
21	letters, re-	.....	" " 4-7
22	ferring to the	Saturn Air Mercury	" " 5-6
23	Elements; Bet,	Cold & Moist Water	" " 5-8
24	Gemel, Dalet,	Mars Water	" " 6-7
	Koph, Peh, Resh		
25	and Taw, the	Sun Fire Jupiter	" " 6-9
26	Double letters,	Venus Earth Moon	" " 6-8
27	to the Planets;	.....	" " 7-8
28	the rest,	Saturn Air Mercury	" " 7-9
29	Single letters,	Mars Water	" " 7-10
30	to the Zodiac.	.....	" " 8-9
31		Hot and Dry Fire	" " 8-10
32	.....	.....	" " 9-10

```
:32 "bis" : : Cold and Dry Earth:.....:
:31 "bis" :.....:.....:.....:
: : : :
{WEH NOTE: Row 29 has been corrected, original had a typo of Mars Fire}
```

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TABLE I

```
=====
:          :          XIV          :          XV          :
:          :  GENERAL ATTRIBUTION  :  THE KING SCALE    :
:          :    OF TAROT           :    OF COLOUR       :
:-----+-----+-----+
:  1      :The 4 Aces              :Brilliance          :
:  2      :The 4 Twos --- Kings or Knights :Pure Soft Blue     :
:  3      :The 4 Threes --- Queens      :Crimson             :
:  4      :The 4 Fours                  :Deep violet         :
:  5      :The 4 Fives                  :Orange              :
:  6      :The 4 Sixes --- Emperors or Princes :Clear pink rose    :
:  7      :The 4 Sevens                 :Amber               :
:  8      :The 4 Eights                 :Violet purple      :
:  9      :The 4 Nines                  :Indigo              :
:  10     :The 4 Tens --- Empresses or :Yellow              :
:         :      Princesses           :                    :
:11      :The Fool --- (Swords) Emperors or :Bright pale yellow :
:         :      Princes              :                    :
:  12     :The Juggler                 :Yellow              :
:  13     :The High Priestess          :Blue                :
:  14     :The Empress                 :Emerald Green       :
:  15     :The Emperor                :Scarlet             :
:  16     :The Hierophant             :Red Orange          :
:  17     :The Lovers                  :Orange              :
:  18     :The Chariot                 :Amber               :
:  19     :Strength                    :Yellow, greenish    :
:  20     :Hermit                      :Green yellowish     :
:  21     :Wheel of Fortune           :Violet              :
:  22     :Justice                     :Emerald Green       :
:23      :The Hanged Man --- (Cups) Queens :Deep blue           :
:  24     :Death                      :Green blue          :
:  25     :Temperance                  :Blue                :
:  26     :The Devil                   :Indigo              :
:  27     :The House of God           :Scarlet             :
:  28     :The Star                    :Violet              :
:  29     :The Moon                    :Crimson (ultra violet) :
:  30     :The Sun                     :Orange              :
:31      :The Angel or Last Judgment --- :Glowing orange scarlet :
:         :      (Wands) Kings or Knights :                    :
:  32     :The Universe                :Indigo              :
:32 "bis" :Empresses (Coins)         :Citrine, olive, russet :
:         : :                          : and black(1)         :
:31 "bis" :All 22 trumps           :White merging into grey:
:-----+-----+-----+
: (1) The Pure Earth known to the Ancient Egyptians, during that :
: Equinox of the Gods over which Isis presided (i.e. The Pagan Era) was :
: taken as Green. :
```

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TABLE I

XIX		XXII	
KEY SCALE	SELECTION OF EGYPTIAN GODS	SMALL SELECTION OF	HINDU DEITIES
0	:Harpocrates, Amoun, Nuith.	:AUM.	
1	:Ptah, Asar un Nefer, Hadith.	:Parabrahm (or any other whom	
	:	: one wishes to please).	
2	:Amoun, Thoth, Nuith (Zodiac).	:Shiva, Vishnu (as Buddha ava-	
	:	: tara).Akasa(as matter).Lingam:	
3	:Maut, Isis, Nephthys.	:Bhavani (all forms of Sakti),	
	:	: Prana (as Force), Yoni.	
4	:Amoun, Isis.	:Indra, Brahma.	
5	:Horus, Nephthys.	:Vishnu, Varruna-Avatar.	
6	:Asar, Ra.	:Vishnu-Hari-Krishna-Rama.	
7	:Hathoor.	:Bhavani (all forms of Sakti).	
	:	: Prana (as Force), Yoni.	
8	:Anubis.	:Hanuman.	
9	:Shu.	:Ganesha Vishnu (Kurm Avatar).	
10	:Seb. Lower (i.e. unwedded),	:Lakshmi, etc. (Kundalini)	
	: Isis and Nephthys.	:	
11	:Nu.	:The Maruts (Vayu).	
12	:Thoth and Cynocephalus.	:Hanuman, Vishnu (as Parasa-	
	:	: Rama).	
13	:Chomse.	:Chandra (as Moon).	
14	:Hathoor.	:Lalita(sexual aspect of Sakti):	
15	:Men Thu.	:Shiva.	
16	:Asar Ameshet Apis.	:Shiva (Sacred Bull).	
17	:Various twin dieties, Reht	:Various twin and hybrid	
	: Merti, etc.	: Deities.	
18	:Kephra.	:.....:	
19	:Ra-Hoor-Khuit, Pasht, Sekhet,	:Vishnu (Nara-Singh Avatar).	
	: Mau, Sekhmet.	:	
20	:Isis (as Virgin).	:The Gopi Girls, the Lord of	
	:	: Yoga.	
21	:Amoun-Ra.	:Brahma, Indra.	
22	:Ma.	:Yama.	
23	:Tum Athph Auramoth (as Water)	:Soma (apas).	
	: Asar (as Hanged Man),	:	
	: Hekar, Isis.	:	
24	:Merti goddesses, Typhon,	:Kundalini.	
	: Apep, Khephra.	:	
25	:.....:	:Vishnu (Horse-Avatar).	
26	:Khem (Set).	:Lingam, Yoni.	
27	:Horus.	:.....:	
28	:Ahephi, Aroueris.	:.....:	
29	:Khephra (as Scarab in Tarot	:Vishnu (Matsya Avatar).	
	: Trump).	:	
30	:Ra and many others.	:Surya (as Sun).	
31	:Thoum-aesh-neith, Mau, Ka-	:Agni (Tejas) Yama, (as God of	
	: beshunt, Horus, Tarpesheth.	: last Judgment).	
32	:Sebek, Mako.	:Brahama.	
32 "bis"	:Satem, Ahapshi, Nephthys,	:(Prithivi).	
	: Ameshet.	:	
31 "bis"	:Asar.	:(Akasa).	

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TABLE I

XXXIV		XXXV	
KEY SCALE:	SOME GREEK GODS	SOME ROMAN GODS	
0	Pan.....		
1	Zeus, Iacchus	Jupiter	
2	Athena, Uranus	Janus	
3	Cybele, Demeter, Rhea, Here	Juno, Cybele, Saturn, Hecate	
4	Poseidon	Jupiter	
5	Ares, Hades	Mars	
6	Iacchus, Apollo, Adonis	Apollo	
7	Aphrodite, Nike	Venus	
8	Hermes	Mercury	
9	Zeus (as Air), Diana of Ephesus (as phallic stone)	Diana (as Moon)	
10	Persephone (Adonis), Psyche	Ceres	
11	Zeus	Jupiter	
12	Hermes	Mercury	
13	Artemis, Hecate	Diana	
14	Aphrodite	Venus	
15	Athena	Mars, Minerva	
16	(Here)	Venus	
17	Castor & Pollux, Apollo the Diviner	Casto & Pollux (Janus)	
18	Apollo the Charioteer	Mercury	
19	Demeter (borne by lions)	Venus (repressing the fire of Vulcan)	
20	(Attis)	(Attis) Ceres, Adonis	
21	Zeus	Jupiter (Pluto)	
22	Themis, Minos, AEacus, and Rhadamanthus	Vulcan	
23	Poseidon	Neptune	
24	Ares	Mars	
25	Apollo, Artemis (hunters)	Diana (as Archer)	
26	Pan, Priapus (Erect Hermes and Bacchus)	Pan, Vesta, Bacchus, Priapus	
27	Ares	Mars	
28	(Athena), Ganymede	Juno	
29	Poseidon	Neptune	
30	Helios, Apollo	Apollo	
31	Hades	Vulcan, Pluto	
32	(Athena)	Saturn	
32 "bis"	(Demeter)	Ceres	
31 "bis"	Iacchus	(Liber)	

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TABLE I

.=====.		.=====.	
: KEY SCALE:	XXXVIII	: XXXIX	:
:	ANIMALS, REAL AND	: PLANTS, REAL AND	:
:	IMAGINARY	: IMAGINARY	:
:-----+-----+-----+-----:			
: 0	:.....	:.....	:
: 1	:God.	:Almond in flower.	:
: 2	:Man.	:Amaranth.	:
: 3	:Woman.	:Cypress, Opium Poppy.	:
: 4	:Unicorn.	:Olive, Shamrock.	:
: 5	:Basilisk.	:Oak, Nux Vomica, Nettle.	:
: 6	:Phoenix, Lion, Child.	:Acacia, Bay, Laurel, Vine.	:
: 7	:Lynx.	:Rose.	:
: 8	:Hermaphrodite, Jackal, Twin	:Moly, Anhalonium Lewinii.	:
:	: Serpents.	:	:
: 9	:Elephant.	:(Banyan) Mandrake, Damiana,	:
:	:	: Yohimba.	:
: 10	:Sphinx.	:Willow, Lily, Ivy.	:
:11	:Eagle or Man (Cherub of Air).	:Aspen.	:
: 12	:Swallow, Ibis, Ape, Twin	:Vervain, Herb Mercury,	:
:	: Serpents.	: Marjolane, Palm.	:
: 13	:Dog.	:Almond, Mugwort, Hazel,	:
:	:	: (as Moon). Moonworth,	:
:	:	: Ranunculus.	:
: 14	:Sparrow, Dove, Swan.	:Myrtle, Rose, Clover.	:
: 15	:Ram, Owl.	:Tiger Lily, Geranium.	:
: 16	:Bull (Cherub of Earth).	:Mallow.	:
: 17	:Magpie, Hybrids.	:Hybrids, Orchids.	:
: 18	:Crab, Turtle, Sphinx.	:Lotus.	:
: 19	:Lion (Cherub of Fire).	:Sunflower.	:
: 20	:Virgin, Anchorite, any	:Snowdrop, Lily, Narcissus.	:
:	: solitary person or animal.	:	:
: 21	:Eagle.	:Hyssop, Oak, Poplar, Fig.	:
: 22	:Elephant.	:Aloe.	:
:23	:Eagle-snake-scorpion	:Lotus, all Water Plants.	:
:	: (Cherub of Water).	:	:
: 24	:Scorpion, Beetle, Lobster or	:Cactus.	:
:	: Crayfish, Wolf.	:	:
: 25	:Centaur, Horse, Hyppogriff,	:Rush.	:
:	: Dog.	:	:
: 26	:Goat, Ass.	:Indian Hemp, Orchis Root,	:
:	:	: Thistle.	:
: 27	:Horse, Bear, Wolf.	:Absinthe, Rue.	:
: 28	:Man or Eagle (Cherub of Air).	:(Olive) Cocoanut.	:
:	: Peacock.	:	:
: 29	:Fish, Dolphin, Crayfish,	:Unicellular Organisms, Opium.	:
:	: Beetle.	:	:
: 30	:Lion, Sparrowhawk.	:Sunflower, Laurel, Heliotrope.	:
:31	:Lion (Cherub of Fire).	:Red Poppy, Hibiscus, Nettle.	:
: 32	:Crocodile.	:Ash, Cypress, Hellebore, Yew,	:
:	:	: Nightshade.	:
:32 bis	:Bull (Cherub of Earth).	:Oak, Ivy.	:
:31 bis	:Sphinx (if Sworded and	:Almond in flower.	:
:	: Crowned).	:	:
:	:	:	:

{WEH NOTE: lines 11, 16, 28 & 32 bis corrected as to element; original had typos of Fire, Air, Fire and Water respectively.}

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TABLE I

KEY SCALE	XL PRECIOUS STONES	XLI MAGICAL WEAPONS
0		
1	Diamond.	Swastika or Fylfat Cross, Crown.
2	Star Ruby, Turquoise.	Lingam, the Inner Robe of Glory.
3	Star Sapphire, Pearl.	Yoni, the Outer Robe of Concealment.
4	Amethyst, Sapphire.	The Wand, Sceptre, or Crook.
5	Ruby.	The Sword, Spear, Scourge or Chain.
6	Topaz, Yellow Diamond.	The Lamens or Rosy Cross.
7	Emerald.	The Lamp and Girdle.
8	Opal, especially Fire Opal.	The Names and Versicles, the Apron.
9	Quartz.	The Perfumes and Sandals.
10	Rock Crystal.	The Magical Circle & Triangle
11	Topaz, Chalcedony.	The Dagger or Fan.
12	Opal, Agate.	The Wand or Caduceus.
13	Moonstone, Pearl, Crystal.	Bow and Arrow.
14	Emerald, Turquoise.	The Girdle.
15	Ruby.	The Horns, Energy, the Burin.
16	Topaz.	The Labour of Preparation.
17	Alexandrite, Tourmaline, Iceland Spar.	The Tripod.
18	Amber.	The Furnace.
19	Cat's Eye.	The Discipline (Preliminary).
20	Peridot.	The Lamp and Wand (Virile Force reserved), the Bread.
21	Amethyst, Lapis Lazuli.	The Sceptre.
22	Emerald.	The Cross of Equilibrium.
23	Beryl or Aquamarine.	The Cup and Cross of Suffer- ing, the Wine.
24	Snakestone.	The Pain of the Obligation.
25	Jacinth.	The Arrow (swift and straight application of Force).
26	Black Diamond.	The Secret Force, Lamp.
27	Ruby, any red stone.	The Sword.
28	Artificial Glass.	The Censer or Aspergillus.
29	Pearl.	The Twilight of the Place, Magic Mirror.
30	Crysoleth.	The Lamens or Bow and Arrow.
31	Fire Opal.	The Wand, Lamp, Pyramid of Fire.
32	Onyx.	The Sickle.
32 "bis"	Salt.	The Pantacle, the Salt.
31 "bis"		

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TABLE I

	XLII	LIII	XLIX

KEY SCALE:	PERFUMES	THE GREEK	LINEAL FIGURES OF THE
:	:	ALPHABET	PLANETS AND GEOMANCY
0	:	:	The Circle.
1	:Ambergris.	:	The Point.
2	:Musk	:(sigma)	The Line, also the Cross.
3	:Myrrh, Civet	:	The Plane, also the Diamond,
:	:	:	Oval, Circle and other Yoni
:	:	:	Symbols.
4	:Cedar	:(iota)	The Solid Figure.
5	:Tobacco	:(phi)	The Tessaract.
6	:Olibanum	:omega	Sephirotic Geomantic Fi-
7	:Benzoin, Rose,	:epsilon	gures follow the Planets.
:	: Red Sandal	:	Caput and Cauda Draconis
8	:Storax	:	are the Nodes of the Moon,
9	:Jasmine, Jinseng,	:chi	nearly = Herschel and
:	: all Odoriferous	:	Neptune respectively.
:	: Roots	:	They belong to Malkuth.
10	:Dittany of Crete	: Sampi	:
11	:Galbanum	: alpha	:Those of Airy Triplicity.
12	:Mastic, White	: beta	:Octagram.
:	: Sandal, Mace,	:	:
:	: Storax, all Fu-	:	:
:	: gitive Odours.	:	:
13	:Menstrual Blood,	: gamma	:Enneagram.
:	: Camphor, Aloes,	:	:
:	: all Sweet	:	:
:	: Virginal Odours.	:	:
14	:Sandalwood, Myrtle	: delta	:Heptagram.
:	: all Soft Volup-	:	:
:	: tuous Odours.	:	:
15	:Dragon's Blood.	: epsilon	:Puer.
16	:Storax.	: digamma	:Amissio.
17	:Wormwood.	: zeta	:Albus.
18	:Onycha.	: eta	:Populus and Via.
19	:Olibanum.	: theta	:Fortuna Major & Fortuna Minor.
20	:White Sandal,	: iota	:Conjunctio.
:	: Narcissus.	:	:
21	:Saffron, all	: kappa	:Square and Rhombus.
:	: Generous Odours.	:	:
22	:Galbanum.	: lambda	:Puella.
23	:Onycha, Myrrh.	: mu	:Those of Watery Triplicity.
24	:Siamese Benzoin,	: nu	:Rubeus.
:	: Opoponax.	:	:
25	:Lign-aloes.	:xi (sigma)	:Acquisitio.
26	:Musk, Civet (also	: omicron	:Carcer.
:	:Saturnian perfumes):	:	:
27	:Pepper, Dragon's	: pi	:Pentagram.
:	: Blood, all Hot	:	:
:	: Pungent Odours.	:	:
28	:Galbanum.	: psi	:Tristitia.
29	:Ambergris.	: koppa	:Laetitia.
30	:Olibanum, Cinamon,	: rho	:Hexagram.
:	:all Glorious Odours:	:	:
31	:Olibanum, all	: sampi	:Those of Firey Triplicity.
:	: Fiery Odours.	:	:
32	:Assafoetida,	: tau	:Triangle.
:	: Scammony, Indigo,	:	:
:	: Sulphur, all Evil	:	:
:	: Odours.	:	:
32 bis	:Storax, all Dull	: upsilon	:Those of Earthy Triplicity.

: : Heavy Odours. : : :
 {WEH NOTE: on line 9, Chi was omitted; lines 21 & 32 bis, Chi and Tau there by error. These have been restored from
 Liber 777} {317 & 318}

TABLE II

=====					
	LIV	LV	LXIII	LXIV	
KEY SCALE:	THE	THE ELEMENTS	THE FOUR WORLDS	SECRET NAMES:	
	LETTERS OF:	AND	THE FOUR WORLDS	OF THE FOUR:	
	THE NAME :	SENSES		WORLDS :	

11	Vau	Air, Smell.	Yetzirah, Formative	Mem-Heh Mah	
			World.		
23	Heh	Water, Taste.	Briah, Creative	Samekh-Gemel	
			World.	Seg	
31	Yod	Fire, Sight.	Atziluth, Archetypal	Ayin-Bet Ob	
			World.		
32 "bis"	Heh	Earth, Touch.	Assiah, Material	Bet-Nunfinal	
			World.	Ben	
31 "bis"	Shin	Spirit,	.....	.....
		Hearing.			

	LXVIII	LXIX	LXX	LXXV	LXXVI
	THE PART:	THE	ATTRIBUTION:	THE FIVE ELEMENTS	THE FIVE:
	OF	ALCHEMICAL:	OF	(TATWAS)	SKANDHAS:
	THE SOUL:	ELEMENTS	PENTAGRAM		

11	HB:RVCh	Mercury	Left Upper	Vayu - The Blue	Sankhara:
	Ruach		Point.	Circle.	
23	HB:NShMH	Salt	Right Upper	Aupas - The Silver	Vedana.
	Neshamah:		Point.	Crescent	
31	HB:ChYH	Sulphur	Right Lower	Agni or Tejas -	San~n~a. :
	Chiah		Point.	The Red Triangle.	
32 "bis"	HB:NPSH	Salt	Left Lower	Prithivi - The	Rupa :
	Nephesh		Point.	Yellow Square.	
31 "bis"	H:YChYDH:		Topmost	Akasa - The Black	Vin~nanam:
	Iechidah:		Point.	Egg.	

TABLE III

=====				
	LXXVII	LXXXI	LXXXIII	
	THE PLANETS		THE ATTRIBUTION OF	
	AND THEIR NUMBERS	METALS	THE HEXAGRAM	

12	Mercury	8	Mercury.	Left Lower Point.
13	Moon	9	Silver.	Bottom Point.
14	Venus	7	Copper.	Right Lower Point.
21	Jupiter	4	Tin.	Right Upper Point.
27	Mars	5	Iron.	Left Upper Point.
30	Sun	6	Gold.	Centre Point.
31	Saturn	3	Lead.	Top Point.

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TABLE IV

KEY SCALE	PARTS	THE	THE CHAKKRAS OR	THE	TITLES AND
	OF	SOUL	CENTRES OF	HEAVENLY	ATTRIBUTIONS OF
	THE	(HINDU)	PRANA	HEXAGRAM	THE WAND SUIT
	SOUL		(HINDUISM)		(CLUBS)
0					
1	YChYDH	Atma	Sahasrara (above Head).	Jupiter	The Root of the Powers of Fire.
2	ChYH	Buddhi	Ajna (Pineal Gland).	Mercury	Mars in Aries Dominion.
3	NShMH	Higher Manas	Visuddhi (Larynx).	Moon [Saturn Daath]	Sun in Aries Establised Strength.
4				Venus	Venus in Aries Perfected Work.
5		Lower Manas	Anahata (Heart)	Mars	Saturn in Leo Strife.
6				Sun	Jupiter in Leo Victory.
7	RVCh	Kama	Manipura (Solar Plexus).		Mars in Leo Valour.
8		Prana	Svadisthana (Navel).		Mercury in Sagittarius Swiftmess.
9		Linga Sharira			Moon in Sagittarius Great Strength.
10	NPSH	Sthula	and Anus).		Saturn in Sagittarius Oppression.
		Sharira			

XCVIII --- English of Col. XCVII
 The Self..... 1 The Intellect. 4, 5, 6, 7, 8, 9.
 The Life Force..... 2 The Animal soul which
 The Intuition..... 3 perceives and feels.. 10

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TABLE IV

KEY SCALE	TITLES AND	TITLES AND	TITLES AND
	ATTRIBUTIONS OF THE	ATTRIBUTIONS OF	ATTRIBUTIONS OF
	CUP OR CHALICE SUIT	THE SWORD SUIT	THE COIN, DISC OR
	(HEARTS)	(SPADES)	PANTACLE SUIT
			(DIAMONDS)
0			
1	The Root of the Powers of Water.	The Root of the Powers of Air.	The Root of the Powers of Earth.

:	2	:Venus in Cancer Love.	:Moon in Libra	:Jupiter in Capricorn	:
:	:	:	: The Lord of	: The Lord of	:
:	:	:	: Peace restored.	: Harmonious Change	:
:	:	:	:	:	:
:	3	:Mercury in Cancer	:Saturn in Libra	:Mars in Capricorn	:
:	:	: Abundance.	: Sorrow.	: Material Works.	:
:	:	:	:	:	:
:	4	:Moon in Cancer	:Jupiter in Libra	:Sun in Capricorn	:
:	:	: Blended Pleasure.	: Rest from Strife.	: Earthly Power.	:
:	:	:	:	:	:
:	5	:Mars in Scorpio	:Venus in Aquarius	:Mercury in Taurus	:
:	:	: Loss in Pleasure.	: Defeat.	: Material Trouble.	:
:	:	:	:	:	:
:	6	:Sun in Scorpio	:Mercury in Aquarius	:Moon in Taurus	:
:	:	: Pleasure.	: Earned Success.	: Material Success.	:
:	:	:	:	:	:
:	7	:Venus in Scorpio	:Moon in Aquarius	:Saturn in Taurus	:
:	:	: Illusionary Success.	: Unstable Effort.	: Success Unfulfilled.	:
:	:	:	:	:	:
:	8	:Saturn in Pisces	:Jupiter in Gemini	:Sun in Virgo	:
:	:	: Abandoned Success.	: Shortened Force.	: Prudence.	:
:	:	:	:	:	:
:	9	:Jupiter in Pisces	:Mars in Gemini	:Venus in Virgo	:
:	:	: Material Happiness.	: Despair & Cruelty.	: Material Gain.	:
:	:	:	:	:	:
:	10	:Mars in Pisces	:Sun in Gemini	:Mercury in Virgo	:
:	:	: Perfected Success.	: Ruin.	: Wealth.	:
:	:	:	:	:	:
:	:	:	:	:	:

{WEH NOTE: Two typos have been corrected in column CXXXIV by Liber 777: 4, Moon in place of Sun and 6, Sun in place of Moon.}

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TABLE V

:	:	CXXXVII	:	CXXXVIII	:	CXXXIX	:
:KEY SCALE:	:	SIGNS OF THE	:	PLANETS RULING IN	:	PLANETS EXALTED IN:	:
:	:	ZODIAC	:	COLUMN CCXXXVII	:	COLUMN CXXXVII	:
:	:	:	:	:	:	:	:
:	15	: Aries	:	: Mars	:	: P. M. (Sun)	:
:	:	:	:	:	:	:	:
:	16	: Taurus	:	: Venus	:	: Uranus (Moon)	:
:	:	:	:	:	:	:	:
:	17	: Gemini	:	: Mercury	:	: Neptune	:
:	:	:	:	:	:	:	:
:	18	: Cancer	:	: Moon	:	: P. M. (Jupiter)	:
:	:	:	:	:	:	:	:
:	19	: Leo	:	: Sun	:	: Uranus	:
:	:	:	:	:	:	:	:
:	20	: Virgo	:	: Mercury	:	: Neptune (Mercury)	:
:	:	:	:	:	:	:	:
:	22	: Libra	:	: Venus	:	: P. M. (Saturn)	:
:	:	:	:	:	:	:	:
:	24	: Scorpio	:	: Mars	:	: Uranus	:
:	:	:	:	:	:	:	:
:	25	: Sagittarius	:	: Jupiter	:	: Neptune	:
:	:	:	:	:	:	:	:

```

: 26 : Capricorn : Saturn : P. M. (Mars) :
: : : : :
: 28 : Aquarius : Saturn : Uranus :
: : : : :
: 29 : Pisces : Jupiter : Neptune (Venus) :
: : : : :
: : : : :

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{WEH NOTE: Liber 777 gives different entries for column CXXXIX, and these have been added in parenthesis without deletion of original.}

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TABLE I

.=====.						
: KEY SCALE:	: HEBREW:	: ENGLISH	: NUMERICAL:	: YETZIRATIC	: NUMBERS :	
:	: LETTERS:	: VALUES OF	: VALUE :	: CONTRIBUTION	: PRINTED :	
:	:	: HEBREW	: OF COLUMN:	: OF COLUMN	: ON TAROT:	
:	:	: LETTERS	: CLXXV :	: CLXXV :	: :	
:-----:						
:11	:Aleph	:A Aleph	: 1	: Air	: 0	
: 12	:Bet	:B Beth	: 2	: Mercury	: 1	
: 13	:Gemel	:G Gimel	: 3	: Moon	: 2	
: 14	:Dalet	:D Daleth	: 4	: Venus	: 3	
:	15	:Heh	:H He	: 5	: Aries	: 4
:	16	:Vau	:V or W Vau	: 6	: Taurus	: 5
:	17	:Zain	:Z Zain	: 7	: Gemini	: 6
:	18	:Chet	:Ch Cheth	: 8	: Cancer	: 7
:	19	:Tet	:T Teth	: 9	: Leo	: 11
:	20	:Yod	:Y Yod	: 10	: Virgo	: 9
:	21	:Koph,Kf	:K Kaph	: 20, 500	: Jupiter	: 10
:	22	:Lamed	:L Lamed	: 30	: Libra	: 8
:23	:	:Mem,M-f	:M Mem	: 40, 600	: Water	: 12
:	24	:Nun,N-f	:N Nun	: 50, 700	: Scorpio	: 13
:	25	:Samekh	:S Samekh	: 60	: Sagittarius:	: 14
:	26	:Ayin	:O Ayin	: 70	: Capricorn	: 15
:	27	:Peh,P-f	:P Pe	: 80, 800	: Mars	: 16
:	28	:Tzaddi,	:Tz Tzaddi	: 90, 900	: Aquarius	: 17
:	:	: Tz-f	:	:	:	:
:	29	:Qof	:(K soft) Qoph:	: 100	: Pisces	: 18
:	30	:Resh	:R Resh	: 200	: Sun	: 19
:31	:	:Shin	:Sh Shin	: 300	: Fire	: 20
:	32	:Taw	:(T soft) Tau	: 400	: Saturn	: 21
:32	"bis"	:Taw	:.....	: 400	: Earth	: --
:31	"bis"	:Shin	:.....	: 300	: Spirit	: --

NOTE. "Ch" like "ch" in "loch".

{WEH NOTE: The English value in row 27 has been corrected, original had 0.}

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TABLE I

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: KEY SCALE:	: CLXXX
:	: TITLES OF TAROT TRUMPS
:	:

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-----:
:11      :The Spirit of 'GR:Alpha-iota-theta-eta-rho      :
: 12     :The Magus of Power.                               :
: 13     :The Priestess of the Silver Star.                 :
: 14     :The Daughter of the Mighty Ones.                 :
: 15:Sun of the Morning, Chief among the Mighty.       :
: 16:The Magus of the Eternal.                          :
: 17:The Children of the voice: the Oracle of the Mighty Gods.:
: 18:The Child of the Powers of the Waters: the Lord of the :
:      : Triumph of Light.                               :
: 19:The Daughter of the Flaming Sword.                 :
: 20:The Prophet of the Eternal, the Magus of the Voice of :
:      : Power.                                         :
: 21     :The Lord of the Forces of Life.                 :
: 22:The Daughter of the Lords of Truth; The Ruler of the :
:      : Balance.                                       :
:23      :The Spirit of the Mighty Waters.                 :
: 24:The Child of the Great Transformers. The Lord of the :
:      : Gate of Death.                               :
: 25:The Daughter of the Reconcilers, the Bringer-forth of :
:      : Life.                                         :
: 26:The Lord of the Gates of Matter. The Child of the :
:      : forces of Time.                               :
: 27     :The Lord of the Hosts of the Mighty.           :
: 28:The Daughter of the Firmament; the Dweller between the :
:      : Waters.                                       :
: 29:The Ruler of Flux & Reflux. The Child of the Sons of :
:      : the Mighty.                                   :
: 30     :The Lord of the Fire of the World.             :
:31      :The Spirit of the Primal Fire.                 :
: 32     :The Great One of the Night of Time.           :
:31 "bis" :.....:
:32 "bis" :.....:
:      :
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APPENDIX VI

A FEW PRINCIPAL RITUALS

Grimorium Sanctissimum.

Arcanum Arcanorum Quod Continet Nondum Revelandum ipsis Regibus supremis O.T.O. Grimorium Quod Baphomet X Degree M... suo fecit.

De Templo.

1. Oriente Altare
2. Occidente Tabula dei invocandi
3. Septentrione Sacerdos
4. Meridione Ignis cum thuribulo, GR:chi. GR:tau. GR:lambda.
5. Centro Lapis quadratus cum
Imagine Dei
Maximi Igentis Nefandi Ineffabilis Sanctissimi
et cum ferro, tintinnabulo, oleo.

Virgo. Stet imago juxta librum GR:Theta-Epsilon-Lambda-Eta-Mu-Alpha.

De ceremonio Principii.

Fiat ut in Libro DCLXXI dicitur, sed antea virgo lavata sit cum verbis "Asperge me..." GR:chi. GR:tau. GR:lambda., et habilimenta ponat cum verbis "Per sanctum Mysterium," GR:chi. GR:tau. GR:lambda.
Ita Pyramis fiat. Tunc virgo lavabit sacerdotem et vestimenta ponat ut supra ordinatur.
(Hic dicat virgo orationes dei operis).

De ceremonio Thuribuli.

Manibus accedat et ignem et sacerdotem virgo, dicens: {325}
"Accendat in nobis Dominus ignem sui amoris et flamman aeternae caritatis.

De ceremonio Dedicacionis.

Invocet virgo Imaginem Dei. M.I.N.I.S. his verbis. --- Tu qui es prater omnia... GR:chi. GR:tau. GR:lambda."
Nec relinquet alteram Imaginem.

De Sacrificio Summo.

Deinde silentium frangat sacerdos cum verbis versiculi sancti dei particularitur invocandi.
Ineat ad Sanctum Sanctorum.
Caveat; caveat, caveat.
Duo qui fiunt UNUS sine intermissione verba versiculi sancti alta voce cantent.

De Benedictione Benedicti.

Missa rore, dicat mulier haec verba "Quia patris et filii s.s." GR:chi. GR:tau. GR:lambda.

De Ceremonio Finis

Fiat ut in Libro DCLXXI dicitur. GR:Alpha-Upsilon-Mu-Gamma-Nu.

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LIBER XXV

THE STAR RUBY.

Facing East, in the centre, draw deep deep deep thy breath closing thy mouth with thy right forefinger prest against thy lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry GR:Alpha-Pi-Omicron GR:Pi-Alpha-Nu-Tau-Omicron-Sigma
GR:Kappa-Alpha-Kappa-Omicron-Delta-Alpha-Iota-Mu-Omicron-Nu-Omicron-Sigma.

With the same forefinger touch thy forehead, and say GR:Sigma-Omicron-Iota, thy member, and say GR:Omega
GR:Phi-Alpha-Lambda-Lambda-Epsilon<<The secret sense of these words is to be sought in the numeration thereof.>>,
thy right shoulder, and say GR:Iota-Sigma-Chi-Upsilon-Rho-Omicron-Sigma, thy left shoulder, and say
GR:Epsilon-Upsilon-Chi-Alpha-Rho-Iota-Sigma-Tau-Omicron-Sigma; then clasp thine hands, locking the fingers, and cry
GR:Iota-Alpha-Omega. Advance to the East. Imagine strongly a Pentagram, aright, in thy forehead. Drawing the
hands to the eyes, fling it forth, making the sign of Horus and roar

GR:Theta-Eta-Rho-Iota-Omicron-Nu. Retire thine hand in the sign of Hoor-paar-Kraat.

Go round to the North and repeat; but say NUIT.

Go round to the West and repeat; but whisper BABALON.

Go round to the South and repeat; but bellow HADIT.

Completing the circle widershins, retire to the centre and raise thy voice in the Paian, with these words

GR:Iota-Omega GR:Pi-Alpha-Nu, with the signs of N.O.X.

Extend the arms in the form of a Tau and say low but clear:

GR:Pi-Rho-Omicron GR:Mu-Omicron-Upsilon GR:Iota-Upsilon-Gamma-Gamma-Epsilon-Sigma GR:Omicron-Pi-Iota-Chi-Omega
GR:Mu-Omicron-Upsilon GR:Tau-Epsilon-Lambda-Epsilon-Tau-Alpha-Rho-Chi-Alpha-Iota GR:Epsilon-Pi-Iota
GR:Delta-Epsilon-Xi-Iota-Alpha GR:Chi-Upsilon-Nu-Omicron-Chi-Epsilon-Sigma
GR:Epsilon-Pi-Alpha-Rho-Iota-Sigma-Tau-Epsilon-Rho-Alpha GR:Delta-Alpha-Iota-Mu-Omicron-Nu-Omicron-Sigma
GR:Phi-Epsilon-Gamma GR:Epsilon-Iota GR:Gamma-Alpha-Rho GR:Pi-Epsilon-Rho-Iota GR:Mu-Omicron-Upsilon GR:Omicron
GR:Alpha-Sigma-Tau-Eta-Rho GR:Tau-Omega-Nu GR:Pi-Epsilon-Nu-Tau-Epsilon GR:Kappa-Alpha-Iota GR:Epsilon-Nu
GR:Tau-Eta-Iota GR:Sigma-Tau-Eta-Lambda-Eta-Iota GR:Omega GR:Alpha-Sigma-Tau-Eta-Rho GR:Tau-Omega-Nu
GR:Epsilon-Xi GR:Epsilon-Sigma-Tau-Eta-Chi-Epsilon.

Repeat the Cross Qabalistic, as above, and end as thou didst begin.

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LIBER XXXVI

THE STAR SAPPHERE.

Let the Adept be armed with his Magick Rod [and provided with his mystic Rose].

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign. I.R.

Then let him advance to the East and make the Holy Hexagram, saying: "Pater et Mater unus deus Ararita."

Let him go round to the South, make the Holy Hexagram and say: "Mater et Filius unus deus Ararita."

Let him go round to the North, make the Holy Hexagram and then say: "Filia et Pater unus deus Ararita."

Let him then return to the Centre, and so to The Centre of All (making the "Rosy Cross" as he may know how) saying "Ararita Ararita Ararita". (In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.) Then let him say:

"Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt.

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita."

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.

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LIBER XLIV

THE MASS OF THE PHOENIX

"The Magician, his breast bare, stands before an altar on which are his Burin, Bell, Thurible, and two of the Cakes of Light. In the Sign of the Enterer he reaches West across the Altar, and cries:"

Hail Ra, that goest in thy bark

Into the caverns of the Dark! "He gives the sign of Silence, and takes the Bell, and Fire, in his hands."

East of the Altar see me stand

With light and musick in my hand! "He strikes Eleven times upon the Bell" 333 - 55555 - 333 "and places the Fire in the Thurible."

I strike the Bell: I light the Flame;

I utter the mysterious Name.

ABRAHADABRA "He strikes eleven times upon the Bell."

Now I begin to pray: Thou Child,

Holy Thy name and undefiled!

Thy reign is come; Thy will is done.

Here is the Bread; here is the Blood.

Bring me through midnight to the Sun!

Save me from Evil and from Good!

That Thy one crown of all the Ten

Even now and here be mine. AMEN. "He puts the first Cake on the Fire of the Thurible."

I burn the Incense-cake, proclaim
These adorations of Thy name. "He makes them as in Liber Legis, and strikes again Eleven times upon the Bell.
With the Burin he then makes upon his breast the proper sign." {329}

Behold this bleeding breast of mine
Gashed with the sacramental sign!

"He puts the second Cake to the wound."

I stanch the Blood; the wafer soaks
It up, and the high priest invokes!

"He eats the second Cake."

This Bread I eat. This Oath I swear
As I enflame myself with prayer:
"There is no grace: there is no guilt:
This is the Law: DO WHAT THOU WILT!"

"He strikes Eleven times upon the Bell, and cries"

ABRAHADABRA.

I entered in with woe; with mirth
I now go forth, and with thanksgiving,
To do my pleasure on the earth
Among the legions of the living.

"He goeth forth."

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LIBER V

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REGULI.

A.'. A.'. publication in Class D. Being the Ritual of the Mark of the Beast: an incantation proper to invoke the
Energies of the Aeon of Horus, adapted for the daily use of the Magician of whatever grade.

THE FIRST GESTURE.

The Oath of the Enchantment, which is called The Elevenfold Seal.

"The Animadversion towards the Aeon."

1. Let the Magician, robed and armed as he may deem to be
fit, turn his face towards Boleskine, <<Boleskine House is on Loch Ness, 17 miles from Inverness, Latitude 57.14
N. Longitude 4.28 W.>> that is the House of
The Beast 666.
2. Let him strike the battery 1-3-3-3-1.
3. Let him put the Thumb of his right hand between its index
and medius, and make the gestures hereafter following.

"The Vertical Component of the Enchantment."

1. Let him describe a circle about his head, crying NUIT!
2. Let him draw the Thumb vertically downward and touch

the Muladhara Cakkra, crying, HADIT!

3. Let him, retracing the line, touch the centre of his breast
an cry RA-HOOR-KHUIT!

"The Horizontal Components of the Enchantment."

1. Let him touch the Centre of his Forehead, his mouth, and
his larynx, crying AIWAZ!
2. Let him draw his thumb from right to left across his face
at the level of the nostrils.
3. Let him touch the centre of his breast, and his solar plexus,
crying, THERION!
4. Let him draw his thumb from left to right across his breast,
at the level of the sternum. {331}
5. Let him touch the Svadisthana, and the Muladhara Chakkra,
crying, BABALON!
6. Let him draw his thumb from right to left across his

abdomen, at the level of the hips. (Thus shall he formulate the Sigil of the Grand Hierophant, but dependent
from the Circle.)

"The Asseveration of the Spells."

1. Let the Magician clasp his hands upon his Wand, his fingers
and thumbs interlaced, crying LASH TAL!
GR:Theta-Epsilon-Lambda-Eta-Mu-Alpha!
GR:Digamma-Iota-Alpha-Omicron-Digamma! GR:Alpha-Gamma-Alpha-Pi-Eta!
GR:Alpha-Upsilon-Mu-Gamma-Nu!

(Thus shall be declared the Words of Power whereby the
Energies of the Aeon of Horus work his will in the World.)

"The Proclamation of the Accomplishment."

1. Let the Magician strike the Battery: 3-5-3, crying
ABRAHADABRA.

The SECOND GESTURE.

"The Enchantment."

1. Let the Magician, still facing Boleskine, advance to the
circumference of his circle.
2. Let him turn himself towards the left, and pace with the
stealth and swiftness of a tiger the precincts of his circle,
until he complete one revolution thereof.
3. Let him give the Sign of Horus (or The Enterer) as he
passeth, so to project the force that radiateth from Boleskine
before him.
4. Let him pace his path until he comes to the North; there
let him halt, and turn his face to the North.
5. Let him trace with his wand the Averse Pentagram proper
to invoke Air (Aquarius).
6. Let him bring the wand to the centre of the Pentagram and
call upon NUIT!
7. Let him make the sign called Puella, standing with his
feet together, head bowed, his left hand shielding the {332}
Muladhara Cakkra, and his right hand shielding his
breast (attitude of the Venus de Medici).
8. Let him turn again to the left, and pursue his Path as
before, projecting the force from Boleskine as he passeth;
let him halt when he next cometh to the South and face
outward.
9. Let him trace the Averse Pentagram that invoketh Fire
(Leo).
10. Let him point his wand to the centre of the Pentagram,
and cry, HADIT!

11. Let him give the sign Puer, standing with feet together, and head erect. Let his right hand (the thumb extended at right angles to the fingers) be raised, the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders. Let his left hand, the thumb extended forwards and the fingers clenched, rest at the junction of the thighs (Attitude of the gods Mentu, Khem, etc.).
12. Let him proceed as before; then in the East, let him make the Averse Pentagram that invoceth Earth (Taurus).
13. Let him point his wand to the centre of the pentagram, and cry, THERION!
14. Let him give the sign called Vir, the feet being together. The hands, with clenched finger and thumbs thrust out forwards, are held to the temples; the head is then bowed and pushed out, as if to symbolize the butting of an horned beast (attitude of Pan, Bacchus, etc.). (Frontispiece, Equinox I, III).
15. Proceeding as before, let him make in the West the Averse Pentagram whereby Water is invoked.
16. Pointing the wand to the centre of the Pentagram, let him call upon BABALON!!
17. Let him give the sign Mulier. The feet are widely separated, and the arms raised so as to suggest a crescent. The head is thrown back (attitude of Baphomet, Isis in Welcome, the Microcosm of Vitruvius). (See Book 4, Part II). {333}
18. Let him break into the dance, tracing a centripetal spiral widdershins, enriched by revolutions upon his axis as he passeth each quarter, until he come to the centre of the circle. There let him halt, facing Boleskine.
19. Let him raise the wand, trace the Mark of the Beast, and cry AIWAZ!
20. Let him trace the invoking Hexagram of The Beast.
21. Let him lower the wand, striking the Earth therewith.
22. Let him give the sign of Mater Triumphans (The feet are together; the left arm is curved as if it supported a child; the thumb and index finger of the right hand pinch the nipple of the left breast, as if offering it to that child). Let him utter the word GR:Theta-Epsilon-Lambda-Eta-Mu-Alpha!
23. Perform the spiral dance, moving deosil and whirling widdershins.
Each time on passing the West extend the wand to the Quarter in question, and bow:
 - a. "Before me the powers of LA!" (to West.)
 - b. "Behind me the powers of AL!" (to East.)
 - c. "On my right hand the powers of LA!" (to North.)
 - d. "On my left hand the powers of AL!" (to South.)
 - e. "Above me the powers of ShT!" (leaping in the air.)
 - f. "Beneath me the powers of ShT!" (striking the ground.)
 - g. "Within me the Powers!" (in the attitude of Phthah erect, the feet together, the hands clasped upon the vertical wand.)
 - h. "About me flames my Father's face, the Star of Force and Fire."
 - i. "And in the Column stands His six-rayed Splendour!"
(This dance may be omitted, and the whole utterance chanted in the attitude of Phthah.)

The FINAL GESTURE.

This is identical with the First Gesture.

(Here followeth an impression of the ideas implied in this Paean.) {334}

I also am a Star in Space, unique and self-existent, an individual essence incorruptible; I also am one Soul; I am identical with All and None. I am in All and all in Me; I am, apart from all and lord of all, and one with all.

I am a God, I very God of very God; I go upon my way to work my will; I have made matter and motion for my mirror; I have decreed for my delight that Nothingness should figure itself as twain, that I might dream a dance of names and natures, and enjoy the substance of simplicity by watching the wanderings of my shadows. I am not that which is not; I know not that which knows not; I love not that which loves not. For I am Love, whereby division dies in delight; I am Knowledge, whereby all parts, plunged in the whole, perish and pass into perfection; and I am that I am, the being wherein Being is lost in Nothing, nor deigns to be but by its Will to unfold its nature, its need to express its perfection in all possibilities, each phase a partial phantasm, and yet inevitable and absolute.

I am Omniscient, for naught exists for me unless I know it. I am Omnipotent, for naught occurs save by Necessity my soul's expression through my will to be, to do, to suffer the symbols of itself. I am Omnipresent, for naught exists where I am not, who fashioned space as a condition of my consciousness of myself, who am the centre of all, and my circumference the frame of mine own fancy.

I am the All, for all that exists for me is a necessary expression in thought of some tendency of my nature, and all my thoughts are only the letters of my Name.

I am the One, for all that I am is not the absolute all, and all my all is mine and not another's; mine, who conceive of others like myself in essence and truth, yet unlike in expression and illusion.

I am the None, for all that I am is the imperfect image of the perfect; each partial phantom must perish in the clasp of its counterpart; each form fulfil itself by finding its equated opposite, and satisfying its need to be the Absolute by the attainment of annihilation.

The word, LASH TAL includes all this.

"LA" --- Naught. {335}

"AL" --- Two.

"L" is "Justice", the Kteis fulfilled by the Phallus, "Naught and Two" because the plus and the minus have united in "love under will."

"A" is "the Fool", Naught in Thought (Parzival), Word (Harpocrates), and Action (Bacchus). He is the boundless air, the wandering Ghost, but with "possibilities". He is the Naught that the Two have made by "love under will".

"LA" thus represents the Ecstasy of Nuit and Hadit conjoined, lost in love, and making themselves Naught thereby. Their child is begotten and conceived, but is in the phase of Naught also, as yet. "LA" is thus the Universe in that phase, with its potentialities of manifestation.

"AL" on the contrary, though it is essentially identical with "LA", shows the Fool manifested through the Equilibrium of Contraries. The weight is still nothing, but it is expressed as if it were two equal weights in opposite scales. The indicator still points to zero.

"ShT" is equally 31 with "LA" and "AL", but it expresses the secret nature which operates the Magick or the transmutations.

"ShT" is the formula of this particular aeon; another aeon might have another way of saying 31.

"Sh" is Fire as T is Force; conjoined they express Ra-Hoor-Khuit.

"The Angel" represents the Stele 666, showing the Gods of the Aeon, while "Strength" is a picture of Babalon and The Beast, the earthly emissaries of those Gods.

"ShT" is the dynamic equivalent of "LA" and "AL". "Sh" shows the Word of the Law, being triple, as 93 is thrice 31. "T" shows the formula of Magick declared in that Word; the Lion, the Serpent, the Sun, Courage and Sexual Love are all indicated by the card.

In "LA" note that Saturn or Satan is exalted in the House of Venus or Astarte, and it is an airy sign. Thus "L" is Father-Mother, Two and Naught, and the Spirit (Holy Ghost) of their Love is also Naught. Love is AHBH, 13, which is AChD, Unity, I, Aleph, who is The Fool who is Naught, but none the less an Individual One, who (as such) is not another, yet unconscious of himself until his Oneness expresses itself as a duality.

Any impression or idea is unknowable in itself. It can mean {336} nothing until brought into relation with other things. The first step is to distinguish one thought from another; this is the condition of recognizing it. To define it, we must perceive its orientation to all our other ideas. The extent of our knowledge of any one thing varies therefore with the number of ideas with which we can compare it. Every new fact not only adds itself to our universe, but increases the value of what we already possess.

In "AL" this "The" or "God" arranges for "Contenance to behold contenance", by establishing itself as an equilibrium, "A" the One-Naught conceived as "L" the Two-Naught. This "L" is the Son-Daughter Horus-Harpocrates just as the other "L" was the Father-Mother Set-Isis. Here then is Tetragrammaton once more, but expressed in identical equations in which every term is perfect in itself as a mode of Naught.

"ShT" supplies the last element; making the Word of either five or six letters, according as we regard "ShT" as one letter or two. Thus the Word affirms the Great Work accomplished: 5 Degree = 6Square.

"ShT", is moreover a necessary resolution of the apparent opposition of "LA" and "AL"; for one could hardly pass to the other without the catalytic action of a third identical expression whose function should be to transmute

them. Such a term must be in itself a mode of Naught, and its nature cannot encroach on the perfections of Not-Being, "LA" or of Being, "AL". It must be purely Nothing-Matter, so as to create a Matter-in-Motion which is a function of "Something".

Thus "ShT" is Motion in its double phase, an inertia composed of two opposite currents, and each current is also thus polarized. "Sh" is Heaven and Earth, "T" Male and Female; "ShT" is Spirit and Matter; one is the word of Liberty and Love flashing its Light to restore Life to Earth; the other is the act by which Life claims that Love is Light and Liberty. And these are Two-in-One, the divine letter of Silence-in-Speech whose symbol is the Sun in the arms of the Moon.

But "Sh" and "T" are alike formulae of force in action as opposed to entities; they are not states of existence, but modes of motion. They are verbs, not nouns.

"Sh" is the Holy Spirit as a "tongue of fire" manifest in triplicity, {337} and is the child of Set-Isis as their Logos or Word uttered by their "Angel". The card is XX, and 20 is the value of Yod (the Angel or Herald) expressed in full as IVD. "Sh" is the Spiritual congress of Heaven and Earth.

But "T" is the Holy Spirit in action as a "roaring lion" or as the "old Serpent" instead of as an "Angel of Light". The twins of Set-Isis, harlot and beast, are busy with that sodomitic and incestuous lust which is the traditional formula for producing demi-gods, as in the cases of Mary and the Dove; Leda and the Swan, etc. The card is XI, the number of Magick AVD: Aleph the Fool impregnating the woman according to the word of Yod, the Angel of the Lord! His sister has seduced her brother Beast, shaming the Sun with her sin; she has mastered the Lion and enchanted the Serpent. Nature is outraged by Magick; man is bestialized and woman defiled. The conjunction produces a monster; it affirms regression of types. Instead of a man-God conceived of the Spirit of God by a virgin in innocence, we are asked to adore the bastard of a whore and a brute, begotten in shamefullest sin and born in most blasphemous bliss.

This is in fact the formula of our Magick; we insist that all acts must be equal; that existence asserts the right to exist; that unless evil is a mere term expressing some relation of haphazard hostility between forces equally self-justified, the universe is as inexplicable and impossible as uncompensated action: that the orgies of Bacchus and Pan are no less sacramental than the Masses of Jesus; that the scars of syphilis are sacred and worthy of honour as such.

It should be unnecessary to insist that the above ideas apply only to the Absolute. Toothache is still painful, and deceit degrading, to a man, relatively to his situation in the world of illusion; he does his Will by avoiding them. But the existence of "Evil" is fatal to philosophy so long as it is supposed to be independent of conditions; and to accustom the mind "to make no difference" between any two ideas as such is to emancipate it from the thralldom of terror.

We affirm on our altars our faith in ourselves and our wills, our love of all aspects of the Absolute All. {338}

And we make the Spirit Shin combine with the Flesh Teth into a single letter, whose value is 31 even as those of "LA" the Naught, and "AL" the All, to complete their Not-Being and Being with its Becoming, to mediate between identical extremes as their mean --- the secret that sunders and seals them.

It declares that all somethings are equally shadows of Nothing, and justifies Nothing in its futile folly of pretending that something is stable, by making us aware of a method of Magick through the practice of which we may partake in the pleasure of the process.

The Magician should devise for himself a definite technique for destroying "evil". The essence of such a practice will consist in training the mind and the body to confront things which cause fear, pain, disgust, <<The People of England have made two revolutions to free themselves from Popish fraud and tyranny. They are at their tricks again; and if we have to make a Third Revolution, let us destroy the germ itself!>> shame and the like. He must learn to endure them, then to become indifferent to them, then to analyse them until they give pleasure and instruction, and finally to appreciate them for their own sake, as aspects of Truth. When this has been done, he should abandon them if they are really harmful in relation to health or comfort. Also, our selection of "evils" is limited to those that cannot damage us irreparably. E.g., one ought to practise smellying assafoetida until one likes it; but not arsine or hydrocyanic acid. Again, one might have a liaison with an ugly old woman until one beheld and loved the star which she is; it would be too dangerous to overcome the distaste for dishonesty by forcing oneself to pick pockets. Acts which are essentially dishonourable must not be done; they should be justified only by calm contemplation of their correctness in abstract cases.

Love is a virtue; it grows stronger and purer and less selfish by applying it to what it loathes; but theft is a vice involving the slave-idea that one's neighbour is superior to oneself. It is admirable only for its power to develop certain moral and mental qualities in primitive types, to prevent the atrophy of such faculties as our own vigilance, and for the interest which it adds to the "tragedy, Man." {339}

Crime, folly, sickness and all such phenomena must be contemplated with complete freedom from fear, aversion, or shame. Otherwise we shall fail to see accurately, and interpret intelligently; in which case we shall be unable to outwit and outfight them. Anatomists and physiologists, grappling in the dark with death, have won hygiene, surgery, prophylaxis and the rest for mankind. Anthropologists, archaeologists, physicists and other men of science, risking thumbscrew, stake, infamy and ostracism, have torn the spider-snare of superstition to shreds and broken in pieces the monstrous idol of Morality, the murderous Moloch which has made mankind its meat throughout

history. Each fragment of that coprolite is manifest as an image of some brute lust, some torpid dullness, some ignorant instinct, or some furtive fear shapen in his own savage mind.

Man is indeed not wholly freed, even now. He is still trampled under the hoofs of the stampeding mules that nightmare bore to his wild ass, his creative forces that he had not mastered, the sterile ghosts that he called gods. Their mystery cows men still; they fear, they flinch, they dare not face the phantoms. Still, too, the fallen fetich seems awful; it is frightful to them that there is no longer an idol to adore with anthems, and to appease with the flesh of their firstborn. Each scrambles in the bloody mire of the floor to snatch some scrap for a relic, that he may bow down to it and serve it.

So, even to-day, a mass of maggots swarm heaving over the carrion earth, a brotherhood bound by blind greed for rottenness. Science still hesitates to raze the temple of Rimmon, though every year finds more of her sons impatient of Naaman's prudence. The Privy Council of the Kingdom of Mansoul sits in permanent secret session; it dares not declare what must follow its deed in shattering the monarch morality into scraps of crumbling conglomerate of climatic, tribal, and personal prejudices, corrupted yet more by the action of crafty ambition, insane impulse, ignorant arrogance, superstitious hysteria, fear fashioning falsehoods on the stone that it sets on the grave of Truth whom it has murdered and buried in the black earth Oblivion. Moral philosophy, psychology, sociology, anthropology, mental pathology, physiology, and many another of {340} the children of wisdom, of whom she is justified, well know that the laws of Ethics are a chaos of confused conventions, based at best on customs convenient in certain conditions, more often on the craft or caprice of the biggest, the most savage, heartless, cunning and blood-thirsty brutes of the pack, to secure their power or pander to their pleasure in cruelty. There is no principle, even a false one, to give coherence to the clamour of ethical propositions. Yet the very men that have smashed Moloch, and strewn the earth with shapeless rubble, grow pale when they so much as whisper among themselves, "While Moloch ruled all men were bound by the one law, and by the oracles of them that, knowing the fraud, feared not, but were his priests and wardens of his mystery. What now? How can any of us, though wise and strong as never was known, prevail on men to act in concert, now that each prays to his own chip of God, and yet knows every other chip to be a worthless ort, dream-dust, ape-dung, tradition-bone, or --- what not else?"

So science begins to see that the Initiates were maybe not merely silly and selfish in making their rule of silence, and in protecting philosophy from the profane. Yet still she hopes that the mischief may not prove mortal, and begs that things may go on much as usual until that secret session decide on some plan of action.

It has always been fatal when somebody finds out too much too suddenly. If John Huss had cackled more like a hen, he might have survived Michaelmas, and been esteemed for his eggs. The last fifty years have laid the axe of analysis to the root of every axiom; they are triflers who content themselves with lopping the blossoming twigs of our beliefs, or the boughs of our intellectual instruments. We can no longer assert any single proposition, unless we guard ourselves by enumerating countless conditions which must be assumed.

This digression has outstayed its welcome; it was only invited by Wisdom that it might warn Rashness of the dangers that encompass even Sincerity, Energy and Intelligence when they happen not to contribute to Fitness-in-their-environment.

The Magician must be wary in his use of his powers; he must make every act not only accord with his Will, but with the proprieties of his position at the time. It might be my will to reach {341} the foot of a cliff; but the easiest way --- also the speediest, most direct, least obstructed, the way of minimum effort --- would be simply to jump. I should have destroyed my will in the act of fulfilling it, or what I mistook for it; for the true will has no goal; its nature being to Go. Similarly a parabola is bound by one law which fixes its relations with two straight lines at every point; yet it has no end short of infinity, and it continually changes its direction. The initiate who is aware Who he is can always check his conduct by reference to the determinants of his curve, and calculate his past, his future, his bearings and his proper course at any assigned moment; he can even comprehend himself as a simple idea. He may attain to measure fellow-parabolas, ellipses that cross his path, hyperbolas that span all space with their twin wings. Perhaps he may come at long last, leaping beyond the limits of his own law, to conceive that sublimely stupendous outrage to Reason, the Cone! Utterly inscrutable to him, he is yet well aware that he exists in the nature thereof, that he is necessary thereto, that he is ordered thereby, and that therefrom he is sprung, from the loins of so fearful a Father! His own infinity becomes zero in relation to that of the least fragment of the solid. He hardly exists at all. Trillions multiplied by trillions of trillions of such as he could not cross the frontier even of breadth, the idea which he came to guess at only because he felt himself bound by some mysterious power. Yet breadth is equally a nothing in the presence of the Cone. His first conception must evidently be a frantic spasm, formless, insane, not to be classed as articulate thought. Yet, if he develops the faculties of his mind, the more he knows of it the more he sees that its nature is identical with his own whenever comparison is possible.

The True Will is thus both determined by its equations, and free because those equations are simply its own name, spelt out fully. His sense of being under bondage comes from his inability to read it; his sense that evil exists to thwart him arises when he begins to learn to read, reads wrong, and is obstinate that his error is an improvement.

We know one thing only. Absolute existence, absolute motion, absolute direction, absolute simultaneity, absolute truth, all such {342} ideas; they have not, and never can have, any real meaning. If a man in delirium tremens fell

into the Hudson River, he might remember the proverb and clutch at an imaginary straw. Words such as "truth" are like that straw. Confusion of thought is concealed, and its impotence denied, by the invention. This paragraph opened with, "We know"; yet, questioned, "we" make haste to deny the possibility of possessing, or even of defining, knowledge. What could be more certain to a parabola-philolosopher than that he could be approached in two ways, and two only? It would be indeed little less than the whole body of his knowledge, implied in the theory of his definition of himself, and confirmed by every single experience. He could receive impressions only by meeting A, or being caught up by B. Yet he would be wrong in an infinite number of ways. There are therefore Aleph-Zero possibilities that at any moment a man may find himself totally transformed. And it may be that our present dazzled bewilderment is due to our recognition of the existence of a new dimension of thought, which seems so "inscrutably infinite" and "absurd" and "immoral", etc. --- because we have not studied it long enough to appreciate that its laws are identical with our own, though extended to new conceptions. The discovery of radioactivity created a momentary chaos in chemistry and physics; but it soon led to a fuller interpretation of the old ideas. It dispersed many difficulties, harmonized many discords, and --- yea, more! It shewed the substance of the Universe as a simplicity of Light and Life, possessed of limitless liberty to enjoy Love by combining its units in various manners to compose atoms, themselves capable of deeper self-realization through fresh complexities and organizations, each with its own peculiar powers and pleasures, each pursuing its path through the world where all things are possible. It revealed the omnipresence of Hadit identical with Himself, yet fulfilling Himself by dividing his interplay with Nuit into episodes, each form of his energy isolated with each aspect of Her receptivity, delight developing delight continuous from complex to complex. It was the voice of Nature awakening at the dawn of the Aeon, as Aiwaz uttered the Word of the Law of Thelema. {343}

So also shall he who invoceth often behold the Formless Fire, with trembling and bewilderment; but if he prolong his meditation, he shall resolve it into coherent and intelligible symbols, and he shall hear the articulate utterance of that Fire, interpret the thunder thereof as a still small voice in his heart. And the Fire shall reveal to his eyes his own image in its own true glory; and it shall speak in his ears the Mystery that is his own right Name.

This then is the virtue of the Magick of The Beast 666, and the canon of its proper usage: to destroy the tendency to discriminate between any two things in theory, and in practice to pierce the veils of every sanctuary, pressing forward to embrace every image; for there is none that is not very Isis. The Inmost is one with the Inmost; yet the form of the One is not the form of the other; intimacy exacts fitness. He therefore who liveth by air, let him not be bold to breathe water. But mastery cometh by measure: to him who with labour, courage, and caution giveth his life to understand all that doth encompass him, and to prevail against it, shall be increase. "The word of Sin is Restriction"; seek therefore Righteousness, enquiring into Iniquity, and fortify thyself to overcome it.

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Magick in Theory and Practice by Aleister Crowley

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O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- Messages only.

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All footnotes have been moved up to the place in text indexed and set off in double wedge brackets, viz.

<<note...>>

LIBER XV

O.T.O.

ECCLESIAE GNOSTICAE CATHOLICAE
CANON MISSAE.

I.<<WEH NOTE: Throughout, quotations from Liber AL have been corrected against the text and enclosed in quotation marks.>>

Of the Furnishings of the Temple.

In the East, that is, in the direction of Boleskine, which is situated on the south-eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar. Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys in gold, or a sunblaze, or other suitable emblem.

On each side of it should be a pillar or obelisk, with countercharges in black and white.

Below it should be the dias of three steps, in black and white squares.

Above it is the super-altar, at whose top is the Stele of Revealing in reproduction, with four candles on each side of it. Below the stele is a place for the Book of the Law, with six candles on each side of it. Below this again is the Holy Graal, with roses on each side of it. There is room in front of the Cup for the Paten. On each side beyond the roses are two great candles.

All this is enclosed within a great veil.

Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of two superimposed cubes.

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

Repeating, the apex of a third triangle is an upright tomb. {345}

II.

Of the Officers of the Mass.

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.

The PRIESTESS. Should be actually Virgo Intacta or specially dedicated to the service of the Great Order. She is clothed in white, blue and gold. She bears the sword from a red girdle, and the Paten and Hosts, or Cakes of Light.

The DEACON. He is clothed in white and yellow. He bears the Book of the Law.

"Two Children." They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume.

III.

Of the ceremony of the Introit.

"The" DEACON, "opening the door of the Temple, admits the congregation and takes his stand between the small altar and the font. (There should be a door-keeper to attend to the admission.)"

"The" DEACON "advances and bows before the open shrine where the Graal is exalted. He kisses the Book of the Law three times, opens it, and places it upon the super-altar. He turns West."

The DEACON. Do what thou wilt shall be the whole of the Law. I proclaim the Law of Light, Life, Love, and Liberty in the name of

GR:Iota-Alpha-Omega.

The CONGREGATION. Love is the law, love under will.

"The" DEACON "goes to his place between the altar of incense and the font, faces East, and gives the step and sign of a Man and a Brother. All imitate him."

The DEACON and all the PEOPLE. I believe in one secret and ineffable LORD; and in one Star in the company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name {346} CHAOS, the sole viceregent of the Sun upon Earth; and in one Air the nourisher of all that breaths.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in his name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Love and Liberty, the Word of whose Law is
GR:Theta-Epsilon-Lambda-Eta-Mu-Alpha.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

GR:Alpha-Upsilon-Mu-Gamma-Nu, GR:Alpha-Upsilon-Mu-Gamma-Nu, GR:Alpha-Upsilon-Mu-Gamma-Nu.

"Music is now played. The child enters with the ewer and the salt. The "VIRGIN" enters with the Sword and the Paten, The child enters with the censer and the perfume. They face the "DEACON" deploying into line from the space between the two altars."

The VIRGIN. Greeting of Earth and Heaven!

"All give the hailing sign of a Magician, the "DEACON" leading.

The "PRIESTESS, "the negative child on her left, the positive child on her right, ascends the steps of the High Altar. They await her below. She places the Paten before the Graal. Having adored it, she descends, and with the children following her, the positive next her, she moves in a serpentine manner involving 3 1/2 circles of the Temple. (Deosil about altar, widdershins about font, deosil about altar and font, widdershins about altar and so to the Tomb in the west.) She draws her sword and pulls down the Veil therewith.)"

The PRIESTESS. By the power of + Iron, I say unto thee, {347} Arise. In the name of our Lord + the Sun, and of our Lord + that thou mayst administer the virtues to the Brethren.

"She sheathes the Sword."

"The "PRIEST, "issuing from the Tomb, holding the Lance erect with both hands, right over left, against his breast, takes the first three regular steps. He then gives the Lance to the "PRIESTESS" and gives the three penal signs.

He then kneels and worships the Lance with both hands.

Penitential music."

The PRIEST. I am a man among men.

"He takes again the Lance and lowers it. He rises."

The PRIEST. How should I be worthy to administer the virtues to the Brethren?

"The "PRIESTESS" takes from the child the water and the salt, and mixes them in the font."

The PRIESTESS. Let the salt of Earth admonish the Water to bear the virtue of the Great Sea. "(Genuflects)."
Mother, be thou adored!

"She returns to the West, + on "PRIEST" with open hand doth she make, over his forehead, breast and body."

Be the PRIEST pure of body and soul!

"The "PRIESTESS" takes the censer from the child, and places it on the small altar. She puts incense therein.

"Let the Fire and the Air make sweet the world! "Genuflects." Father, be thou adored!

"She returns West, and makes with the censer + before the "PRIEST, "thrice as before."

Be the PRIEST fervent of body and soul!

"(The children resume their weapons as they are done with.)"

The "DEACON" now takes the consecrated Robe from the High Altar and brings it to her. She robes the "PRIEST" in his Robe of scarlet and gold."

Be the flame of the Sun thine ambiance, O thou PRIEST of the SUN!

"The "DEACON" brings the crown from the High Altar. (The" {348} "crown may be of gold or platinum, or of

electrum magicum; but with no other metals, save the small proportions necessary to a proper alloy. It may be adorned with divers jewels; at will. But it must have the Uraeus serpent twined about it, and the cap of maintenance must match the scarlet of the robe. Its texture should be velvet.)"

Be the Serpent thy crown, O thou PRIEST of the LORD!

"Kneeling she takes the Lance between her open hands, and runs them up and down upon the shaft eleven times, very gently."

Be the LORD present among us!

"All give the Hailing Sign."

The PEOPLE: so mote it be.

IV.

Of the Ceremony of the opening of the Veil.

The PRIEST. Thee therefore whom we adore we also invoke. By the power of the lifted Lance!

"He raises the Lance. All repeat Hailing Sign.

A phrase of triumphant music.

The "PRIEST "takes the "PRIESTESS "by her right hand with his left, keeping the Lance raised."

I, PRIEST and KING, take thee, Virgin pure without spot; I upraise thee; I lead thee to the East; I set thee upon the summit of the Earth.

"He thrones the "PRIESTESS "upon the altar. The "DEACON "and the children follow, they in rank, behind him. The "PRIESTESS "takes the book of the Law, resumes her seat, and holds it open on her breast with her two hands, making a descending triangle with thumbs and forefingers.

The "PRIEST "gives the lance to the "DEACON "to hold; and takes the ewer from the child, and sprinkles the "PRIESTESS, "making five crosses, forehead, shoulders, and thighs.

The thumb of the "PRIEST "is always between his index and" {349} "medius, whenever he is not holding the Lance. The "PRIEST "takes the censer from the child, and makes five crosses as before.

The children replace their weapons on their respective altars.

The "PRIEST "kisses the Book of the Law three times. He kneels for a space in adoration, with joined hands, knuckles closed, thumb in position as aforesaid. He rises and draws the veil over the whole altar. All rise and stand to order.

The "PRIEST "takes the lance from the "DEACON "and holds it as before, as Osiris or Phthah. He circumambulates the Temple three times, followed by the "DEACON "and the children as before. (These, when not using their hands, keep their arms crossed upon their breasts.) At the last circumambulation they leave him and go to the place between the font and the small altar, where they kneel in adoration, their hands joined palm to palm, and raised above their heads.

All imitate this motion.

The "PRIEST "returns to the East and mounts the first step of the Altar."

The PRIEST. O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit we do invoke Thee.

"Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!"

"During this speech the "PRIESTESS "must have divested herself completely of her robe, See CCXX.I.62."

The PRIESTESS. "But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one {350} kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!" To me! To me! "Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!"

"The "PRIEST "mounts the second step."

The PRIEST. O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adareth is also Thou. Thou art that, and That am I.

"I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death." "I am alone: there is no God where I am."

"(The "DEACON "and all rise to their feet with Hailing Sign.)"

The DEACON. "But ye, o my people, rise up & awake! Let the rituals be rightly performed with joy & beauty!"

"There are rituals of the elements and feasts of the times."

"A feast for the first night of the Prophet and his Bride!"

"A feast for the three days of the writing of the Book of the Law."

"A feast for Tahuti and the child of the Prophet-secret, O Prophet!"

"A feast for the Supreme Ritual, and a feast for the Equinox of the Gods."

"A feast for fire and a feast for water; a feast for life and a greater feast for death!"

"A feast every day in your hearts in the joy of my rapture!" {351}

"A feast every night unto Nu, and the pleasure of uttermost delight!"

"(The "PRIEST "mounts the third step.)"

The PRIEST: Thou that art One, our Lord in the Universe, the Sun, our Lord in ourselves whose name is Mystery of Mystery, uttermost being whose radiance, enlightening the worlds, is also the breath that maketh every God even and Death to tremble before thee --- by the Sign of Light appear thou glorious upon the throne of the Sun.

Make open the path of creation and of intelligence between us and our minds. Enlighten our understanding.

Encourage our hearts. Let thy light crystallize itself in our blood, fulfilling us of Resurrection.

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu nur af an nuteru!

The PRIESTESS. "There is no law beyond Do what thou wilt."

"(The "PRIEST "parts the veil with his Lance.)"

(During the previous speeches the "PRIESTESS "has resumed her robe.)"

The PRIEST: GR:Iota-Omega GR:Iota-Omega GR:Iota-Omega GR:Iota-Alpha-Omega GR:Sigma-Alpha-Beta-Alpha-Omicron

GR:Kappa-Upsilon-Rho-Iota-Epsilon GR:Alpha-Beta-Rho-Alpha-Sigma-Alpha-Chi GR:Kappa-Upsilon-Rho-Iota-Epsilon

GR:Mu-Epsilon-Iota-Theta-Rho-Alpha-Sigma GR:Kappa-Upsilon-Rho-Iota-Epsilon GR:Phi-Alpha-Lambda-Lambda-Epsilon.

GR:Iota-Omega GR:Pi-Alpha-Nu, GR:Iota-Omega GR:Pi-Alpha-Nu GR:Pi-Alpha-Nu GR:Iota-Omicron

GR:Iota-Sigma-Chi-Upsilon-Rho-Omicron-Chi, GR:Iota-Omega GR:Alpha-Theta-Alpha-Nu-Alpha-Tau-Omicron-Nu,

GR:Iota-Omega GR:Alpha-Beta-Rho-Omicron-Tau-Omicron-Nu GR:Iota-Omega GR:Iota-Alpha-Omega

GR:Kappa-Alpha-Iota-Rho-Epsilon GR:Phi-Alpha-Lambda-Lambda-Epsilon GR:Kappa-Alpha-Iota-Rho-Epsilon

GR:Pi-Alpha-Mu-Phi-Alpha-Gamma-Epsilon GR:Kappa-Alpha-Iota-Rho-Epsilon

GR:Pi-Alpha-Nu-Gamma-Epsilon-Nu-Epsilon-Tau-Omicron-Rho. GR:Alpha-Gamma-Iota-Omicron-Sigma,

GR:Alpha-Gamma-Iota-Omicron-Sigma, GR:Alpha-Gamma-Iota-Omicron-Sigma GR:Iota-Alpha-Omega.<<WEH NOTE: This Greek

text varies in spelling in some other texts of Liber XV.>>

"The "PRIESTESS "is seated with the Paten in her right hand and the Cup in her left. The "PRIEST "presents the Lance which she kisses eleven times. She then holds it to her breast while the "PRIEST "falling at her knees, kisses them, his arms stretched along her thighs. He remains in this adoration while the Deacon intones the collects. All stand to order, with the Dieu Garde, that is: feet square, hands, with linked thumbs, held loosely. This is the universal position when standing, unless other direction is given.)" {352}

V.

Of the Office of the
Collects which are Eleven in Number

(THE SUN)

The DEACON. Lord visible an sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.

The PEOPLE. So mote it be.

(THE LORD)

The DEACON. Lord secret and most holy, source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within us, force of energy, fire of motion; with diligence let us ever labour with thee, that we may remain in thine abundant joy.

The PEOPLE. So mote it be.

(THE MOON)

The DEACON. Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and lovers, and to all men that toil upon the earth and to all mariners upon the sea.

The PEOPLE. So mote it be.

(THE LADY)

The DEACON. Giver and receiver of joy, gate of life and love, be thou ever ready, thou and thine handmaiden, in thine office of gladness.

The PEOPLE. So mote it be.

(THE SAINTS)

The DEACON. Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface {353} of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the market-places and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men, "Lao-tze and Siddhartha" and Krishna and "Tahuti," Mosheh, "Dionysus, Mohammed and To Mega Therion, with these also," Hermes, "Pan," Priapus, Osiris, and Melchizedeck, Khem and Amoun "and Mentu, Heracles," Orpheus and Odysseus; with Vergilius, "Catullus," Martialis, "Rabelais, Swinburne and many an holy bard; Apollonius Tyanaeus," Simon Magus, Manes, "Pythagoras," Basilides, Valentinus, "Bardesanes and Hippolytus, that transmitted the light of the Gnosis to us their successors and their heirs;" with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen, "and these also," Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, "Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz," Ulrich von Hutten, Paracelsus, Michael Maier, "Roderic Borgia Pope Alexander the Sixth," Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, "Sir Edward Kelly," Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, Ludovicus Rex Bavariae, Richard Wagner, "Alphonse Louis Constant," Friedrich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Burton, Sir Richard Payne Knight, Paul Gauguin, Docteur Gerard Encausse, Doctor Theodor Reuss, "and Sir Aleister Crowley." Oh Sons of the Lion and the Snake! With all thy saints we worthily commemorate them worthy that were and are and are to come.

May their Essence be here present, potent, puissant, and paternal to perfect this feast!

"(At each name the "DEACON "signs + with thumb between index and medius. At ordinary mass it is only necessary to commemorate those whose names are italicised, with wording as is shown.)"

The PEOPLE. So mote it be. {354}

(THE EARTH)

The DEACON. Mother of fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the sun's fire, womb of all life, recurring grace of seasons, answer favourably the prayer of labour, and to pastors and husbandmen be thou propitious.

The PEOPLE. So mote it be.

(THE PRINCIPLES)

The DEACON. Mysterious energy triform, mysterious Matter, in fourfold and sevenfold division; the interplay of which things weave the dance of the Veil of Life upon the Face of the Spirit, let there be harmony and beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according to the Law of Liberty; let each pursue his Will as a strong man that rejoiceth in his way, as the course of a Star that blazeth for ever among the joyous company of Heaven.

The PEOPLE. So mote it be.

(BIRTH)

The DEACON. Be the hour auspicious, and the gate of life open in peace and in well being, so that she that

beareth children may rejoice, and the babe catch life with both hands.

The PEOPLE. So mote it be.

(MARRIAGE)

The DEACON. Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty.

The PEOPLE. So mote it be.

(DEATH)

" (All stand, Head erect, Eyes open.)"

The DEACON. Term of all that liveth, whose name is inscrutable, be favourable unto us in thine hour.

The PEOPLE. So mote it be.

(THE END)

The DEACON. Unto them from whose eyes the veil of life {355} hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their Wills.

GR:Alpha-Upsilon-Mu-Gamma-Nu, GR:Alpha-Upsilon-Mu-Gamma-Nu, GR:Alpha-Upsilon-Mu-Gamma-Nu.

"(All sit.)"

(The" DEACON "and the children attend the "PRIEST "and "PRIESTESS, "ready to hold any appropriate weapon as may be necessary.)"

VI.

Of the Consecration of the Elements.

"The "PRIEST "makes five crosses. "+3+1+2 "on paten and cup; "+4 "on paten alone; "+5 "on cup alone.)"

The PRIEST. Life of man upon earth, fruit of labour, sustenance of endeavour, thus be thou nourishment of the Spirit!

"(He touches the Host with the Lance.)"

By the virtue of the Rod!

Be this bread the Body of God!

"(He takes the Host.)"

GR:Tau-Omicron-Upsilon-Tau-Omicron GR:Epsilon-Sigma-Tau-Iota GR:Tau-Omicron

GR:Sigma-Omicron-Mu-Alpha GR:Mu-Omicron-Upsilon.

"He kneels, adores, rises, turns, shows Host to the PEOPLE, turns, replaces Host and adores. Music. He takes the Cup.)"

Vehicle of the joy of Man upon Earth, solace of labour, inspiration of endeavour, thus be thou ecstasy of the Spirit!

"(He touches the Cup with the Lance.)"

By the virtue of the rod!

Be this wine the Blood of God!

"(He takes the Cup)"

GR:Tau-Omicron-Upsilon-Tau-Omicron GR:Epsilon-Sigma-Tau-Iota -Tau-Omicron

GR:Pi-Omicron-Tau-Eta-Rho-Iota-Omicron-Nu GR:Tau-Omicron-Upsilon GR:Alpha-Iota-Mu-Alpha-Tau-Omicron-Sigma

GR:Mu-Omicron-Upsilon.

"(He kneels, adores, rises, turns, shows the Cup to the people, turns, replaces the Cup and adores. Music.)"
{356}

For this is the Covenant of Resurrection.

"He makes the five crosses on the "PRIESTESS.

Accept, O Lord, this sacrifice of life and joy, true warrants of the Covenant of Resurrection.

"The "PRIEST "offers the Lance to the "PRIESTESS, "who kisses it; he then touches her between the breasts and upon the body. He then flings out his arms upward as comprehending the whole shrine.)"

Let this offering be born upon the waves of Aethyr to our Lord and Father the Sun that travelleth over the Heavens in his name ON.

"(He closes his hands, kisses the "PRIESTESS "between the breasts and makes three great crosses over the Paten, the Cup and Himself. He strikes his breast. All repeat this action.)"

Hear ye all, saints of the true church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the name of GR:Iota-Alpha-Omega.

"(He makes three crosses on Paten and Cup together. He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right. With the host he makes the five crosses on the Cup.)"

+1
+3 +2
+5 +4

"(He elevates the Host and the Cup.)
(The Bell strikes.)"

GR:Alpha-Gamma-Iota-Omicron-Sigma, GR:Alpha-Gamma-Iota-Omicron-Sigma,
GR:Alpha-Gamma-Iota-Omicron-Sigma, GR:Iota-Alpha-Omega!

"He replaces the Host and the Cup and adores.)"

VII.

Of the Office of the Anthem.

The PRIEST. Thou who art I, beyond all I am,

Who hast no nature, and no name,

Who art, when all but thou are gone, {357}

Thou, centre and secret of the Sun,

Thou, hidden spring of all things known

And unknown, Thou aloof, alone,

Thou, the true fire within the reed

Brooding and breeding, source and seed

Of life, love, liberty and light,

Thou beyond speech and beyond sight,

Thee I invoke, my faint fresh fire

Kindling as mine intents aspire.

Thee I invoke, abiding one,

Thee, centre and secret of the Sun,

And that most holy mystery

Of which the vehicle am I.

Appear, most awful and most mild,

As it is lawful, in thy child!<<WEH NOTE: This is an uncertain.

Other extant versions give "to thy child!" The preposition is very

significant to the meaning. "to thy child" would indicate that the

Priest etc. are taken to be children of the deity or perhaps the god

Horus. "in thy child" would refer to the IX Degree secret of O.T.O., of

the technique of which this Mass is a very exact and detailed hyperbole.

"to thy child" is the text in Crowley's mystery play "The Ship", found

in EQUINOX I, 9. Although it is possible that the version found here

is a simple error for that earlier text, Crowley may have deliberately

changed this late version in the Mass to reflect the IX Degree idea.

Other versions of the Mass are found in the "International" (first

publication) and in the EQUINOX III, 1 (the "Blue Equinox", published

a few years before this text).>>

The CHORUS: For of the Father and the Son

The Holy Spirit is the norm;

Male-female, quintessential, one,
Man-being veiled in woman-form.
Glory and worship in the highest,
Thou Dove, mankind that deifiest,
Being that race, most royally run,
To spring sunshine through winter storm.
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!
FIRST SEMICHORUS: MEN. Glory to thee from
Gilded Tomb.
SECOND SEMICHORUS: WOMEN. Glory to thee from
Waiting Womb.
MEN. Glory to Thee from earth unploughed!
WOMEN. Glory to thee from virgin vowed!
MEN. Glory to thee, true Unity
Of the Eternal Trinity!
WOMEN. Glory to thee, thou sire and dam
And Self of I am that I am! {358}
MEN. Glory to thee, eternal Sun,
Thou One in Three, Thou Three in One!
CHORUS. Glory and worship unto Thee,
Sap of the world-ash, wonder-tree!

"These words are to form the substance of the anthem; but the whole
or any part thereof shall be set to music, which may be as
elaborate as art can. But even should other anthems be
authorised by the Father of the Church, this shall hold its
place as the first of its kind, the father of all others.)"

VIII.

Of the Mystic Marriage and Consummation of the Elements.

"(The" PRIEST "takes the Paten between the index and medius
of the right hand. The "PRIESTESS "clasps the Cup in her
right hand.)"

The PRIEST. Lord most secret, bless this spiritual food unto our bodies, bestowing upon {us} health and wealth
and strength and joy and peace, and that fulfilment of will and of love under will that is perpetual happiness.

"(He makes "+ "with Paten and kisses it. He uncovers the
Cup, genuflects, rises. Music. He takes the Host, and
breaks it over the Cup. He replaces the right hand
portion in the Paten. He breaks off a particle of the
left hand portion.)"

GR: Tau-Omicron-Upsilon-Tau-Omicron GR: Epsilon-Sigma-Tau-Iota GR: Tau-Omicron
GR: Sigma-Pi-Epsilon-Rho-Mu-Alpha GR: Mu-Omicron-Upsilon. GR: Eta-Omicron GR: Pi-Alpha-Tau-Eta-Rho
GR: Epsilon-Sigma-Tau-Iota-Nu

GR: Eta-Omicron GR: Eta GR: Upsilon-Iota-Omicron-Sigma -Delta-Iota-Alpha<<WEH NOTE: The text here has
been corrected from a typo: GR: Omicron-Iota-Alpha.>> GR: Tau-Omicron GR: Pi-Nu-Epsilon-Upsilon-Mu-Alpha
GR: Alpha-Gamma-Iota-Omicron-Nu.

GR: Alpha-Upsilon-Mu-Gamma-Nu. GR: Alpha-Upsilon-Mu-Gamma-Nu. GR: Alpha-Upsilon-Mu-Gamma-Nu.

"(He replaces the left hand part of the Host. The "PRIESTESS
"extends the lance point with her left hand to receive
the particle.)"

The PRIEST and The PRIESTESS. GR: Eta-Pi-Iota-Lambda-Iota-Upsilon.

"(The" PRIEST "takes the Lance. The "PRIESTESS "covers the
Cup. The "PRIEST "genuflects, rises, bows, joins hands.

He strikes his breast.)" {359} The PRIEST. O Lion and O Serpent that destroy the destroyer, be mighty among
us. O Lion and O Serpent that destroy the destroyer, be mighty among us. O Lion and O Serpent that destroy the
destroyer, be mighty among us.

"(The "PRIEST "joins hands upon the breast of the "PRIESTESS, "and takes back his Lance. He turns to the people,

lowers and raises the Lance, and makes "+ "upon them.)"

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

The PEOPLE. Love is the law, love under will.

"(He lowers the Lance, and turns to East. The "PRIESTESS"

take the lance in her right hand, with her left hand
she offers to Paten. The "PRIEST "kneels.)"

The PRIEST. In my mouth be the essence of the life of the Sun.

"(He takes the Host with the right hand, makes "+ "with it
on the Paten, and consumes it.)

(Silence.)

(The "PRIESTESS "takes, uncovers, and offers the cup, as
before.)"

The PRIEST. In my mouth be the essence of the joy of the Earth.

"(He takes the Cup, makes "+ "on the "PRIESTESS, "drains it, and
returns it.)

(Silence.)

(He rises, takes the lance and turns to the people.)"

The PRIEST. There is no part of me that is not of the Gods.<<WEH NOTE: This is taken from the Golden Dawn
Adeptus Minor initiation and appears in many of Crowley's works. See EQUINOX I, 3.>>

"(Those of the People who intend to communicate, and none
other should be present, having signified their intention, a
whole Cake of Light and a whole goblet of wine have been
prepared for each one. The" DEACON " marshals them; they
advance one by one to the altar. The children take the
elements and offer them. The "PEOPLE "communicate as" {360}
"did the "PRIEST, "uttering the same words in an attitude of
Resurrection;"

"There is no part of me that is not of the Gods."

"The exceptions to this part of the ceremony are when it is of
the nature of a celebration, in which case none but the Priest
communicate, of a wedding, in which none, save the two to
be married, partake; part of the ceremony of baptism when
only the child baptised partakes, and of Confirmation at
puberty when only the persons confirmed partake. The
Sacrament may be reserved by the "PRIEST, "for administration
to the sick in their homes.)

The "PRIEST "closes all within the veil. With the Lance he
makes "+ "on the people thrice, thus.)" The PRIEST. + The LORD bless you.

+ The LORD enlighten your minds and comfort your hearts and sustain your bodies.

+ The LORD bring you to the accomplishment of your true wills, the Great Work, the Summum Bonum, True Wisdom and
Perfect Happiness.

"(He goes out, the "DEACON "and Children following, into
the tomb of the West.)

Music. (Voluntary.)" NOTE: "The "PRIESTESS "and other officers never partake of the

sacrament, they being as it were part of the "PRIEST "himself." NOTE: "Certain secret formulae of this Mass are
taught to the

"PRIEST "in his ordination."

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APPENDIX VII.

A FEW OF THE PRINCIPAL INSTRUCTIONS
AUTHORISED BY THE A.'. A.'.

LIBER HHH

SUB FIGURA CCCXLI.

CONTINET CAPITULA TRIA: MMM, AAA, ET SSS.

I.

MMM.

"I remember a certain holy day in the dusk of the Year, in the dusk of the Equinox of Osiris, when first I beheld thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife. I remember thy first kiss, even as a maiden should. Nor in the dark byways was there another: thy kisses abide." --- LIBER LAPIDIS LAZULI. VII. 15. 16.

0. Be seated in thine Asana, wearing the robe of a Neophyte, the hood drawn.

1. It is night, heavy and hot, there are no stars. Not one breath of wind stirs the surface of the sea, that is thou. No fish play in thy depths.

2. Let a Breath rise and ruffle the waters. This also thou shalt feel playing upon thy skin. It will disturb thy meditation twice or thrice, after which thou shouldst have conquered this distraction. But unless thou first feel it, that Breath hath not arisen.

3. Next, the night is riven by the lightning flash. This also {362} shalt thou feel in thy body, which shall shiver and leap with the shock, and that also must both be suffered and overcome.

4. After the lightning flash, resteth in the zenith a minute point of light. And that light shall radiate until a right cone be established upon the sea, and it is day.

With this thy body shall be rigid, automatically; and this shalt thou let endure, withdrawing thyself into thine heart in the form of an upright Egg of blackness; and therein shalt thou abide for a space.

5. When all this is perfectly and easily performed at will, let the aspirant figure to himself a struggle with the whole force of the Universe. In this he is only saved by his minuteness. But in the end he is overcome by Death, who covers him with a black cross.

Let his body fall supine with arms outstretched.

6. So lying, let him aspire fervently unto the Holy Guardian Angel.

7. Now let him resume his former posture.

Two and twenty times shall he figure to himself that he is bitten by a serpent, feeling even in his body the poison thereof. And let each bite be healed by an eagle or hawk, spreading its wings above his head, and dropping thereupon a healing dew. But let the last bite be so terrible a pang at the nape of the neck that he seemeth to die, and let the healing dew be of such virtue that he leapeth to his feet.

8. Let there be now placed within his egg a red cross, then a green cross, then a golden cross, then a silver cross; or those things which these shadow forth. Herein is silence; for he that hath rightly performed the meditation will understand the inner meaning hereof, and it shall serve as a test of himself and his fellows.

9. Let him now remain in the Pyramid or Cone of Light, as an Egg, but no more of blackness.

10. Then let his body be in the position of the Hanged Man, and let him aspire with all his force unto the Holy Guardian Angel.

11. The grace having been granted unto him, let him partake mystically of the Eucharist of the Five Elements and let him proclaim Light in Extension; yea, let him proclaim Light in Extension. {363}

II

AAA

"These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear." Liber Lapidis Lazuli. VII. 3.

0. Be seated in thine Asana, or recumbent in Shavasana, or in the position of the dying Buddha.

1. Think of thy death; imagine the various diseases that may attack thee, or accidents overtake thee. Picture the process of death, applying always to thyself.

(A useful preliminary practice is to read textbooks of Pathology, and to visit museums and dissecting-rooms.)

2. Continue this practice until death is complete; follow the corpse through the stages of embalming, wrapping and burial.

3. Now imagine a divine breath entering thy nostrils.

4. Next, imagine a divine light enlightening the eyes.

5. Next, imagine the divine voice awakening the ears.

6. Next, imagine a divine kiss imprinted on the lips.

7. Next, imagine the divine energy informing the nerves and muscles of the body, and concentrate on the phenomenon which will already have been observed in 3, the restoring of the circulation.

8. Last, imagine the return of the reproductive power, and employ this to the impregnation of the Egg of light in which man is bathed.

9. Now represent to thyself that this Egg is the Disk of the Sun, setting in the west.

10. Let it sink into blackness, borne in the bark of heaven, upon the back of the holy cow Hathor. And it may be that thou shalt hear the moaning thereof.

11. Let it become blacker than all blackness. And in this meditation thou shalt be utterly without fear, for that the blankness that will appear unto thee is a thing dreadful beyond all thy comprehension.

And it shall come to pass that if thou hast well and properly {364} performed this meditation that on a sudden thou shalt hear the drone and booming of a Beetle.

12. Now then shall the Blackness pass, and with rose and gold shalt thou arise in the East, with the cry of an Hawk resounding in thine ear. Shrill shall it be and harsh.

13. At the end shalt thou rise and stand in the mid-heaven, a globe of glory. And therewith shall arise the mighty Sound that holy men have likened unto the roaring of a Lion.

14. Then shalt thou withdraw thyself from the Vision, gathering thyself into the divine form of Osiris upon his throne.

15. Then shalt thou repeat audibly the cry of triumph of the god re-arisen, as it shall have been given unto thee by thy Superior.

16. And this being accomplished, thou mayest enter again into the Vision, that thereby shall be perfected in Thee.

17. After this shalt thou return into the Body, and give thanks unto the Most High God IAIDA, yea unto the Most High God IAIDA.

18. Mark well that this operation should be performed if it be possible in a place set apart and consecrated to the Works of the Magick of Light. Also that the Temple should be ceremonially open as thou hast knowledge and skill to perform, and that at the end thereof the closing should be most carefully accomplished. But in the preliminary practice it is enough to cleanse thyself by ablution, by robing, and by the rituals of the Pentagram and Hexagram.

0-2 should be practised at first, until some realisation is obtained; and the practice should always be followed by a divine invocation of Apollo or of Isis or of Jupiter or of Serapis.

Next, after a swift summary of 0-2 practice 3-7.

This being mastered, add 8.

Then add 9-13.

Then being prepared and fortified, well fitted for the work, perform the whole meditation at one time. And let this be continued until perfect success be attained therein. For this is a mighty meditation and holy, having power even upon Death, yea, having power even upon Death.

(Note by Fra. O.M. At any time during this meditation the {365} concentration may bring about Samadhi. This is to be feared and shunned, more than any other breaking of control, for that it is the most tremendous of the forces which threaten to obsess. There is also some danger of acute delirious melancholia at point 1.)

III

SSS

"Thou art a beautiful thing, whiter than a woman in the column of this vibration.

"I shoot up vertically like an arrow, and become that Above.

"But it is death, and the flame of the pyre.

"Ascend in the flame of the pyre, O my Soul!

"Thy God is like the cold emptiness of the utmost heaven, into which thou radiatest thy little light.

"When Thou shalt know me, O empty God, my flame shall utterly expire in thy great N.O.X." Liber Lapidis Lazuli.

I. 36-40.

0. Be seated in thine Asana, preferably the Thunderbolt.

It is essential that the spine be vertical.

1. In this practice the cavity of the brain is the Yoni; the spinal cord is the Lingam.

2. Concentrate thy thought of adoration in the brain.

3. Now begin to awaken the spine in this manner. Concentrate thy thought of thyself in the base of the spine, and move it gradually up a little at a time.

By this means thou wilt become conscious of the spine, feeling each vertebra as a separate entity. This must be achieved most fully and perfectly before the further practice is begun.

4. Next, adore the brain as before, but figure to thyself its content as infinite. Deem it to be the womb of Isis, or the body of Nuit.

5. Next, identify thyself with the base of the spine as before, but figure to thyself its energy as infinite. Deem it to be the phallus of Osiris or the being of Hadit.

6. These two concentrations 4 and 5 may be pushed to the {366} point of Samadhi. Yet lose not control of the will; let not Samadhi be thy master herein.

7. Now then, being conscious both of the brain and the spine, and unconscious of all else, do thou imagine the hunger of the one for the other; the emptiness of the brain, the ache of the spine, even as the emptiness of space and the aimlessness of Matter.

And if thou hast experience of the Eucharist in both kinds, it shall aid thine imagination herein.

8. Let this agony grow until it be insupportable, resisting by will every temptation. Not until thine whole body is bathed in sweat, or it may be in sweat of blood, and until a cry of intolerable anguish is forced from thy closed lips, shalt thou proceed.

9. Now let a current of light, deep azure flecked with scarlet, pass up and down the spine, striking as it were upon thyself that art coiled at the base as a serpent.

Let this be exceedingly slow and subtle; and though it be accompanied with pleasure, resist; and though it be accompanied with pain, resist.

10. This shalt thou continue until thou art exhausted, never relaxing the control. Until thou canst perform this one section 9 during a whole hour, proceed not. And withdraw from the meditation by an act of will, passing into a gentle Pranayama without Kumbhakham, and meditating on Harpocrates, the silent and virginal God.

11. Then at last, being well-fitted in body and mind, fixed in peace, beneath a favourable heaven of stars, at night, in calm and warm weather, mayst thou quicken the movement of the light until it be taken up by the brain and the spine, independently of thy will.

12. If in this hour thou shouldst die, is it not written, "Blessed are the dead that die in the Lord"? Yea, Blessed are the dead that die in the Lord!

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LIBER E
vel
EXERCITIORUM

SUB FIGURA IX<<WEH NOTE: There are quite a few differences in text between this version and that published in EQUINOX I, 1. Most of these appear to be typo's or to be minor changes, especially to modernize punctuation or usage.>>

I.

1. It is absolutely necessary that all experiments should be recorded in detail during, or immediately after, their performance.

2. It is highly important to note the physical and mental condition of the experimenter or experimenters.

3. The time and place of all experiments must be noted; also the state of the weather, and generally all conditions which might conceivably have any result upon the experiment either as adjuvants to or causes of the result, or as inhibiting it, or as sources of error.

4. The A.'. A.'. will not take official notice of any experiments which are not thus properly recorded.

5. It is not necessary at this stage for us to declare fully the ultimate end of our researches; nor indeed would it be understood by those who have not become proficient in these elementary courses.

6. The experimenter is encouraged to use his own intelligence, and not to rely upon any other person or persons, however distinguished, even among ourselves.

7. The written record should be intelligently<<WEH NOTE: EQUINOX I, 1 has "intelligibly".>> prepared so that others may benefit from its study.

8. The Book John St. John published in the first number of the "Equinox" is an example of this kind of record by a very advanced student. It is not as simply written as we could wish, but will show the method.

9. The more scientific the record is, the better. Yet the emotions should be noted, as being some of the conditions.

Let then the record be written with sincerity and care; thus with practice it will be found more and more to approximate to the ideal. {368}

II

Physical clairvoyance.

1. Take a pack of (78) Tarot playing cards. Shuffle; cut. Draw one card. Without looking at it, try to name

it. Write down the card you name, and the actual card. Repeat, and tabulate results.

2. This experiment is probably easier with an old genuine pack of Tarot cards, preferably a pack used for divination by some one who really understood the matter.

3. Remember that one should expect to name the right card once in 78 times. Also be careful to exclude all possibilities of obtaining the knowledge through the ordinary senses of sight and touch, or even smell.

There was once a man whose fingertips were so sensitive that he could feel the shape and position of the pips and so judge the card correctly.

4. It is better to try first the easier form of the experiment, by guessing only the suit.

5. Remember that in 78 experiments you should obtain 22 trumps and 14 of each other suit; so that without any clairvoyance at all, you can guess right twice in 7 times (roughly) by calling trumps each time.

6. Note that some cards are harmonious.

Thus it would not be a bad error to call the five of Swords ("The Lord of Defeat") instead of the ten of Swords ("The Lord of Ruin"). But to call the Lord of Love (2 Cups) for the Lord of Strife (5 Wands) would show that you were getting nothing right.

Similarly a card ruled by Mars would be harmonious with a 5, a card of Gemini with "The Lovers".

7. These harmonies must be thoroughly learnt, according to the numerous tables given in 777.

8. As you progress you will find that you are able to distinguish the suit correctly three times in four and that very few indeed inharmonious errors occur, while in 78 experiments you are able to name the card aright as many as 15 or 20 times.

9. When you have reached this stage, you may be admitted for {369} examination; and in the event of your passing you will be given more complex and difficult exercises.

III

Asana --- Posture.

1. You must learn to sit perfectly still with every muscle tense for long periods.

2. You must wear no garments that interfere with the posture in any of these experiments.

3. The first position: (The God). Sit in a chair; head up, back straight, knees together, hands on knees, eyes closed.

4. The second position: (The Dragon). Kneel; buttocks resting on the heels, toes turned back, back and head straight, hands on thighs.

5. The third position: (The Ibis). Stand, hold left ankle with right hand, <<WEH NOTE: The EQUINOX version adds: "(and alternately practise right ankle in left hand, &c.)".>> free forefinger on lips.

6. The fourth position: (The Thunderbolt). Sit; left heel pressing up anus, right foot poised on its toes, the heel covering the phallus; arms stretched out over the knees; head and back straight.

7. Various things will happen to you while you are practising these positions; they must be carefully analysed and described.

8. Note down the duration of practice; the severity of the pain (if any) which accompanies it, the degree of rigidity attained, and any other pertinent matters.

9. When you have progressed up to the point that a saucer filled to the brim with water and poised upon the head does not spill one drop during a whole hour, and when you can no longer perceive the slightest tremor in any muscle; when, in short, you are perfectly steady and easy, you will be admitted for examination; and, should you pass, you will be instructed in more complex and difficult practices.

IV

Pranayama --- Regularisation of the Breathing

1. At rest in one of your positions, close the right nostril with the thumb of the right hand and breathe out slowly and completely {370} through the left nostril, while your watch marks 20 seconds. Breathe in through the same nostril for 10 seconds. Changing hands, repeat with the other nostril. Let this be continuous for one hour.

2. When this is quite easy to you, increase the periods to 30 and 15 seconds.

3. When this is quite easy to you, but not before, breathe out for 15 seconds, in for 15 seconds, and hold the breath for 15 seconds.

4. When you can do this with perfect ease and comfort for a whole hour, practice breathing out for 40 and in for 20 seconds.

5. This being attained, practice breathing out for 20, in for 10, holding the breath for 30 seconds.

When this has become perfectly easy to you, you may be admitted for examination, and should you pass, you will be

instructed in more complex and difficult practices.

6. You will find that the presence of food in the stomach, even in small quantities, makes the practices very difficult.

7. Be very careful never to overstrain your powers; especially never get so short of breath that you are compelled to breathe out jerkily or rapidly.

8. Strive after depth, fullness, and regularity of breathing.

9. Various remarkable phenomena will very probably occur during these practices. They must be carefully analysed and recorded.

V

Dharana --- Control of Thought.

1. Constrain the mind to concentrate itself upon a single simple object imagined.

The five tatwas are useful for this purpose; they are: a black oval; a blue disk; a silver crescent; a yellow square; a red triangle.

2. Proceed to combinations of simple objects; e.g. a black oval within a yellow square, and so on.

3. Proceed to simple moving objects, such as a pendulum swinging, a wheel revolving, etc. Avoid living objects.

4. Proceed to combinations of moving objects, e.g. a piston {371} rising and falling while a pendulum is swinging. The relation between the two movements should be varied in different experiments.

Or even a system of flywheels, eccentrics, and governor.

5. During these practices the mind must be absolutely confined to the object determined upon; no other thought must be allowed to intrude upon the consciousness. The moving systems must be regular and harmonious.

6. Note carefully the duration of the experiments, the number and nature of the intruding thoughts, the tendency of the object itself to depart from the course laid out for it, and any other phenomena which may present themselves. Avoid overstrain; this is very important.

7. Proceed to imagine living objects; as a man, preferably some man known to, and respected by, yourself.

8. In the intervals of these experiments you may try to imagine the objects of the other senses, and to concentrate upon them.

For example, try to imagine the taste of chocolate, the smell of roses, the feeling of velvet, the sound of a waterfall or the ticking of a watch.

9. Endeavour finally to shut out all objects of any of the senses, and prevent all thoughts arising in your mind. When you feel you have attained some success in these practices, apply for examination, and should you pass, more complex and difficult practices will be prescribed for you.

VI

Physical limitations.

1. It is desirable that you should discover for yourself your physical limitations.

2. To this end ascertain for how many hours you can subsist without food or drink before your working capacity is seriously interfered with.

3. Ascertain how much alcohol you can take, and what forms of drunkenness assail you. {372}

4. Ascertain how far you can walk without once stopping; likewise with dancing, swimming, running, etc.

5. Ascertain for how many hours you can do without sleep.

6. Test your endurance with various gymnastic exercises, club swinging, and so on.

7. Ascertain for how long you can keep silence.

8. Investigate any other capacities and aptitudes which may occur to you.

9. Let all these things be carefully and conscientiously recorded; for according to your powers will it be demanded of you.

VII

A Course of Reading

1. The object of most of the foregoing practices will not at first be clear to you; but at least (who will deny it?) they have trained you in determination, accuracy, introspection, and many other qualities which are valuable to all men in their ordinary avocations, so that in no case will your time have been wasted.

2. That you may gain some insight into the nature of the Great Work which lies beyond these elementary trifles, however, we should mention that an intelligent person may gather more than a hint of its nature from the following books, which are to be taken as serious and learned contributions to the study of Nature, though not necessarily to be implicitly relied upon.

"The Yi King" (S.B.E. Series, Oxford University Press.)

"The Tao Teh King" (S.B.E. Series.)

"Tannhauser", by A. Crowley.

"The Upanishads".

"The Bhagavad-Gita".

"The Voice of the Silence."

"Raja Yoga", by Swami Vivekananda.

"The Shiva Sanhita".

"The Aphorisms of Patanjali".

"The Sword of Song".

"The Book of the Dead".

"Rituel et Dogme de la Haute Magie". {373}

"The Book of the Sacred Magic of Abramelin the Mage".

"The Goetia".

"The Hathayoga Pradipika".

"The Spiritual Guide of Molinos".

Erdmann's "History of Philosophy".

"The Star in the West" (Captain Fuller).

"The Dhammapada" (S.B.E. Series, Oxford University Press).

"The Questions of King Milinda" (S.B.E. Series).

"777 vel Prolegomena, etc.".

"Varieties of Religious Experience" (James).

"Kabbala Denudata".

"Knox Om Pax".

3. Careful study of these books will enable the pupil to speak in the language of his master, and facilitate communications with him.

4. The pupil should endeavour to discover the fundamental harmony of these very varied works; for this purpose he will find it best to study the most extreme divergencies side by side.

5. He may at any time that he wishes apply for examination in this course of reading.

6. During the whole of this elementary study and practice he will do wisely to seek out and attach himself to, a master, one competent to correct him and advise him. Nor should he be discouraged by the difficulty of finding such a person.

7. Let him further remember that he must in no wise rely upon, or believe in, that master. He must rely entirely upon himself, and credit nothing whatever but that which lies within his own knowledge and experience.

8. As in the beginning, so at the end, we here insist upon the vital importance of the written record as the only possible check upon error derived from the various qualities of the experimenter.

9. Thus let the work be accomplished duly; yea, let it be accomplished duly.

(If any really important or remarkable results should occur, or if any great difficulty presents itself, the A.'. A.'. should be at once informed of the circumstances.) {374}

LIBER O

vel

MANUS ET SAGITTAE

SUB FIGURA VI.<<WEH note: There are differences in wording and punctuation from the earlier printing in EQUINOX I, 2. Some are minor, and some are major changes, additions or deletions of paragraphs. A number are quite serious typographical errors.>>

I.

1. This book is very easy to misunderstand; readers are asked to use the most minute critical care in the study of it, even as we have done in the preparation.

2. In this book it is spoken of the Sephiroth, and the Paths, of Spirits and Conjurations; of Gods, Spheres, Planes, and many other things which may or may not exist.

It is immaterial whether they exist or not. By doing certain things certain results follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them.

3. The advantages to be gained from them are chiefly these:

(a) A widening of the horizon of the mind.

(b) An improvement of the control of the mind.

4. The student, if he attains any success in the following practices, will find himself confronted by things (ideas or beings) too glorious or too dreadful to be described. It is essential that he remain the master of all that he beholds, hears or conceives; otherwise he will be the slave of illusion and the prey of madness.

Before entering upon any of these practices the student must be in good health, and have attained a fair mastery of Asana, Pranayama and Dharana.

5. There is little danger that any student, however idle or stupid, will fail to get some result; but there is great danger that he will be led astray, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the first resting-place for the goal, and taketh off his armour as if he were a victor ere the fight is well begun. {375}

It is desirable that the student should never attach to any result the importance which it at first seems to possess.

6. First, then, let us consider the Book "777" and its use; the preparation of the Place; the use of the Magic Ceremonies; and finally the methods which follow in Chapter V. "Viator in Regnis Arboris" and in Chapter VI "Sagitta trans Lunam."

(In another book will be treated of the Expansion and Contraction of Consciousness; progress by slaying the Chakrams; progress by slaying the Pairs of Opposites; the methods of Sabhapaty Swami, etc., etc.)

II.

1. The student must first obtain a thorough knowledge of "Book 777", especially of the columns printed elsewhere in this Book.<<WEH NOTE: In the EQUINOX version, these are listed as: "columns i., ii., iii., v., vi., vii., ix., xi., xii., xiv., xv., xvi., xvii., xviii., xix., xxxiv., xxxv., xxxviii., {14} xxxix., xl., xli., xlii., xlv., liv., lv., lix., lx., lxi., lxiii., lxx., lxxv., lxxvii., lxviii., lxxix., lxxx., lxxxii., lxxxiii., xcvi., xcvi., xcix., c., ci., cxvii., cxviii., cxxxvii., cxxxviii., cxxxix., clxxv., clxxvi., clxxvii., clxxxii.">>

When these are committed to memory, he will begin to understand the nature of these correspondences. (See Illustrations in "The Temple of Solomon the King" in Equinox No. 2. Cross references are given.)

2. If we take an example, the use of the tables will become clear.

Let us suppose that you wish to obtain knowledge of some obscure science.

In column xlv to the <<Reference to the First Edition.>> power, line 12, you will find "Knowledge of Sciences."

By now looking up line 12 in the other columns, you will find that the Planet corresponding is Mercury, its number eight, its lineal figures the octagon and octagram. The God who rules that planet Thoth, or in Hebrew symbolism Tetragrammaton Adonai and Elohim Tzabaoth, its Archangel Raphael, its choir of Angels Beni Elohim, its Intelligence Tiriël, its Spirit Taphtatharath, its colours Orange (for Mercury is the Sphere of the Sephira Hod, 8) Yellow, Purple, Grey and Indigo rayed with Violet; its Magical Weapon the Wand or Caduceus, its Perfumes Mastic and others, its sacred plants Vervain and others, its jewel the Opal or Agate; its sacred animal the Snake, etc., etc. {376}

3. You would then prepare your Place of Working accordingly. In an orange circle you would draw an eight-pointed star of yellow, at whose points you would place eight lamps. The Sigil of the Spirit (which is to be found in Cornelius Agrippa and other books) you would draw in the four colours with such other devices as your experience may suggest.

4. And so on. We cannot here enter at length into all the necessary preparations; and the student will find them fully set forth in the proper books, of which the "Goetia" is perhaps the best example.

These rituals need not be slavishly imitated; on the contrary, the student should do nothing the object of which he does not understand; also, if he have any capacity whatever, he will find his own crude rituals more effective than the highly polished ones of other people.

The general purpose of all this preparation is as follows:

5. Since the student is a man surrounded by material objects, if it be his wish to master one particular idea, he must make every material object about him directly suggest that idea. Thus, in the ritual quoted, if his glance fall upon the lights, their number suggests Mercury; he smells the perfumes, and again Mercury is brought to his mind. In other words the whole magical apparatus and ritual is a complex system of mnemonics.

(The importance of these lies principally in the fact that particular sets of images that the student may meet in his wanderings correspond to particular lineal figures, divine names, etc. and are controlled by them. As to the possibility of producing results external to the mind of the seer (objective in the ordinary common sense

acceptation of the term) we are here silent.)

6. There are three important practices connected with all forms of ceremonial (and the two Methods which later we shall describe). These are:

- (1) Assumption of God-forms.
- (2) Vibration of Divine Names.
- (3) Rituals of "Banishing" and "Invoking".

These, at least, should be completely mastered before the dangerous Methods of Chapter V and VI are attempted<<WEH note: Not the chapters in the theory part, but the divisions in this Liber O --- same reference is made in the EQUINOX, I, 2.>>. {377}

III

1. The Magical Images of the Gods of Egypt should be made thoroughly familiar. This can be done by studying them in any public museum, or in such books as may be accessible to the student. They should then be carefully painted by him, both from the model and from memory.

2. The student, seated in the "God" position, or in the characteristic attitude of the God desired, should then imagine His image as coinciding with his own body, or as enveloping it. This must be practised until mastery of the image is attained, and an identity with it and with the God experienced.

It is a matter for very great regret that no simple and certain tests of success in this practice exist.

3. The Vibration of God-names. As a further means of identifying the human consciousness with that pure portion of it which man calls by the name of some God, let him act thus:

4. (a) Stand with arms outstretched<<This injunction does not apply to gods like Phthah or Harpocrates whose natures do not accord with this gesture.>>. (See illustration, in Equinox No. 2, p. 13<<WEH NOTE: and in the printed edition of this work, on page VIII.>>).

(b) Breathe in deeply through the nostrils, imagining the name of the God desired entering with the breath.

(c) Let that name descend slowly from the lungs to the heart, the solar plexus, the navel, the generative organs, and so to the feet.

(d) The moment that it appears to touch the feet, quickly advance the left foot about 12 inches, throw forward the body, and let the hands (drawn back to the side of the eyes) shoot out, so that you are standing in the typical position of the God Horus<<WEH NOTE: EQUINOX reference has "Illustration in Vol. I. No. 1, 'Blind Force.'">>, and at the same time imagine the Name as rushing up and through the body, while you breathe it out through the nostrils with the air which has been till then retained in the lungs. All this must be done with all the force of which you are capable.

(e) Then withdraw the left foot, and place the right forefinger<<Or the thumb, the fingers being closed. The thumb symbolises spirit, the forefinger the element of water.

WEH ADDENDA: This is the illustration in EQUINOX, Vol. I. No. 1, "The Silent Watcher.">> {378} upon the lips, so that you are in the characteristic position of the God Harpocrates.

5. It is a sign that the student is performing this correctly when a single "Vibration" entirely exhausts his physical strength. It should cause him to grow hot all over or to perspire violently, and it should so weaken him that he will find it difficult to remain standing.

6. It is a sign of success, though only by the student himself is it perceived, when he hears the name of the God vehemently roared forth, as if by the concourse of ten thousand thunders; and it should appear to him as if that Great Voice proceeded from the Universe, and not from himself.

In both the above practices all consciousness of anything but the God-form and name should be absolutely blotted out; and the longer it takes for normal perception to return, the better.

IV.

I. The Rituals of the Pentagram and Hexagram must be committed to memory; they are as follows ---

"The Lesser Ritual of the Pentagram"

- i. Touching the forehead say Ateh (Unto Thee),
- ii. Touching the breast say Malkuth (The Kingdom),
- iii. Touching the right shoulder, say ve-Geburah (and the Power)<<WEH NOTE: MT&P has an obvious typo here, corrected now from the EQUINOX version. The error made the end of line iii copy the end of line iv.>>,
- iv. Touching the left shoulder, say ve-Gedulah (and the Glory),
- v. Clasping the hands upon the breast, say le-Olahm, Amen (To

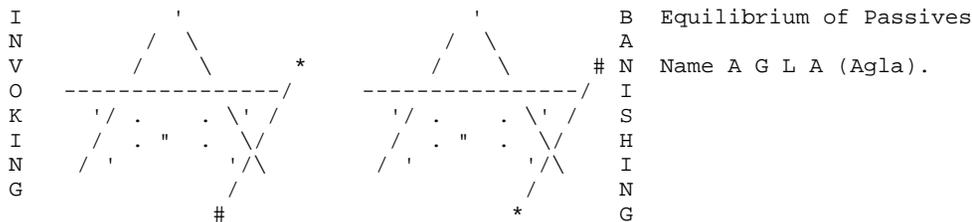
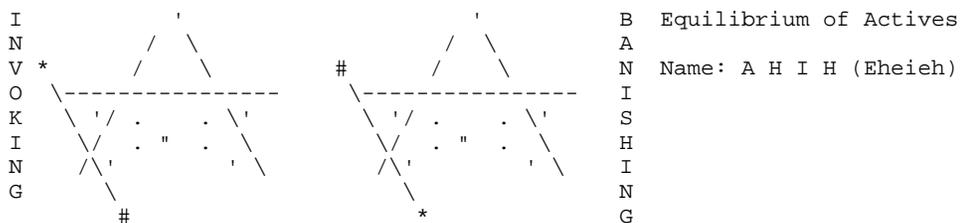
the Ages, Amen).

- vi. Turning to the East make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say (i.e. vibrate) IHVH.
- vii. Turning to the South, the same, but say ADNI.
- viii. Turning to the West, the same, but say AHIH.
- ix. Turning to the North, the same, but say AGLA (Pronounce: Ye-ho-wau, Adonai, Eheieh, Agla).
- x. Extending the arms in the form of a cross say,
- xi. Before me Raphael;
- xii. Behind me Gabriel; {379}
- xiii. On my right hand, Michael.
- xiv. On my left hand, Auriel;
- xv. For about me flames the Pentagram,
- xvi. And in the Column stands the six-rayed Star.
- xvii-xxi. Repeat (i) to (v), the Qabalistic Cross.

"The Greater Ritual of the Pentagram"

The Pentagrams are traced in the air with the sword or other weapon, the name spoken aloud, and the signs used, as illustrated.

The Pentagrams of Spirit.



The Signs of the Portal (See illustrations): Extend the hands in front of you, palms outwards, separate them as if in the act of rending asunder a veil or curtain (actives), and then bring them together as if closing it up again and let them fall to the side (passives).

(The Grade of the "Portal" is particularly attributed to the element of Spirit; it refers to the Sun; the Paths of HB:Samekh , HB:Nun and HB:Ayin are attributed to this degree.<<WEH Note: In EQUINOX I, 2, Crowley gives these Hebrew letters. MT&P has a typo here, giving the letters HB:Samekh , HB:Resh and HB:Tzaddi . The EQUINOX version is correct.>> See "777" lines 6 and 31 bis).

The Pentagrams of Fire.



N / ' \ * / ' \ # I
 G N
 G {380}

The signs of 4 Degree = 7Square. Raise the arms above the head and join the hands, so that the tips of the fingers and of the thumbs meet, formulating a triangle (see illustration).

(The Grade of 4 Degree = 7Square is particularly attributed to the element Fire; it refers to the Planet Venus; the paths of HB:Qof , HB:Tzaddi and HB:Peh are attributed to this degree. For other attributions see "777" lines 7 and 31).

The Pentagrams of Water.

I			B
N	/ \	/ \	A
V	#-----*	*-----#	N
O	-----	-----	I Name: A L (El).
K	'/ . . \'	'/ . . \'	S
I	'/ . " . \'	'/ . " . \'	H
N	'/ ' . ' \'	'/ ' . ' \'	I
G			N
			G

The signs of 3 Degree = 8Square. Raise the arm till the elbows are on a level with the shoulders, bring the hands across the chest, touching the thumbs and tips of fingers so as to form a triangle apex downwards. (See illustration).

(The Grade of 3 Degree = 8Square is particularly attributed to the element of water; it refers to the planet Mercury; the paths of HB:Resh and HB:Shin are attributed to this degree. For other attributions see "777", lines 8 and 23).

The Pentagrams of Air.

I			B
N	/ \	/ \	A
V	*-----#	#-----*	N Name: I H V H
O	-----	-----	I (Ye-ho-wau).
K	'/ . . \'	'/ . . \'	S
I	'/ . " . \'	'/ . " . \'	H
N	'/ ' . ' \'	'/ ' . ' \'	I
G			N
			G

The signs of 2 Degree = 9Square. Stretch both arms upwards and outwards, the elbows bent at right angles, the hand bent back, the palms upwards as if supporting a weight. (See illustration).

(The Grade of 2 Degree = 9Square is particularly attributed to the element Air; it refers to the Moon, the path of HB:Taw is attributed to this degree. For other attributions see "777" lines 9 and 11). {381}

The Pentagrams of Earth

I			B
N	# / \	* / \	A
V	/ / \	/ / \	N
O	-----	-----	I Name: A D N I (Adonai).
K	'/ / . . \'	'/ / . . \'	S
I	'/ / . " . \'	'/ / . " . \'	H
N	* / / ' . ' \'	# / / ' . ' \'	I
G			N
			G

The Sign of 1 Degree = 10Square. Advance the right foot, stretch out the right hand upwards and forwards, the left hand downwards and backwards, the palms open.

(The Grade of 1 Degree = 10Square is particularly attributed to the element of Earth, See "777" lines 10 and 32 bis).

"The Lesser Ritual of the Hexagram."

This ritual is to be performed after the "Lesser Ritual of the Pentagram".

(I). Stand upright, feet together, left arm at side, right across body, holding Wand or other weapon upright in the median line. Then face East and say:

(II). I.N.R.I.

Yod, Nun, Resh, Yod.

Virgo, Isis, Mighty Mother.

Scorpio, Apophis, Destroyer.

Sol, Osiris, Slain and Risen.

Isis, Apophis, Osiris, GR:Iota-Alpha-Omega.

(III). Extend the arms in the form of a cross, and say "The Sign of Osiris Slain." (See illustration).

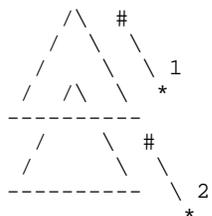
(IV). Raise the right arm to point upwards, keeping the elbow square, and lower the left arm to point downwards, keeping the elbow square, while turning the head over the left shoulder looking down so that the eyes follow the left forearm, and say, "The Sign of the Mourning of Isis". (See illustration).

(V). Raise the arms at an angle of sixty degrees to each other above the head, which is thrown back, and say, "The Sign of Apophis and Typhon." (See illustration).

(VI). Cross the arms on the breast, and bow the head and say, "The Sign of Osiris Risen". (See illustration).

{382}

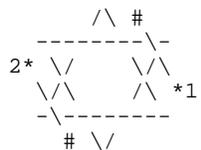
(VII). Extend the arms again as in (III) and cross them again as in (vi) saying: "L.V.X., Lux, the Light of the Cross".



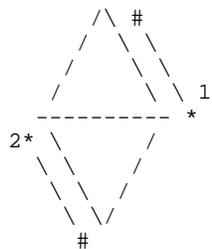
(VIII). With the magical weapon trace the Hexagram of Fire in the East, saying, "ARARITA" (HB:Aleph-Resh-Aleph-Resh-Yod-Taw-Aleph).

This Word consists of the initials of a sentence which means "One is His beginning: One is His Individuality: His Permutation is One."

This hexagram consists of two equilateral triangles, both apices pointed upwards. Begin at the top of the upper triangle and trace it in a dextro-rotary direction. The top of the lower triangle and trace it in dextro-rotary direction. The top of the lower should coincide with the central point of the upper triangle.



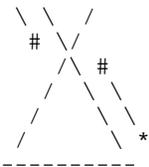
(IX). Trace the Hexagram of Earth in the South, saying "ARARITA". This Hexagram has the apex of the lower triangle pointing downwards, and it should be capable of inscription in a circle.



(X). Trace the Hexagram of Air in the West, saying "ARARITA". This Hexagram is like that of Earth; but the bases of the triangles coincide, forming a diamond.

{383}





(XI). Trace the hexagram of Water in the North, saying "ARARITA".
This hexagram has the lower triangle placed above the upper, so that their apices coincide.

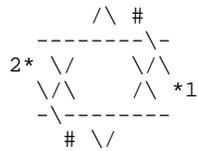
(XII). Repeat (I-VII).

The Banishing Ritual is identical, save that the direction of the Hexagrams must be reversed. {384}

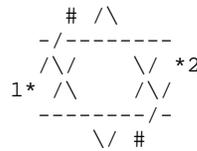
"The Greater Ritual of the Hexagram."

INVOKING

BANISHING



Saturn

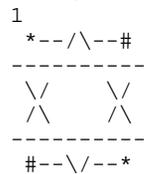


1* \/\

2* \/\



Jupiter

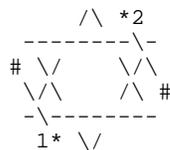


#--\/\--* 2

#--\/\--* 1



Mars



1* \/\

<<WEH NOTE: The next, solar, hexagram was incorrectly printed in MPT. This version has been corrected from the EQUINOX and confirmed by direct examination.>>

4:9 *

6:7

#-- / \/\ # --*5:8 3:10 *-- / \/\ * --#



Sun



1:12*\/\

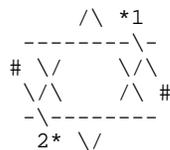
6:7 *-- # \/\ * --# 3:10

#-- * \/\ # --* 4:9 5:8

#--\/\--*2



Venus



2* \/\

To invoke or banish planets or zodiacal signs. The Hexagram of Earth alone is used. Draw the hexagram, {385} beginning from the point which is attributed to the planet you are dealing with. (See "777" col. lxxxiii). Thus to invoke Jupiter begin from the right hand point of the lower triangle, dextro-rotary and complete; then trace the upper triangle from its left hand point and complete.

1* \/\

2*--\/\--#

Trace the astrological sigil

```

- / - - - - - / - - - - -
  \ /      \ / # Mercury \ /      \ /
#  \ /      \ /      \ /      \ /
- - - - - / - - - - - /
      \ / *2          # - - \ / - - *1

      \ / #          # \ /
- - - - - \ - - - - - / - - - - -
1* \ /      \ / \ Moon \ /      \ / *1
   \ /      \ / *2     2* \ /      \ /
- \ - - - - - / - - - - - / - - - - -
   # \ /          \ / #

```

of the planet in the centre of
your hexagram.

For the Zodiac use the
hexagram of the planet which
rules the sign you require
("777", col. xxxviii) but draw
the astrological sigil of the
sign, instead of that of the
planet.

For Caput and Cauda Draconis use the lunar hexagram, with the sigil of Caput Draconis or Cauda Draconis.

To banish, reverse the hexagram.

In all cases use a conjuration first with Ararita, and next with the name of the God corresponding to the planet or sign you are dealing with.

The Hexagrams pertaining to the planets are as in plate on preceding page.

2. These rituals should be practised until the figures drawn appear in flame, in flame so near to physical flame that it would perhaps be visible to the eyes of a bystander, were one present. It is alleged that some persons have attained the power of actually kindling fire by these means. Whether this be so or not, the power is not one to be aimed at.

3. Success in "banishing" is known by a "feeling of cleanliness" in the atmosphere; success in "invoking" by a "feeling of holiness". It is unfortunate that these terms are so vague.

But at least make sure of this; that any imaginary figure or being shall instantly obey the will of the student, when he uses the appropriate figure. In obstinate cases, the form of the appropriate God may be assumed. {386}

4. The banishing rituals should be used at the commencement of any ceremony whatever. Next, the student should use a general invocation, such as the "Preliminary Invocation" in the "Goetia" as well as a special invocation to suit the nature of his working.

5. Success in these verbal invocations is so subtle a matter, and its grades so delicately shaded, that it must be left to the good sense of the student to decide whether or not he should be satisfied with his result.

V.

1. Let the student be at rest in one of his prescribed positions, having bathed and robed with the proper decorum. Let the place of working be free from all disturbance, and let the preliminary purifications, banishings and invocations be duly accomplished, and, lastly, let the incense be kindled.

2. Let him imagine his own figure (preferably robed in the proper magical garments, and armed with the proper magical weapons) as enveloping his physical body, or standing near to and in front of him.

3. Let him then transfer the seat of his consciousness to that imagined figure; so that it may seem to him that he is seeing with its eyes, and hearing with its ears.

This will usually be the great difficulty of the operation.

4. Let him then cause that imagined figure to rise in the air to a great height above the earth.

5. Let him then stop and look about him. (It is sometimes difficult to open the eyes.)

6. Probably he will see figures approaching him, or become conscious of a landscape.

Let him speak to such figures, and insist upon being answered, using the proper pentagrams and signs, as previously taught.

7. Let him travel at will, either with or without guidance from such figure or figures.

8. Let him further employ such special invocations as will cause to appear the particular places he may wish to visit.

9. Let him beware of the thousand subtle attacks and deceptions that he will experience, carefully testing the truth of all with whom he speaks. {387}

Thus a hostile being may appear clothed with glory; the appropriate pentagram will in such a case cause him to shrivel or decay.

10. Practice will make the student infinitely wary in such matters.

11. It is usually quite easy to return to the body, but should any difficulty arise, practice (again) will make the imagination fertile. For example, one may create in thought a chariot of fire with white horses, and command the charioteer to drive earthwards.

It might be dangerous to go too far, or to stay too long; for fatigue must be avoided.

The danger spoken of is that of fainting, or of obsession, or of loss of memory or other mental faculty.

12. Finally, let the student cause his imagined body in which he supposes himself to have been travelling to

coincide with the physical, tightening his muscles, drawing in his breath, and putting his forefinger to his lips. Then let him "awake" by a well-defined act of will, and soberly and accurately record his experiences.

It may be added that this apparently complicated experiment is perfectly easy to perform. It is best to learn by "travelling" with a person already experienced in the matter. Two or three experiments should suffice to render the student confident and even expert. See also "The Seer", pp. 295-333, Equinox I, 2.

VI.

1. The previous experiment has little value, and leads to few results of importance. But it is susceptible of a development which merges into a form of Dharana --- concentration --- and as such may lead to the very highest ends. The principal use of the practice in the last chapter is to familiarise the student with every kind of obstacle and every kind of delusion, so that he may be perfect master of every idea that may arise in his brain, to dismiss it, to transmute it, to cause it instantly to obey his will.

2. Let him then begin exactly as before, but with the most intense solemnity and determination.

3. Let him be very careful to cause his imaginary body to rise {388} in a line exactly perpendicular to the earth's tangent at the point where his physical body is situated (or to put it more simply, straight upwards).

4. Instead of stopping, let him continue to rise until fatigue almost overcomes him. If he should find that he has stopped without willing to do so, and that figures appear, let him at all costs rise above them.

Yea, though his very life tremble on his lips, let him force his way upward and onward!

5. Let him continue in this so long as the breath of life is in him. Whatever threatens, whatever allures, though it were Typhon and all his hosts loosed from the pit and leagued against him, though it were from the very Throne of God Himself that a voice issues bidding him stay and be content, let him struggle on, ever on.

6. At last there must come a moment when his whole being is swallowed up in fatigue, overwhelmed by its own inertia.<<This in case of failure. The results of success are so many and wonderful that no effort is here made to describe them. They are classified, tentatively, in the "Herb Dangerous", Part II, Equinox I, 2.>> Let him sink (when no longer can he strive, though his tongue by bitten through with the effort and the blood gush from his nostrils) into the blackness of unconsciousness, and then, on coming to himself, let him write down soberly and accurately a record of all that hath occurred, yea a record of all that hath occurred.

EXPLICIT

{389}

LIBER ASTARTE

vel

BERYLLI

SUB FIGURA CLXXV.<<WEH NOTE: The version of this Liber published earlier in EQUINOX I, 7 has a few differences. Internal evidence indicates that most of the differences here are probably revisions of the Liber rather than typographical errors. There is, however, one change which reverses meaning and one change which incorporates an editorial comment into the text. These variations are noted below.>>

0. This is the Book of Uniting Himself to a particular Deity by devotion.

1. "Considerations before the Threshold:" --- First concerning the choice of a particular Deity. This matter is of no import, sobeit that thou choose one suited to thine own highest nature. Howsoever, this method is not so suitable for gods austere as Saturn, or intellectual as Thoth. But for such deities as in themselves partake in anywise of love it is a perfect mode.

2. "Concerning the prime method of this Magick Art:" --- Let the devotee consider well that although Christ and Osiris be one, yet the former is to be worshipped with Christian, and the latter with Egyptian, rites. And this, although the rites themselves are ceremonially equivalent. There should, however, be "one" symbol declaring the transcending of such limitations; and with regard to the Deity also, there should be some "one" affirmation of his identity both with all other similar gods of other nations, and with the Supreme of whom all are but partial reflections.

3. "Concerning the chief place of devotion:" --- This is the Heart of the Devotee, and should be symbolically represented by that room or spot which he loves best. And the dearest spot therein shall be the shrine of his temple. It is most convenient if this shrine and altar should be sequestered in woods, or in a private grove, or garden. But let it be protected from the profane.

4. "Concerning the Image of the Deity:" --- Let there be an image of the Deity; first because in meditation there

is mindfulness induced thereby; and second because a certain power enters and inhabits it by virtue of the ceremonies; or so it is said, and We deny it not. Let this image be the most beautiful and perfect which the devotee is able to procure; or if he be able to paint or to carve the same, it is all the better. As for Deities with whose nature no Image is compatible, let them be worshipped in an {390} empty shrine. Such are Brahma, and Allah. Also some postcaptivity conceptions of Jehovah.

5. "Further concerning the shrine." --- Let this shrine be furnished appropriately as to its ornaments, according to the book 777. With ivy and pine-cones, that is to say, for Bacchus, and let lay before him both grapes and wine. So also for Ceres let there be corn, and cakes; or for Diana moon-wort and pale herbs, and pure water. Further it is well to support the shrine with talismans of the planets, signs and elements appropriate. But these should be made according to the right Ingenium of the Philosophus by the light of the book 777 during the course of his Devotion. It is also well, nevertheless, if a magick circle with the right signs and names be made beforehand.

6. "Concerning the Ceremonies:" --- Let the Philosophus prepare a powerful Invocation of the particular Deity according to his Ingenium. But let it consist of these several parts: ---

First, an Imprecation, as of a slave unto his Lord.

Second, an Oath, as of a vassal to his Liege.

Third, a Memorial, as of a child to his Parent.

Fourth, an Orison, as of a Priest unto his God.

Fifth, a Colloquy, as of a Brother with his Brother.

Sixth, a Conjuratiion, as to a Friend with his Friend.

Seventh, a Madrigal, as of a Lover to his Mistress.

And mark well that the first should be of awe, the second of fealty, the third of dependence, the fourth of adoration, the fifth of confidence, the sixth of comradeship, the seventh of passion.

7. "Further concerning the ceremonies." --- Let then this Invocation be the principal part of an ordered ceremony. And in this ceremony let the Philosophus in no wise neglect the service of a menial. Let him sweep and garnish the place, sprinkling it with water or with wine as is appropriate to the particular Deity, and consecrating it with oil, and with such ritual as may seem him best. And let all be done with intensity and minuteness.

8. "Concerning the period of devotion, and the hours thereof:" --- Let a fixed period be set for the worship; and it is said that the least time is nine days by seven, and the greatest seven years by nine. And concerning the hours, let the Ceremony be performed {391} every day thrice, or at least once, and let the sleep of the Philosophus be broken for some purpose of devotion at least once in every night.

Now to some it may seem best to appoint fixed hours for the ceremony. To others it may seem that the ceremony should be performed as the spirit moves them so to do; for this there is no rule.

9. "Concerning the Robes and Instruments:" --- The Wand and Cup are to be chosen for this Art; never the Sword or Dagger, never the Pantacle, unless that Pantacle chance to be of a nature harmonious. But even so it is best to keep to the Wand and the Cup, and if one must choose, the Cup.

For the Robes, that of a Philosophus, or that of an Adept Within is most suitable; or the robe best fitted for the service of the particular Deity, as a bassara for Bacchus, a white robe for Vesta. So also for Vesta, one might use for instrument the Lamp; or the sickle, for Chronos.

10. "Concerning the Incense and Libations." --- The incense should follow the nature of the particular Deity, as, mastic for Mercury, dittany for Persephone. Also the libations, as, a decoction of nightshade for Melancholia, or of Indian hemp for Uranus.

11. "Concerning the harmony of the ceremonies:" --- Let all these things be rightly considered, and at length, in language of the utmost beauty at the command of the Philosophus, accompanied, if he has skill, by music, and interwoven, if the particular Deity be jocund, with dancing. And all being carefully prepared and rehearsed let it be practised daily until it be wholly rhythmical with his aspirations, and as it were, a part of his being.

12. "Concerning the variety of the ceremonies." --- Now, seeing that every man differeth essentially from every other man, albeit in essence he is identical, let also these ceremonies assert their identity by their diversity. For this reason do we leave much herein to the right Ingenium of the Philosophus.

13. "Concerning the life of the devotee." --- First let his way of life be such as is pleasing to the particular Deity. Thus to invoke Neptune, let him go a-fishing; but if Hades, let him not approach the water that is hateful to Him. {392}

14. "Further, concerning the life of the devotee:" --- Let him cut away from his life any act, word or thought, that is hateful to the particular Deity; as, unchastity in the case of Artemis, evasions in the case of Ares. Besides this, he should avoid all harshness or unkindness of any kind in thought, word, or deed, seeing that above the particular Deity is One in whom all is One. Yet also he may deliberately practise cruelties, where the particular Deity manifests His Love in that manner, as in the case of Kali, and of Pan. And therefore, before the beginning of his periods of devotion, let him practise according to the rules of Liber Jugorum.

15. "Further concerning the life of the devotee:" --- Now, as many are fully occupied with their affairs, let it be known that this method is adaptable to the necessities of all.

And We bear witness that this which followeth is the Crux and Quintessence of the whole Method.

First, if he have no Image, let him take anything soever, and consecrate it as an Image of his God. Likewise

with his robes and instruments, his suffumigations and libations; for his Robe hath he not a nightdress; for his instrument a walking stick; for his suffumigation a burning match; for his libation a glass of water?

But let him consecrate each thing that he useth to the service of that particular Deity, and not profane the same to any other use.

16. "Continuation." --- Next, concerning his time if it be short. Let him labour mentally with his Invocation, concentrating it, and let him perform this Invocation in his heart whenever he hath the leisure. And let him seize eagerly upon every opportunity for this.

17. "Continuation." --- Third, even if he have leisure and preparation, let him seek ever to bring inward the symbols, so that even in his well ordered shrine the whole ceremony revolve inwardly in his heart, that is to say in the temple of his body, of which the outer temple is but an image.

For in the brain is the shrine, and there is no Image therein; and the breath of man is the incense and the libation.

18. "Continuation." --- Further concerning occupation. Let the devotee transmute within the alembic of his heart every thought, or word, or act into the spiritual gold of his devotion. {393}

As thus: eating. Let him say, "I eat this food in gratitude to my Deity that hath sent it to me, in order to gain strength for my devotion to Him."

Or: sleeping. Let him say, "I lie down to sleep, giving thanks for this blessing from my Deity, in order that I may be refreshed for new devotion to Him."

Or: reading. Let him say: "I read this book that I may study the nature of my Deity, that further knowledge of Him may inspire me with deeper devotion to Him."

Or: working. Let him say: "I drive my spade into the earth that fresh flowers (fruit, or what not) may spring up to His glory, and that I, purified by toil, may give better devotion to Him."

Or: whatever it may be that he is doing, let him reason it out in his mind<<WEH NOTE: EQUINOX I, 7 has: "...in his own mind,...">>, drawing it through circumstance and circumstance to that one end and conclusion of the matter. And let him not perform the act until he hath done this.

As it is written: Liber VII, Cap. 5. ---

22. "Every breath, every word, every thought is an act of love
with thee.

23. "The beat of my heart is the pendulum of love.

24. "The songs of me are the soft sighs.

25. "The thoughts of me are very rapture.

26. "And my deeds are the myriads of Thy Children, the stars
and the atoms."

And Remember Well, that if thou wert in truth a lover, all this wouldst thou do of thine own nature without the slightest flaw or failure in the minutest part thereof.

19. "Concerning the Lections." --- Let the Philosophus read solely in his copies of the holy books of Thelema, during the whole period of his devotion. But if he weary, then let him read books which have no part whatever in love, as for recreation.

But let him copy out each verse of Thelema which bears upon this matter, and ponder them, and comment thereupon. For therein is a wisdom and a magick too deep to utter in any other wise.

20. "Concerning the Meditations." --- Herein is the most potent method of attaining unto the End, for him who is thoroughly prepared, being purified by the practice of the Transmutation of {394} deed into devotion, and consecrated by the right performance of the holy ceremonies. Yet herein is danger, for that the Mind is fluid as quicksilver, and bordereth upon the Abyss, and is beset by many sirens and devils that seduce and attack it to destroy it. Therefore let the devotee beware, and precise accurately his meditations, even as a man should build a canal from sea to sea.

21. "Continuation." --- Let then the Philosophus meditate upon all love that hath ever stirred him. There is the love of David and of Jonathan, and the love of Abraham and Isaac, and the love of Lear and Cordelia, and the love of Damon and Pythias, and the love of Sappho and Atthis, and the love of Romeo and Juliet, and the love of Dante and Beatrice, and the love of Paolo and Francesca, and the love of Caesar and Lucrezia Borgia, and the love of Aucassin and Nicolette, and the love of Daphnis and Chloe, and the love of Cornelia and Caius Gracchus, and the love of Bacchus and Ariadne, and the love of Cupid and Psyche, and the love of Endymion and Artemis, and the love of Demeter and Persephone, and the love of Venus and Adonis, and the love of Lakshmi and Vishnu, and the love of Siva and Bhavani and the love of Buddha and Ananda, and the love of Jesus and John, and many more.

Also there is the love of many saints for their particular deity, as of St. Francis of Assisi for Christ, of Sri Sabhapaty Swami for Maheswara, of Abdullah Haji Shirazi for Allah, of St Ignatius Loyola for Mary, and many more.

Now do thou take one such story every night, and enact it in thy mind, grasping each identity with infinite care and zest, and do thou figure thyself as one of the lovers and thy Deity as the other. Thus do thou pass through all adventures of love, not omitting one; and to each do thou conclude: How pale a reflection is this of my love for this Deity!

Yet from each shalt thou draw some knowledge of love, some intimacy with love, that shall aid thee to perfect thy

love. Thus learn the humility of love from one, its obedience from another, its intensity from a third, its purity from a fourth, its peace from yet a fifth.

So then thy love being made perfect, it shall be worthy of that perfect love of His. {395}

22. "Further concerning meditation." --- Moreover let the Philosophus imagine to himself that he hath indeed succeeded in his devotion, and that his Lord hath appeared to him, and that they converse as may be fitting.

23. "Concerning the Mysterious Triangle." --- Now as <<WEH NOTE: EQUINOX has: "Now then as ...">>three cords separately may be broken by a child, while those same cords duly twisted may bind a giant, let the Philosophus learn to entwine these three methods of Magick into a Spell.

To this end let him understand that as they are One, because the end is One, so are they One because the method is One, even the method of turning the mind toward the particular Deity by love in every act.

And lest thy twine slip, here is a little cord that wrappeth tightly round and round all, even the Mantram or Continuous Prayer.

24. "Concerning the Mantram or Continuous Prayer." --- Let the Philosophus weave the Name of the particular Deity into a sentence short and rhythmical, as, for Artemis: GR:epsilon-pi-epsilon-lambda-theta-omicron-nu, GR:epsilon-pi-epsilon-lambda-theta-omicron-nu, GR:Alpha-rho-tau-epsilon-mu-iota-sigma; or, for Shiva: Namō Shivaya namaha Aum; or, for Mary; Ave Maria; or for Pan,

GR:Chi-alpha-iota-rho-epsilon GR:Sigma-omega-tau-eta-rho GR:Kappa-omicron-sigma-mu-omicron-upsilon, GR:Iota-omega GR:Pi-alpha-nu, GR:Iota-omega GR:Pi-alpha-nu; or, for Allah, Hua Allahu alazi lailaha illa Hua.

Let him repeat this day and night without cessation mechanically in his brain, which is thus made ready for the advent of that Lord, and armed against all other.

25. "Concerning the Active and the Passive." --- Let the Philosophus change from the active love of his particular deity to a state of passive waiting, even almost a repulsion, the repulsion not of distaste, but of sublime modesty.

As it is written, Liber LXV. ii. 59, "I have called unto thee, and I have journeyed with thee<<WEH NOTE: EQUINOX has: "...journeyed unto Thee,...">>, and it availed me not." 60. "I waited patiently, and Thou wast with me from the beginning."

Then let him change back to the Active, until a veritable rhythm is established between the states, as it were the swinging of a pendulum. But let him reflect that a vast intelligence is required for this; for he must stand as it were almost without himself to watch those phases of himself, And to do this is an high Art, and pertaineth not altogether to the grade of Philosophus. Neither is it of itself helpful, but rather the reverse in this especial practice. {396}

26. "Concerning silence." --- Now there may come a time in the course of this practice when the outward symbols of devotion cease, when the soul is as it were dumb in the presence of its God. Mark that this is not a cessation but a transmutation of the barren seed of prayer into the green shoot of yearning. This yearning is spontaneous, and it shall be left to grow, whether it be sweet or bitter. For often times it is as the torment of hell in which the soul burns and writhes unceasingly. Yet it ends, and at its end continue openly thy Method.

27. "Concerning Dryness." --- Another state wherein at times the soul may fall is this dark night. And this is indeed purifying, in such depths that the soul cannot fathom it. It is less like pain than like death. But it is the necessary death that comes before the rising of a body glorified.

This state must be endured with fortitude; and no means of alleviating it may be employed. It may be broken up by the breaking up of the whole Method, and a return to the world without. This cowardice not only destroys the value of all that has gone before, but destroys the value of the Oath of Fealty that thou hast sworn, and makes thy Will a mockery to men and gods.

28. "Concerning the Deceptions of the Devil." --- Note well that in this state of dryness a thousand seductions will lure thee away; also a thousand means of breaking thine oath in spirit without breaking it in letter. Against this thou mayst repeat the words of thine oath aloud again and again until the temptation be overcome.

Also the devil will represent to thee that it were much better for this operation that thou do thus and thus, and seek to affright thee by fears for thy health or thy reason.

Or he may send against thee visions worse than madness.

Against all this there is but one remedy, the Discipline of thine Oath. So then thou shalt go through ceremonies meaningless and hideous to thee, and blaspheme shalt thou against thy Deity and curse Him. And this mattereth little, for it is not thou, so be that thou adhere to the Letter of thine Obligation. For thy Spiritual Sight is closed, and to trust it is to be led into<<WEH NOTE: EQUINOX has "unto">> the precipice, and hurled therefrom.

29. "Further of this matter." --- Now also subtler than all these {397} terrors are the Illusions of Success. But one instant's<<WEH NOTE: EQUINOX has "For one instant's ...">> self-satisfaction or Expansion of thy Spirit, especially in this state of dryness, and thou art lost. For thou mayst attain the False Union with the Demon himself. Beware also of even the pride which rises from having resisted the temptations.

But so many and so subtle are the wiles of Choronzon that the whole world could not contain their enumeration.

The answer to one and all is the persistence in the literal fulfilment of the routine. Beware, then, last, of that devil who shall whisper in thine ear that the letter killeth, but the spirit giveth life, and answer: Except a corn of wheat fall into the ground, and die, it abideth alone, but if it die, it bringeth forth much fruit.

Yet shalt thou also beware of disputation with the devil and pride in the cleverness of thine answers to him. Therefore, if thou hast not lost the power of silence, let it be first and last employed against him.

30. "Concerning the Enflaming of the Heart." --- Now learn that thy methods are dry, one and all. Intellectual exercises, moral exercises, they are not Love. Yet as a man, rubbing two dry sticks together for long, suddenly found a spark, so also from time to time will true Love leap unasked into thy mediation. Yet this shall die and be reborn again and again. It may be that thou hast no tinder near.

In the end shall come suddenly a great flame and devouring, and burn thee utterly.

Now of these sparks, and of these splutterings of flame, and of these beginnings of the Infinite Fire, thou shalt thus be aware. For the sparks thy heart shall leap up, and thy ceremony or meditation or toil shall seem of a sudden to go of its own will; and for the little flames this shall be increased in volume and intensity; and for the beginnings of the Infinite Fire thy ceremony shall be caught up unto ravishing song, and thy meditation shall be ecstasy, and thy toil shall be a delight exceeding all pleasure thou hast ever known.

And of the Great Flame that answereth thee it may not be spoken; for therein is the End of this Magick Art of Devotion.

31. "Considerations with regard to the use of symbols." It is to {398} be noted that persons of powerful imagination, will, and intelligence have no need of these material symbols. There have been certain saints who are capable of love for an idea as such without it being otherwise than degraded by "idolising" it, to use this word in its true sense. Thus one may be impassioned of beauty, without even the need of so small a concretion of it as "The beauty of Apollo", the "beauty of roses", the "beauty of Attis". Such persons are rare; it may be doubted whether Plato himself attained to any vision of absolute beauty without attaching to it material objects in the first place. A second class is able to contemplate ideals through this veil; a third class need a double veil, and cannot think of the beauty of a rose without a rose before them. For such, is this Method of most use; yet let them know that there is this danger therein, that they may mistake the gross body of the symbol for the idea made concrete thereby.

32. "Considerations of further danger to those not purged of material thought." --- Let it be remembered that in the nature of the love itself is danger. The lust of the satyr for the nymph is indeed of the same nature as the affinity of quicklime for water on the one hand, and of love of Ab for Ama on the other; so also is the triad Osiris, Isis, Horus like that of a horse, mare, foal, and of red, blue, purple. And this is the foundation of Correspondences.

But it were false to say "Horus is a foal" or "Horus is purple". One may say: "Horus resembles a foal in this respect that he is the offspring of two complementary beings".

33. "Further of this matter." --- So also many have said truly that since earth is that One, <<WEH NOTE: EQUINOX has: "So also many have said truly that all is one, and falsely that since earth is That One,...">> and ocean is that One, therefore earth is ocean. Unto Him good is illusion, and evil is illusion; therefore good is evil. By this fallacy of logic are many men destroyed.

Moreover, there are those who take the image for the God; as who should say, my heart is in Tiphereth, an Adeptus is in Tiphereth; I am therefore an adept.

And in this practice the worst danger is this, that the love which is its weapon should fail in one of two ways.

First, if the love lack any quality of love, so long is it not ideal love. For it is written of the Perfected One: "There is no member of my body which is not the member of some god." Therefore {399} let not the Philosophus despise any form of love, but harmonise all. As it is written: Liber LXV, 32. "So therefore Perfection abideth not in the Pinnacles or in the Foundation, but in the harmony of One with all."

Second, if any part of this love exceed, there is disease therein. As, in the love of Othello for Desdemona, love's jealousy overcame love's tenderness, so may it be in this love of a particular Deity. And this is more likely, since in this divine love no element may be omitted.

It is by virtue of this completeness that no human love may in any way attain to more than to foreshadow a little part thereof.

34. "Concerning Mortifications." --- These are not necessary to this method. On the contrary, they may destroy the concentration, as counter-irritants to, and so alleviations of, the supreme mortification which is the Absence of the Deity invoked.

Yet as in mortal love arises a distaste for food, or a pleasure in things naturally painful, this perversion should be endured and allowed to take its course. Yet not to the interference with natural bodily health, whereby the instrument of the soul might be impaired.

And concerning sacrifices for love's sake, they are natural to this Method, and right.

But concerning voluntary privations and tortures, without use save as against the devotee, they are generally not natural to healthy natures, and wrong. For they are selfish. To scourge one's self serves not one's master; yet to deny one's self bread that one's child may have cake is the act of a true mother.

35. "Further concerning Mortifications." --- If thy body, on which thou ridest, be so disobedient a beast that by no means will he travel in the desired direction, or if thy mind be baulkish and eloquent as Balaam's fabled Ass, then let the practice be abandoned. Let the shrine be covered in sackcloth, and do thou put on habits of lamentation, and abide alone. And do thou return most austerely to the practice of Liber Jugorum, testing thyself by a standard higher than that hitherto accomplished, and punishing effractions with a heavier goad. Nor do thou

return to thy devotion until {400} that body and mind are tamed and trained to all manner of peaceable going.

36. "Concerning minor adjuvant in the ceremonies." --- I. "Rising on the planes." --- By this method mayst thou assist the imagination at the time of concluding thine Invocation. Act as taught in Liber O, by the light of Liber 777.

37. "Concerning minor methods adjuvant in the ceremonies." --- II. "Talismanic Magic." --- Having made by thine Ingenium a talisman or pantacle to represent the particular Deity, and consecrated it with infinite love and care, do thou burn it ceremonially before the shrine, as if thereby giving up the shadow for the substance. But it is useless to do this unless thou do really in thine heart value the talisman beyond all else that thou hast.

38. "Concerning minor methods adjuvant in the ceremonies." --- III. "Rehearsal." --- It may assist if the traditional history of the particular Deity be rehearsed before him; perhaps this is best done in dramatic form. This method is the main one recommended in the "Exercitios Espirituales" of St. Ignatius, whose work may be taken as a model. Let the Philosophus work out the legend of his own particular Deity, and apportioning days to events, live that life in imagination, exercising the five senses in turn, as occasion arises.

39. "Concerning minor matters adjuvant in the ceremonies." --- IV. "Duresse." --- This method consists in cursing a deity recalcitrant; as, threatening ceremonially "to burn the blood of Osiris, and to grind down his bones to power." This method is altogether contrary to the spirit of love unless the particular Deity be himself savage and relentless; as Jehovah or Kali. In such a case the desire to perform constraint and cursing may be the sign of the assimilation of the spirit of the devotee with that of his God, and so an advance to the Union with HIM.

40. "Concerning the value of this particular form of Union or Samadhi:" --- All Samadhi is defined as the ecstatic union of a subject and object in consciousness, with the result that a third thing arises which partakes in no way of the nature of the two.

It would seem at first sight that it is of no importance whatever to choose an object of meditation. For example, the Samadhi {401} called Atmadarshana might arise from simple concentration of the thought on an imagined triangle or on the heart.

But as the union of two bodies in chemistry may be endothermic or exothermic, the combination of Oxygen with Nitrogen is gentle, while that of Oxygen with Hydrogen is explosive; and as it is found that the most heat is disengaged as a rule by the union of bodies most opposite in character, and that the compound resulting from such is most stable, so it seems reasonable to suggest that the most important and enduring Samadhi results from the contemplation of the Object most opposite to the devotee.

<<WEH NOTE: In the EQUINOX, this concluding paragraph of section 40 is an editorial comment inserted in the text.>>On other planes, it has been suggested that the most opposed types make the best marriages and produce the healthiest children. The greatest pictures and operas are those in which violent extremes are blended, and so generally in every field of activity. Even in mathematics, the greatest parallelogram is formed if the lines composing it are set at right angles.

41. "Conclusions from the foregoing." --- It may then be suggested to the Philosophus, that although his work will be harder his reward will be greater if he choose a Deity most remote from his own nature. This method is harder and higher than that of Liber E. For a simple object as there suggested is of the same nature as the commonest things of life, while even the meanest Deity is beyond uninitiated human understanding. On the same plane, too, Venus is nearer to man than Aphrodite, Aphrodite than Isis, Isis than Babalon, Babalon than Nuit.

Let him decide therefore according to his discretion on the one hand and his aspiration on the other; and let not one overrun<<WEH NOTE: The EQUINOX has "outrun".>> his fellow.

42. "Further concerning the value of this Method." --- Certain objections arise. Firstly, in the nature of all human love is illusion, and a certain blindness. Nor is there any true love below the Veil of the Abyss. For this reason we give this method to the Philosophus, as the reflection of the Exempt Adept, who reflects the Magister Templi and the Magus. Let then the Philosophus attain this Method as a foundation of the higher Methods to be given to him when he attains those higher grades. {402}

Another objection lies in the partiality of this Method. This is equally a defect characteristic of the Grade.

43. "Concerning a notable danger of Success." --- It may occur that owing to the tremendous power of the Samadhi, overcoming all other memories as it should and does do, that the mind of the devotee may be obsessed, so that he declare his particular Deity to be sole God and Lord. This error has been the foundation of all dogmatic religions, and so the cause of more misery than all other errors combined.

The Philosophus is peculiarly liable to this because from the nature of the Method he cannot remain sceptical; he must for the time believe in his particular Deity. But let him (1) consider that this belief is only a weapon in his hands, and (2) affirm sufficiently that his Deity is but an emanation or reflection or eidolon of a Being beyond him, as was said in Paragraph 2. For if he fail herein, since man cannot remain permanently in Samadhi, the memorised Image in his mind will be degraded, and replaced by the corresponding Demon, to his utter ruin.

Therefore, after Success, let him not delight overmuch in his Deity, but rather busy himself with his other work, not permitting that which is but a step to become a goal. As it is written, Liber CLXXXV: "remembering that Philosophy is the Equilibrium of him that is in the House of Love."

44. "Concerning the secrecy and the rites of Blood." --- During this practice it is most wise that the Philosophus utter no word concerning his working, as if it were a Forbidden Love that consumeth him. But let him

answer fools according to their folly; for since he cannot conceal his love from his fellows, he must speak to them as they may understand.

And as many Deities demand sacrifice, one of men, another of cattle, a third of doves, let these sacrifices be replaced by the true sacrifices in thine own heart. Yet if thou must symbolise them outwardly for the hardness of thine heart, let thine own blood and no other's be spilt before that altar.<<The exceptions to this rule pertain neither to this practice, nor to this grade. N. Fra. A.'. A.'..>> {403}

Nevertheless, forget not that this practice is dangerous, and may cause the manifestation of evil things, hostile and malicious, to thy great hurt.

45. "Concerning a further sacrifice." --- Of this it shall be understood that nothing is to be spoken; nor need anything be spoken to him that hath wisdom to comprehend the number of the paragraph. And this sacrifice is fatal beyond all, unless it be a "sacrificium" indeed.<<WEH NOTE: The EQUINOX has "... a sacrifice indeed.>> Yet there are those who have dared and achieved thereby.

46. "Concerning yet a further sacrifice." --- Here it is spoken of actual mutilation. Such acts are abominable; and while they may bring success in this Method, form an absolute bar to all further progress.

And they are in any case more likely to lead to madness than to Samadhi. He indeed who purposeth them is already mad.

47. "Concerning human affection." --- During this practice thou shalt in no wise withdraw thyself from human relations, only figuring to thyself that thy father or thy brother or thy wife is as it were an image of thy particular Deity. Thus shall they gain, and not lose, by thy working. Only in the case of thy wife this is difficult, since she is more to thee than all others, and in this case thou mayst act with temperance, lest her personality overcome and destroy that of thy Deity.

48. "Concerning the Holy Guardian Angel." --- Do thou in no wise confuse this invocation with that.

49. "The Benediction." --- And so may the love that passeth all Understanding keep your hearts and minds through GR:Iota-Alpha-Omega GR:Alpha-Delta-Omicron-Nu-Alpha-Iota GR:Sigma-Alpha-Beta-Alpha-Omega and through BABALON of the City of the Pyramids, and through Astarte, the Starry One green-girdled, in the name ARARITA. Amen. {404}

LIBER RV
vel
SPIRITUS

SUB FIGURA CCVI.<<WEH NOTE: The Liber omits sections 0 and 1 in earlier publication in EQUINOX I, 7 as well as here. There are signs that this version has been edited, notably changes were made in punctuation and capitalization. The editing appears to be defective, with some material omitted inadvertently. There is one original footnote, and the others are mine. There was also a photo page in the EQUINOX version.>>

2. Let the Zelator observe the current of his breath.

3. Let him investigate the following statements, and prepare a careful record of research.

(a) Certain actions induce the flow of the breath through the right nostril (Pingala); and, conversely, the flow of the breath through Pingala induces certain actions.

(b) Certain other actions induce the flow of the breath through the left nostril (Ida), and conversely.

(c) Yet a third class of actions induce the flow of the breath through both nostrils at once (Sushumna), and conversely.

(d) The degree of mental and physical activity is interdependent with the distance from the nostrils at which the breath can be felt by the back of the hand.

4. "First practice." --- Let him concentrate his mind upon the act of breathing, saying mentally, "The breath flows in", "the breath flows out", and record the results. [This practice may resolve itself into Mahasatipatthana (vide Liber XXV) or induce Samadhi. Whichever occurs should be followed up as the right Ingenium of the Zelator, or the advice of his Practicus, may determine.]

5. "Second practice." Pranayama. --- This is outlined in Liber E. Further, let the Zelator accomplished in those practices endeavour to master a cycle of 10, 20, 40 or even 16, 32, 64. But let this be done gradually and with due caution. And when he is steady and easy both in Asana and Pranayama, let him still further increase the period.

Thus let him investigate these statements which follow: ---

(a) If Pranayama be properly performed, the body will first of all become covered with sweat. This sweat is different in character from that customarily induced by exertion. If the Practitioner rub this sweat thoroughly into his body, he will greatly strengthen it. {405}

(b) The tendency to perspiration will stop as the practice is continued, and the body become automatically rigid. Describe this rigidity with minute accuracy.

(c) The state of automatic rigidity will develop into a state characterised by violent spasmodic movements of

which the Practitioner is unconscious, but of whose result he is aware. This result is that the body hops gently from place to place. After the first two or three occurrences of this experience, Asana is not lost. The body appears (on another theory) to have lost its weight almost completely and to be moved by an unknown force.

(d) As a development of this stage, the body rises into the air, and remains there for an appreciably long period, from a second to an hour or more.

Let him further investigate any mental results which may occur.

6. "Third Practice." --- In order both to economise his time and to develop his powers, let the Zelator practise the deep full breathing which his preliminary exercises will have taught him during his walks. Let him repeat a sacred sentence (mantra) or let him count, in such a way that his footfall beats accurately with the rhythm thereof, as is done in dancing. Then let him practise Pranayama, at first without the Kumbhakam<<WEH NOTE: Equinox spells this "Kumbakham" in this spot only.>>, and paying no attention to the nostrils otherwise than to keep them clear. Let him begin by an indrawing of the breath for 4 paces, and a breathing out for 4 paces. Let him increase this gradually to 6.6, 8.8, 12.12, 16.16 and 24.24, or more if he be able. Next let him practise in the proper proportion 4.8, 6.12, 8.16, 12.24 and so on. Then if he choose, let him recommence the series, adding a gradually increasing period of Kumbhakam<<WEH NOTE: Equinox spells this "Kumbhakham".>>.

7. "Fourth practice." --- Following on this third practice, let him quicken his mantra and his pace until the walk develops into a dance. This may also be practised with the ordinary waltz step, using a mantra in three-time, such as GR:epsilon-pi-epsilon-lambda-theta-omicron-nu, GR:epsilon-pi-epsilon-lambda-theta-omicron-nu, GR:Alpha-rho-tau-epsilon-nu-iota-sigma; or Iao, Iao Sabao; in such cases the practice may be combined with devotion to a particular deity: see Liber CLXXV. For the dance as such it is better to use a mantra of a non-committal character, such as GR:Tau-omicron GR:epsilon-iota-nu-alpha-iota, GR:Tau-omicron GR:Kappa-alpha-lambda-omicron-nu, GR:Tau-omicron 'GR:Alpha-gamma-alpha-delta-omicron-nu,<<WEH NOTE: The Equinox has this last word as:"' GR:gamma-alpha-theta-alpha-nu">> or the like. {406}

8. "Fifth practice." --- Let him practice mental concentration during the dance, and investigate the following experiments:

(a) The dance becomes independent of the will.

(b) Similar phenomena to those described in 5 (a), (b), (c), (d), occur.

9. A note concerning the depth and fullness of the breathing. In all proper expiration the last possible portion of air should be expelled. In this the muscles of the throat, chest, ribs, and abdomen must be fully employed, and aided by the pressing of the upper arms into the flanks, and of the head into the thorax.

In all proper inspiration the last possible portion of air must be drawn into the lungs.

In all proper holding of the breath, the body must remain absolutely still.

Ten minutes of such practice is ample to induce profuse sweating in any place of a temperature of 17 Degree C or over.

The progress of the Zelator in acquiring a depth and fullness of breath should be tested by the respirometer.

The exercises should be carefully graduated to avoid overstrain and possible damage to the lungs.

This depth and fullness of breath should be kept as much as possible, even in the rapid exercises, with the exception of the sixth practice following.

10. "Sixth Practice." --- Let the Zelator breathe as shallowly and rapidly as possible. He should assume the attitude of his moment of greatest expiration, and breathe only with the muscles of his throat. He may also practice lengthening the period between each shallow breathing.

(This may be combined, when acquired, with concentration on the Visuddhi caktra, i.e. let him fix his mind unwaveringly upon a point in the spine opposite the larynx.)<<WEH NOTE: In the Equinox this parenthetical paragraph is identified as an editorial comment.>>

<<WEH NOTE: from this point, the text in the Equinox diverges from this text. There is an additional step: "11. "Seventh practice." Let the Zelator breathe as deeply and rapidly as possible." The step numbered here as "Seventh" is labeled "Eighth" in the Equinox.>>

11. "Seventh practice." --- Let the Zelator practise restraint of breathing in the following manner. At any stage of breathing let him suddenly hold the breath, enduring the need to breathe until it passes, returns, and passes again, and so on until consciousness is lost, either rising to Samadhi or similar supernormal condition, or falling into oblivion. {407}

13. "Ninth practice." -- Let him practice the usual forms of Pranayama, but let Kumbhakam be used after instead of before expiration. Let him gradually increase the period of this Kumbhakam as in the case of the other.

14. A note concerning the conditions of these experiments.

The conditions favourable are dry, bracing air, a warm climate, absence of wind, absence of noise, insects and all other disturbing influences,<<Note that in the early stages of concentration of the mind, such annoyances become negligible.>> a retired situation, simple food eaten in great moderation at the conclusion of the practices of morning and afternoon, and on no account before practising. Bodily health is almost essential, and should be most carefully guarded (See Liber CLXXXV, "Task of a Neophyte"). A diligent and tractable disciple, or the Practicus of the Zelator, should aid him in his work. Such a disciple should be noiseless, patient, vigilant, prompt, cheerful, of gentle manner and reverent to his master, intelligent to anticipate his wants, cleanly and gracious, not given to

speech, devoted and unselfish. With all this he should be fierce and terrible to strangers and all hostile influences, determined and vigorous, increasingly vigilant, the guardian of the threshold.

It is not desirable that the Zelator should employ any other creature than a man, save in cases of necessity. Yet for some of these purposes a dog will serve, for others a woman. There are also others appointed to serve, but these are not for the Zelator.

15. "Tenth Practice." --- Let the Zelator experiment if he will with inhalations of oxygen, nitrous oxide, carbon dioxide, and other gases mixed in small proportion with his air during his practices. These experiments are to be conducted with caution in the presence of a medical man of experience, and they are only useful as facilitating a simulacrum of the results of the proper practices and thereby enheartening the Zelator.

16. "Eleventh practice." --- Let the Zelator at an time during the practices, especially during the periods of Kumbhakam, throw his will utterly towards his Holy Guardian Angel, directing his eyes inward and upward, and turning back his tongue as if to swallow it. {408}

(This latter operation is facilitated by severing the fraenum linguae, which, if done, should be done by a competent surgeon. We do not advise this or any similar method of cheating difficulties. This is, however, harmless.)<<WEH NOTE: Harmless, that is, if you don't mind the danger of choking to death in your sleep!>>

In this manner the practice is to be raised from the physical to the spiritual-plane, even as the words Ruh, Ruach, Pneuma, Spiritus, Geist, Ghost, and indeed words of almost all languages, have been raised from their physical meanings of wind, <<WEH NOTE: The Equinox adds "air," to this list.>>breath, or movement, to the spiritual plane. (RV is the old root meaning Yoni and hence Wheel (Fr. roue, Lat. rota, wheel) and the corresponding Semitic root means "to go". Similarly spirit is connected with "spiral". -- Ed.)

17. Let the Zelator attach no credit to any statements that may have been made throughout the course of this instruction, and reflect that even the counsel which we have given as suitable to the average case may be entirely unsuitable to his own. {409}

LIBER YOD
SUB FIGURA DCCCXXI

(This book was formerly called Vesta. It is referred to the path of Virgo and the letter Yod.)

I.

1. This is the book of drawing all to a point.
2. Herein are described three methods whereby the consciousness of the Many may be melted to that of the One.

II.

FIRST METHOD

0. Let a magical circle be constructed, and within it an upright Tau drawn upon the ground. Let this Tau be devised into 10 squares (See Liber CMLXIII., Illustration 1.)

1. Let the magician be armed with the Sword of Art.<<In circumstances where this is inappropriate let him be armed with wand and lamp instead of as in text. --- N.>>

2. Let him wear the black robe of a Neophyte.

3. Let a single flame of camphor burn at the top of the Tau, and let there be no other light or ornament.<<In circumstances where this is inappropriate let him be armed with wand and lamp instead of as in text. --- N.>>

4. Let him "open" the Temple as in DCLXXI or in any other convenient manner.

5. Standing at the appropriate quarters, at the edge of the circle, let him banish the 5 elements by the appropriate rituals.

6. Standing at the edge of the circle, let him banish the 7 planets by the appropriate rituals. Let him face the actual position of each planet in the heavens at the time of his working.

7. Let him further banish the twelve signs of the Zodiac by the appropriate rituals, facing each sign in turn.

8. Let him at each of these 24 banishings make three circumambulations widdershins, with the signs of Horus and Harpocrates in the East as he passes it. {410}

9. Let him advance to the square of Malkuth in the Tau, and perform a ritual of banishing Malkuth. But here let him not leave the square to circumambulate the circle, but use the formula and God-form of Harpocrates.

10. Let him advance in turn to the squares Jesod, Hod, Netzach, Tiphereth, Geburah, Chesed and banish each by appropriate rituals.

11. And let him know that such rituals include the pronunciation of the appropriate names of God backwards, and also a curse against the Sefhira in respect of all that which it is, for that which distinguishes and separates it

from Kether.

12. Advancing to the squares of Binah and Chokmah in turn, let him banish these also. And for that by now an awe and trembling shall have taken hold upon him, let him banish these by a supreme ritual of inestimable puissance; and let him beware exceedingly lest his will falter or his courage fail.

13. Finally, let him, advancing to the square of Kether, banish that also by what means he may. At the end whereof let him set his foot upon the light, extinguishing it<<If armed with wand and lamp let him extinguish the light with his hand. --- N.>>; and, as he falleth, let him fall within the circle.

SECOND METHOD

1. Let the Hermit be seated in his Asana, robed, and let him meditate in turn upon every several part of his body until that part is so unreal to him that he no longer includes it in his comprehension of himself. For example if it be his right foot, let him touch that foot, and be alarmed, thinking, "A foot! ... foot! What is this foot? Surely I am not alone in the Hermitage!"

And this practice should be carried out not only at the time of meditation, but during the day's work.

2. This meditation is to be assisted by reasoning; as "This foot is not I. If I should lose my foot, I should still be I. This foot is a mass of changing and decaying flesh, bone, skin, blood, {411} lymph, etc. while I am the Unchanging and Immortal Spirit, uniform, not made, unbegotten, formless, self-luminous," etc.

3. This practice being perfect for each part of the body, let him combine his workings until the whole body is thus understood as the non-Ego and as illusion.

4. Let then the Hermit, seated in his Asana, meditate upon the Muladhara Cakakra and its correspondence as a power of the mind, and destroy it in the same manner as aforesaid. Also by reasoning: "This emotion (memory, imagination, intellect, will, as it may be) is not I. This emotion is transient: I am immovable. This emotion is passion. I am peace", and so on.

Let the other Cakkras in their turn be thus destroyed, each one with its mental or moral attribute.

5. In this let him be aided by his own psychological analysis, so that no part of his conscious being be thus left undestroyed. And on his thoroughness in this matter may turn his success.

6. Lastly, having drawn all his being into the highest Sahasrara Cakakra, let him remain eternally fixed in meditation thereupon.

7. AUM.

THIRD METHOD.

1. Let the Hermit stimulate each of the senses in turn, concentrating upon each until it ceases to stimulate.

(The senses of sight and touch are extremely difficult to conquer. In the end the Hermit must be utterly unable by any effort to see or feel the object of those senses, O.M.)

2. This being perfected, let him combine them two at a time.

For example, let him chew ginger (taste and touch), and watch a waterfall (sight and hearing) and watch incense (sight and smell) and crush sugar in his teeth (taste and hearing) and so on.

3. These twenty-five practices being accomplished, let him combine them three at a time, then four at a time.

4. Lastly, let him combine all the senses in a single object.

And herein may a sixth sense be included. He is then to withdraw himself entirely from all the stimulations, "perinde ac cadaver," in spite of his own efforts to attach himself to them. {412}

5. By this method it is said that the demons of the Ruach, that is, thoughts and memories, are inhibited, and We deny it not. But if so be that they arise, let him build a wall between himself and them according to the method.

6. Thus having stilled the voices of the Six, may he obtain in sense the subtlety of the Seventh.

7. GR:Alpha-Upsilon-Mu-Gamma-Nu.

(We add the following, contributed by a friend at that time without the A.'. A.'. and its dependent orders. He worked out the method himself, and we think it may prove useful to many. O.M.)

(1) The beginner must first practise breathing regularly through the nose, at the same time trying hard to believe that the breath goes to the Ajna and not to the lungs.

The Pranayama exercises described in the Equinox Vol. I, No. 4, p. 101 must next be practised, always with the idea that Ajna is breathing.

Try to realise that "power," not air, is being drawn into the Ajna, is being concentrated there during Kumbhakam, and is vivifying the Ajna during expiration. Try rather to increase the force of concentration in Ajna than to increase so excessively the length of Kumbhakam as this is dangerous if rashly undertaken.

(2) Walk slowly in a quiet place; realise that the legs are moving, and study their movements. Understand thoroughly that these movements are due to nerve messages sent down from the brain, and that the controlling power lies in the Ajna. The legs are automatic, like those of a wooden monkey: the power in Ajna is that which does the work, is that which walks. This is not hard to realise, and should be grasped firmly, ignoring all other walking sensations.

Apply this method to every other muscular movement.

(3) Lie flat on the back with the feet under a heavy piece of furniture. Keeping the spine straight and the arms in a line with the body, rise slowly to a sitting posture, by means of the force residing in the Ajna (i.e. try to prevent the mind dwelling on any other exertion or sensation.)

Then let the body slowly down to its original position. Repeat {413} this two or three times, every night and morning, and slowly increase the number of repetitions.

(4) Try to transfer all bodily sensations to the Ajna, e.g., "I am cold" should mean "I feel cold", or better still, "I am aware of a sensation of cold" --- transfer this to the Ajna, "the Ajna is aware", etc.

(5) Pain if very slight may easily be transferred to the Ajna after a little practice. The best method for beginner is to imagine he has a pain in the body and then imagine that it passes directly into the Ajna. It does not pass through the intervening structures, but goes direct. After continual practice even severe pain may be transferred to the Ajna.

(6) Fix the mind on the base of the spine and then gradually move the thoughts upwards to the Ajna.

(In this meditation Ajna is the Holy of Holies, but it is dark and empty.)

Finally, strive hard to drive anger and other obsessing thoughts into the Ajna. Try to develop a tendency to think hard of Ajna when these thoughts attack the mind, and let Ajna conquer them.

Beware of thinking of My" Ajna". In these meditations and practices, Ajna does not belong to you; Ajna is the master and worker, you are the wooden monkey. {414}

LIBER HB:Taw-Yod-Shin-Aleph-Resh-Bet
vel THISHARB

SUB FIGURA CMXIII.<<WEH NOTE: In EQUINOX I, 7, the title is rendered: "LIBER HB:Taw-Yod-Shin-Aleph-Resh-Bet VIAE MEMORIAE SVB FIGURA CMXIII". Most of the footnotes in M T & P were added by Crowley after the EQUINOX publication of this work. This liber shows other signs of editing, including modernization of some usage.>>

000. May be.

(00. It has not been possible to construct this book on a basis of pure Scepticism. This matters less, as the practice leads to scepticism, and it may be through it.)

0. This book is not intended to lead to the supreme attainment. On the contrary, its results define the separate being of the Exempt Adept from the rest of the Universe, and discover his relation to the Universe.<<This book tells how to enquire "Who am I?" "What is my relation with nature?">>

1. It is of such importance to the Exempt Adept that We cannot overrate it. Let him in no wise adventure the plunge into the Abyss until he has accomplished this to his most perfect satisfaction.<<One must destroy one's false notions about who and what one is before one can find the truth of the matter. One must therefore understand those false notions before giving them up. Unless this be done perfectly, one will get the True mixed up with the remains of the False.>>

2. For in the Abyss no effort is anyway possible. The Abyss is passed by virtue of the mass of the Adept and his Karma. Two forces impel him: (1) the attraction of Binah, (2) the impulse of his Karma; and the ease and even the safety of his passage depend on the strength and direction of the latter.<<One's life has hitherto been guided by those false notions. Therefore on giving them up, one has no standard of control of thought or action; and, until the truth is born, one can move only by virtue of one's momentum. It is jumping off.>>

3. Should one rashly dare the passage, and take the irrevocable Oath of the Abyss, he might be lost therein through Aeons of incalculable agony; he might even be thrown back upon Chesed, with the terrible Karma of failure added to his original imperfection.

4. It is even said that in certain circumstances it is possible to {415} fall altogether from the Tree of Life and to attain the Towers of the Black Brothers. But We hold that this is not possible for any adept who has truly attained his grade, or even for any man who has really sought to help humanity even for a single second<<Those in possession of Liber CLXXXV will note that in every grade but one the aspirant is pledged to serve his inferiors in the Order.>>, and that although his aspiration have been impure through vanity or any similar imperfections.

5. Let then the Adept who finds the result of these meditations unsatisfactory refuse the Oath of the Abyss, and live so that his Karma gains strength and direction suitable to the task at some future period.<<Make the Adeptus Exemptus perfect as such before proceeding.>>

6. Memory is essential to the individual consciousness; otherwise the mind were but a blank sheet on which shadows are cast. But we see that not only does the mind retain impressions, but that it is so constituted that its tendency is to retain some more excellently than others. Thus the great classical scholar, Sir Richard Jebb, was unable to learn even the schoolboy mathematics required for the preliminary examination at Cambridge University, and

a special Grace<<WEH NOTE: Normally this would be an exercise of Medieval privilege by a Royal or other nobility. Wars have been lost over such "Grace" being given in the qualification of officers!>> of the authorities was required in order to admit him.

7. The first method to be described has been detailed in Bhikkhu Ananda Metteya's "Training of the Mind" (Equinox I, 5, pp. 28-59, and especially pp. 48-57). We have little to alter or to add. Its most important result as regards the Oath of the Abyss, is the freedom from all desire or clinging to anything which it gives. Its second result is to aid the adept in the second method, by supplying him with further data for his investigation.<<The Magical Memory (i.e. of former incarnations) frees one from desire by shewing how futile and sorrow-breeding all earthly and even submagical attainment prove.>>

8. The stimulation of memory useful in both practices is also achieved by simple meditation (Liber E), in a certain stage of which old memories arise unbidden. The adept may then practise this, stopping at this stage, and encouraging instead of suppressing the flashes of memory.

9. Zoroaster has said, "Explore the River of the Soul, whence {416} or in what order you have come; so that although you have become a servant to the body, you may again rise to that Order (the A.'. A.'.) from which you descended, joining Works (Kamma) to the Sacred Reason (the Tao)".

10. The Result of the Second Method is to show the Adept to what end his powers are destined. When he has passed the Abyss and becomes Nemo, the return of the current causes him "to appear in the Heaven of Jupiter as a morning star or as an evening star".<<The formula of the Great Work "Solve et Coagula" may be thus interpreted. "Solve," the dissolution of the self in the Infinite; "Coagula," the presentation of the Infinite, in a concrete form, to the outer. Both are necessary to the Task of a Master of the Temple. He may appear in any other Heaven, according to his general nature, in his magical mask of initiation.>> In other words he should discover what may be the nature of his work. Thus Mohammed was a Brother reflected into Netzach, Buddha a Brother reflected into Hod, or, as some say, Daath. The present manifestation of Frater P. to the outer is in Tiphereth, to the inner in the path of Leo.

II. "First Method." Let the Exempt Adept first train himself to think backwards by external means, as set forth here following. ---

- (a) Let him learn to write backwards, with either hand.
- (b) Let him learn to walk backwards.
- (c) Let him constantly watch, if convenient, cinematograph films, and listen to phonograph records, reversed, and let him so accustom himself to these that they appear natural and appreciable as a whole.
- (d) Let him practise speaking backwards: thus for "I am He" let him say, "Eh ma I".
- (e) Let him learn to read backwards. In this it is difficult to avoid cheating one's self, as an expert reader sees a sentence at a glance. Let his disciple read aloud to him backwards, slowly at first, then more quickly.
- (f) Of his own ingenuity, let him devise other methods.

12. In this his brain will at first be overwhelmed by a sense of utter confusion; secondly, it will endeavour to evade the difficulty by a trick. The brain will pretend to be working backwards when {417} it is merely normal. It is difficult to describe the nature of the trick, but it will be quite obvious to anyone who has done practices (a) and (b) for a day or two. They become quite easy, and he will think that he is making progress, an illusion which close analysis will dispel.

13. Having begun to train his brain in this manner and obtained some little success, let the Exempt Adept, seated in his Asana, think first of his present attitude, next of the act of being seated, next of his entering the room, next of his robing, etc. exactly as it happened. And let him most strenuously endeavour to think each act as happening backwards. It is not enough to think, "I am seated here, and before that I was standing, and before that I entered the room", etc. That series is the trick detected in the preliminary practices. The series must not run "ghi-def-abc" but "ihgfedcba": not "horse a is this" but "esroh a si siht". To obtain this thoroughly well, practice (c) is very useful. The brain will be found to struggle constantly to right itself, soon accustoming itself to accept "esroh" as merely another glyph for "horse". This tendency must be constantly combated.

14. In the early stages of this practice, the endeavour should be to meticulous minuteness of detail in remembering actions; for the brain's habit of thinking forward will at first be insuperable. Thinking of large and complex actions, then, will give a series which we may symbolically write "opqrstu-hijklmn-abcdefg". If these be split into detail, we shall have "stu-pqr-o-mn-kl-hij-fg-cde-ab" which is much nearer to the ideal "utrsqponmlkjihgfedcba".

15. Capacities differ widely, but the Exempt Adept need have no reason to be discouraged if after a month's continuous labour he find that now and again for a few seconds his brain really works backwards.

16. The Exempt Adept should concentrate his efforts upon obtaining a perfect picture of five minutes backwards rather than upon extending the time covered by his meditation. For this preliminary training of the brain is the Pons Asinorum of the whole process.

17. This five minutes' exercise being satisfactory, the Exempt Adept may extend the same at his discretion to cover an hour, a {418} day, a week, and so on. Difficulties vanish before him as he advances; the extension from a day to the course of his whole life will not prove so difficult as the perfecting of the five minutes.

18. This practice should be repeated at least four times daily, and progress is shown firstly by the ever easier running of the brain, secondly by the added memories which arise.

19. It is useful to reflect during this practice, which in time becomes almost mechanical, upon the way in which effects spring from causes. This aids the mind to link its memories, and prepares the adept for the preliminary practice of the second method.

20. Having allowed the mind to return for some hundred times to the hour of birth, it should be encouraged to endeavour to penetrate beyond that period.<<Freudian forgetfulness tries to shield one from the shock of death. One has to brace oneself to face it in other ways, as by risking one's life habitually.>> If it be properly trained to run backwards, there will be little difficulty in doing this, although it is one of the distinct steps in the practice.

21. It may be then that the memory will persuade the adept of some previous existence. Where this is possible, let it be checked by an appeal to facts, as follows: ---

22. It often occurs to men that on visiting a place to which they have never been, it appears familiar. This may arise from a confusion of thought or a slipping of the memory, but it is conceivably a fact.

If, then, the adept "remember" that he was in a previous life in some city, say Cracow, which he has in this life never visited, let him describe from memory the appearance of Cracow, and of its inhabitants, setting down their names. Let him further enter into details of the city and its customs. And having done this with great minuteness, let him confirm the same by consultation with historians and geographers, or by a personal visit, remembering (both to the credit of his memory and its discredit) that historians, geographers, and himself are alike fallible. But let him not trust his memory, to assert its conclusions as fact, and act thereupon, without most adequate confirmation.

23. This process of checking his memory should be practised {419} with the earlier memories of childhood and youth by reference to the memories and records of others, always reflecting upon the fallibility even of such safeguards.

24. All this being perfected, so that the memory reaches back into aeons incalculably distant, let the Exempt Adept meditate upon the fruitlessness of all those years, and upon the fruit thereof, severing that which is transitory and worthless from that which is eternal. And it may be that he being but an Exempt Adept may hold all to be savourless and full of sorrow.

25. This being so, without reluctance will he swear the Oath of the Abyss.

26. "Second Method." --- Let the Exempt Adept, fortified by the practice of the first method, enter the preliminary practice of the second method.

27. "Second Method." --- Preliminary Practices. Let him, seated in his Asana, consider any event, and trace it to its immediate causes. And let this be done very fully and minutely. Here, for example, is a body erect and motionless. Let the adept consider the many forces which maintain it; firstly, the attraction of the earth, of the sun, of the planets, of the farthest stars, nay of every mote of dust in the room, one of which (could it be annihilated) would cause that body to move, although so imperceptibly. Also the resistance of the floor, the pressure of the air, and all other external conditions. Secondly, the internal forces which sustain it, the vast and complex machinery of the skeleton, the muscles, the blood, the lymph, the marrow, all that makes up a man. Thirdly the moral and intellectual forces involved, the mind, the will, the consciousness. Let him continue this with unremitting ardour, searching Nature, leaving nothing out.

28. Next, let him take one of the immediate causes of his position, and trace out its equilibrium. For example, the will. What determines the will to aid in holding the body erect and motionless?

29. This being discovered, let him choose one of the forces which determined his will, and trace out that in similar fashion; and let this process be continued for many days until the interdependence of all things is a truth assimilated in his inmost being. {420}

30. This being accomplished, let him trace his own history with special reference to the causes of each event. And in this practice he may neglect to some extent the universal forces which at all times act on all, as for example, the attraction of masses, and let him concentrate his attention upon the principal and determining or effective causes.

For instance, he is seated, perhaps, in a country place in Spain. Why? Because Spain is warm and suitable for meditation, and because cities are noisy and crowded. Why is Spain warm? and why does he wish to meditate? Why choose warm Spain rather than warm India? To the last question: Because Spain is nearer to his home. Then why is his home near Spain? Because his parents were Germans. And why did they go to Germany? And so during the whole meditation.

31. On another day, let him begin with a question of another kind, and every day devise new questions, not concerning his present situation, but also abstract questions. Thus let him connect the prevalence of water upon the surface of the globe with its necessity to such life as we know, with the specific gravity and other physical properties of water, and let him perceive ultimately through all this the necessity and concord of things, not

concord as the schoolmen of old believed, making all things for man's benefit or convenience, but the essential mechanical concord whose final law is "inertia." And in these meditations let him avoid as if it were the plague any speculations sentimental or fantastic.

32. "Second Method." The Practice Proper. --- Having then perfected in his mind these conceptions, let him apply them to his own career, forging the links of memory into the chain of necessity.

And let this be his final question: To what purpose am I fitted? Of what service can my being prove to the Brothers of the A.'. A.'. if I cross the Abyss, and am admitted to the City of the Pyramids?

33. Now that he may clearly understand the nature of this question, and the method of solution, let him study the reasoning of the anatomist who reconstructs an animal from a single bone.

To take a simple example. ---

34. Suppose, having lived all my life among savages, a ship is {421} cast upon the shore and wrecked. Undamaged among the cargo is a "Victoria". What is its use? The wheels speak of roads, their slimmess of smooth roads, the brake of hilly roads. The shafts show that it was meant to be drawn by an animal, their height and length suggest an animal of the size of a horse. That the carriage is open suggests a climate tolerable at any time of the year.<WEH NOTE: The EQUINOX has "...a climate tolerable at any rate for part of the year.">> The height of the box suggest crowded streets, or the spirited character of the animal employed to draw it. The cushions indicate its use to convey men rather than merchandise; its hood that rain sometimes falls, or that the sun is at times powerful. The springs would imply considerable skill in metals; the varnish much attainment in that craft.

35. Similarly, let the adept consider of his own case. Now that he is on the point of plunging into the Abyss a giant Why? confronts him with uplifted club.

36. There is no minutest atom of his composition which can be withdrawn without making him some other than he is; no useless moment in his past. Then what is his future? The "Victoria" is not a wagon; it is not intended for carting hay. It is not a sulky; it is useless in trotting races.

37. So the adept has military genius, or much knowledge of Greek; how do these attainments help his purpose, or the purpose of the Brothers? He was

ut to death by Calvin, or stoned by Hezekiah; as a snake he was killed by a villager, or as an elephant slain in battle under Hamilcar. How do such memories help him? Until he have thoroughly mastered the reason for every incident in his past, and found a purpose for every item of his present equipment,<<A brother known to me was repeatedly baffled in this meditation. But one day being thrown with his horse over a sheer cliff of forty feet, and escaping without a scratch or a bruse, he was reminded of his many narrow escapes from death. These proved to be the last factors in his problem, which, thus completed, solved itself in a moment. (O.M. Chinese Frontier 1905-6.)>> he cannot truly answer even those Three Question what were first put to him, even the Three Questions of the Ritual of the Pyramid; he is not ready to swear the Oath of the Abyss.

38. But being thus enlightened, let him swear the Oath of the Abyss; yea, let him swear the Oath of the Abyss. {422}

LIBER B
vel
MAGI
SUB FIGURA I.

00. One is the Magus: twain His forces; four His weapons. These are the seven Spirits of Unrighteousness; seven vultures of evil. Thus is the art and craft of the Magus but glamour. How shall He destroy Himself?

0. Yet the Magus hath power upon the Mother both directly and through love. And the Magus is Love, and bindeth together That and This in His Conjunction.

1. 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.

2. By his Wisdom made He the Worlds: the World<<WEH NOTE: sic, EQUINOX I, 7 has "Word".>> that is God is none other than He.

3. Now then shall He end His Speech with Silence? For He is Speech.

4. He is the First and the Last. How shall He cease to number Himself?

5. By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other Understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is of All Truth.

6. Nevertheless it is written; for there be times of darkness, and this as a lamp therein.

7. With the Wand createth He.

8. With the Cup preserveth He.

9. With the Dagger destroyeth He.

10. With the Coin redeemeth He.

11. His weapons fulfil the wheel; and on What Axle that turneth is not known unto Him.

12. From all these actions must He cease before the curse of His Grade is uplifted from Him. Before He attain to that which existeth without Form.

13. And if at this time He be manifested upon earth as a Man, and therefore is this present writing, let this be His method, that {423} the curse of His grade, and the burden of His attainment, be uplifted from Him.

14. Let Him beware of abstinence from action. For the curse of His grade is that he must speak Truth, that the Falsehood thereof may enslave the souls of men. Let Him then utter that without Fear, that the Law may be fulfilled. And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness, being an Hindu; and another fierceness and servility, being a Jew; and yet another ardour and manliness, being an Arab. Yet this matter toucheth the mystery of Incarnation, and is not here to be declared.

15. Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan.

16. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self. For the interplay of the parts hath no action upon the whole. And this contemplation shall be performed not by simple meditation --- how much less then by reason! --- but by the method which shall have been given unto Him in His initiation to the Grade.

17. Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in "Liber XXVII," "Here is Nothing under its three forms."

18. And this is the Opening of the Grade of Ipsissimus, and by the Buddhists it is called the trance Nerodha-Samapatti.

19. And woe, woe, woe, yea woe, and again woe, woe, woe, unto seven times be His that preacheth not His law to men!

20. And woe also be unto Him that refuseth the curse of the grade of a Magus, and the burden of the Attainment thereof.

21. And in the word CHAOS let the book be sealed, yea, let the Book be sealed. {424}

LIBER RESH
vel
HELIOS
SUB FIGURA CC.

0. These are the adorations to be performed by aspirants<<WEH NOTE: EQUINOX I, 6 has "all aspirants".>> to the A.'. A.'.

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice: Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Night!

2. Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the Heavens in Thy bark at the Mid-course of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Morning!

3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Day!

4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade, and let him say in a loud voice:

Hail unto thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the Heavens in Thy bark at the Midnight Hour of the Sun. {425}

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Evening.

5. And after each of these invocations thou shalt give the sign of silence, and afterward thou shalt perform the

adoration that is taught thee by thy Superior. And then do thou compose Thyself to holy meditation.

6. Also it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.

7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness. {426}

LIBER III
vel
JUGURUM.

0.<<WEH NOTE: EQUINOX I, 4 has a photo before this point showing the scabbed arms of one who tried the exercises.>>

0. Behold the Yoke upon the neck of the Oxen! Is it not thereby that the Field shall be ploughed? The Yoke is heavy, but joineth together them that are separate --- Glory to Nuit and to Hadit, and to Him that hath given us the Symbol of the Rosy Cross!

Glory unto the Lord of the Word Abrahadabra, and Glory unto Him that hath given us the Symbol of the Ankh, and of the Cross within the Circle!

1. Three are the Beasts wherewith thou must plough the Field; the Unicorn, the Horse, and the Ox. And these shalt thou yoke in a triple yoke that is governed by One Whip.

2. Now these Beasts run wildly upon the earths<<WEH NOTE: EQUINOX has "earth".>> and are not easily obedient to the Man.

3. Nothing shall be said here of Cerberus, the great Beast of Hell that is every one of these and all of these, even as Athanasius hath foreshadowed. For this matter<<(i.e. the matter of Cereberus).>> is not of Tiphereth without, but Tiphereth within.

I.

0. The Unicorn is speech. Man, rule thy Speech! How else shalt thou master the Son, and answer the Magician at the right hand gateway of the Crown?

1. Here are practices. Each may last for a week or more.

(a) Avoid using some common word, such as "and" or "the" or "but"; use a paraphrase.

(b) Avoid using some letter of the alphabet, such as "t" or "s" or "m"; use a paraphrase.

(c) Avoid using the pronouns and adjectives of the first person; use a paraphrase.

Of thine own ingenium devise others. {427}

2. On each occasion that thou art betrayed into saying that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Unicorn the claws and teeth of the Lion?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least word that slippeth from thy tongue.

Thus bind thyself, and thou shalt be for ever free.

II.

0. The Horse is Action. Man, rule thine Action. How else shalt thou master the Father, and answer the Fool at the Left Hand Gateway of the Crown?

1. Here are practices. Each may last for a week, or more.

(a) Avoiding lifting the left arm above the waist.

(b) Avoid crossing the legs.

Of thine own ingenium devise others.

2. On each occasion that thou art betrayed into doing that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Horse the teeth of the Camel?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least action that slippeth from the least of thy fingers.

Thus bind thyself, and thou shalt be for ever free.

III.

0. The Ox is Thought. Man, rule thy Thought! How else shalt thou master the Holy Spirit, and answer the High Priestess in the Middle Gateway of the Crown?

1. Here are practices. Each may last for a week or more.

(a) Avoid thinking of a definite subject and all things connected with it, and let that subject be one which commonly occupies much of thy thought, being frequently stimulated by sense-perceptions or the conversation of others. {428}

(b) By some device, such as the changing of thy ring from one finger to another, create in thyself two personalities, the thoughts of one being within entirely different limits from that of the other, the common ground being the necessities of life.<<For instance, let A be a man of strong passions, skilled in the Holy Qabalah, a vegetarian, and a keen "reactionary" politician. Let B be a bloodless and ascetic thinker, occupied with business and family cares, an eater of meat, and a keen progressive politician. Let no thought proper to "A" arise when the ring is on the "B" finger, and vice versa.>>

Of thine own Ingenium devise others.

2. On each occasion that thou art betrayed into thinking that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Ox the Goad of the Ploughman?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least thought that ariseth in thy brain.

Thus bind thyself, and thou shalt be for ever free. {429}

LIBER CHETH
vel
VALLUM ABIEGNI

SUB FIGURA CLVI.

1. This is the secret of the Holy Graal, that is the sacred vessel of our Lady, the Scarlet Woman, Babalon the Mother of Abominations, the Bride of Chaos, that rideth upon our Lord the Beast.

2. Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

3. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

4. Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.

5. Then shall the winds gather themselves together and bear thee up as it were a little heap of dust in a sheet that hath four corners, and they shall give it unto the guardian<<WEH NOTE: EQUINOX I, 6 has "guardians".>> of the Abyss.

6. And because there is no life therein, the guardian<<WEH NOTE: EQUINOX I, 6 has "guardians".>> of the Abyss shall bid the angels of the winds pass by. And the angels thereof shall be no more.<<WEH NOTE: This sentence in EQUINOX I, 6 is different: "And the angels shall lay thy dust in the City of the Pyramids, and the name thereof shall be no more." It would appear that the deletion is a typo in M T & P.>>

7. Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods.

8. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it.

9. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one.

10. Thou hast love; tear thy mother from thine heart and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.

11. For if thou dost not this with thy will, then shall We do {430} this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.

12. And behold! if by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-With-Us.

13. Yea! verily this is the Truth, this is the Truth, this is the Truth. Unto thee shall be granted joy and health and wealth and wisdom when thou art no longer thou.

14. Then shall every gain be a new sacrament, and it shall not defile thee; thou shalt revel with the wantons<<WEH NOTE: EQUINOX I, 6 has "wanton".>> in the market place, and the virgins shall fling roses upon thee, and the merchants bend their knees and bring thee gold and spices. Also young boys shall pour wonderful wines for thee, and the singers and the dancers shall sing and dance for thee.

15. Yet shalt thou not be therein, for thou shalt be forgotten, dust lost in dust.
16. Nor shall the aeon itself avail thee in this; for from the dust shall a white ash be prepared by Hermes the Invisible.
17. And this is the wrath of God, that these things should be thus.
18. And this is the grace of God, that these things should be thus.
19. Wherefore I charge you that ye come unto me in the Beginning; for if ye take but one step in this Path, ye must arrive inevitably at the end thereof.
20. This Path is beyond Life and Death; it is also beyond Love, but that ye know not, for ye know not Love.
21. And the end thereof is known not even unto Our Lady, nor to the Beast whereon She rideth, nor unto the Virgin her daughter, nor unto Chaos her lawful Lord; but unto the Crowned Child is it known? It is not known if it be known.
22. Therefore unto Hadit and unto Nuit be the glory in the End and the Beginning; yea, in the End and the Beginning. {431}

LIBER A'ASH
vel
CAPRICORNI PNEUMATICI

SUB FIGURA CCCLXX.

0. Gnarled Oak of God! In thy branches is the lightning nested! Above thee hangs the Eyeless Hawk.
1. Thou art blasted and black! Supremely solitary in that heath of scrub.
2. Up! The Ruddy clouds hang over thee! It is the storm.
3. There is a flaming gash in the sky.
4. Up.
5. Thou art tossed about in the grip of the storm for an aeon and an aeon and an aeon. But thou givest not thy sap; thou fallest not.
6. Only in the end shalt thou give up thy sap when the great God F.I.A.T. is enthroned on the day of Be-With-Us.
7. For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. SET is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.'. A.'. , whose name is Truth.
8. Now in this is the magical power known.
9. It is like the oak that hardens itself and bears up against the storm. It is weather-beaten and scarred and confident like a sea-captain.
10. Also it straineth like a hound in the leash.
11. It hath pride and great subtlety. Yea, and glee also!
12. Let the Magus act thus in his conjuration.
13. Let him sit and conjure; let him draw himself together in that forcefulness; let him rise next swollen and straining; let him dash back the hood from his head and fix his basilisk eye upon the sigil of the demon. Then let him sway the force of him to and fro like a satyr in silence, until the Word burst from his throat.
14. Then let him not fall exhausted, although he<<WEH NOTE: EQUINOX I, 6 has "...the might...">> might have been ten thousandfold the human; but that which floodeth him is {432} the infinite mercy of the Genitor-Genitrix of the Universe, whereof he is the Vessel.
15. Nor do thou deceive thyself. It is easy to tell the live force from the dead matter. It is no easier to tell the live snake from the dead snake.
16. Also concerning vows. Be obstinate, and be not obstinate. Understand that the yielding of the Yoni is one with the lengthening of the Lingam. Thou art both these; and thy vow is but the rustling of the wind on Mount Meru.
17. How<<WEH NOTE: EQUINOX I, 6 has "Now...">> shalt thou adore me who am the Eye and the Tooth, the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle, the Silver Star that ye adore.
18. I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three.
19. There is no act or passion that shall not be an hymn in mine honour.
20. All holy things and all symbolic things shall be my sacraments.
21. These animals are sacred unto me; the goat, and the duck, and the ass, and the gazelle, the man, the woman and the child.
22. All corpses are sacred unto me; they shall not be touched save in mine eucharist. All lonely places are sacred unto me; where one man gathereth himself together in my name, there will I leap forth in the midst of him.
23. I am the hideous god, and who mastereth me is uglier than I.
24. Yet I give more than Bacchus and Apollo; my gifts exceed the olive and the horse.

25. Who worshippeth me must worship me with many rites.
26. I am concealed with all concealments; when the Most Holy Ancient One is stripped and driven through the market place, I am still secret and apart.
27. Whom I love I chastise with many rods.
28. All things are sacred to me; no thing is sacred from me.
29. For there is no holiness where I am not.
30. Fear not when I fall in the fury of the storm; for mine acorns are blown afar by the wind; and verily I shall rise again, {433} and my children about me, so that we shall uplift our forest in Eternity.
31. Eternity is the storm that covereth me.
32. I am Existence, the Existence that existeth not save through its own Existence, that is beyond the Existence of Existences, and rooted deeper than the No-Thing-Tree in the Land of No-Thing.
33. Now therefore thou knowest when I am within Thee, when my hood is spread over thy skull, when my might is more than the penned Indus, and resistless as the Giant Glacier.
34. For as thou art before a lewd woman in Thy nakedness in the bazaar, sucked up by her slyness and smiles, so art thou wholly and no more in part before the symbol of the beloved, though it be but a Pisacha or a Yantra or a Deva.
35. And in all shalt thou create the Infinite Bliss and the next link of the Infinite Chain.
36. This chain reaches from Eternity to Eternity, ever in triangles --- is not my symbol a triangle? --- ever in circles --- is not the symbol of the Beloved a circle? Therein is all progress base illusion, for every circle is alike and every triangle alike!
37. But the progress is progress, and progress is rapture, constant, dazzling, showers of light, waves of dew, flames of the hair of the Great Goddess, flowers of the roses that are about her neck, Amen!
38. Therefore lift up thyself as I am lifted up.<<WEH NOTE: EQUINOX I, 6 makes this sentence the first of the following paragraph.>>
Hold thyself in as I am master to accomplish. At the end, be the end far distant as the stars that lie in the navel of Nuit, do thou slay thyself as I at the end am slain, in the death that is life, in the peace that is mother of war, in the darkness that holds light in his hand, as an harlot that plucks a jewel from her nostrils.
39. So therefore the beginning is delight, and the end is delight, and delight is in the midst, even as the Indus is water in the cavern of the glacier, and water among the greater hills and the lesser hills and through the ramparts of the hills and through the plains, and water at the mouth thereof when it leaps forth into the mighty sea, yea, into the mighty sea.
- (The Interpretation of this Book will be given to members of the Grade of Dominus Liminis on application, each to his Adeptus.) {434}

LIBER A

vel

ARMORUM

SUB FIGURA CCCXII.

" ... the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach."
Liber L. I. 37.<<WEH NOTE: The citation has been corrected from both EQUINOX I, 4 and M T & P versions to the syntax of "Liber AL" (aka. "Liber L"). In addition, M T & P has the wrong verse cited, but EQUINOX has the correct one. M T & P gave II. 37.>>

"The Pantacle."<<WEH NOTE: EQUINOX I, 4 gives "Pentacle".>>

Take pure wax, or a plate of gold, silver-gilt or Electrum Magicum. The diameter shall be eight inches, and the thickness half an inch.

Let the Neophyte by his understanding and ingenium devise a symbol to represent the Universe.

Let his Zelator approve thereof.

Let the Neophyte engrave the same upon the plate with his own hand and weapon.

Let it when finished be consecrated as he hath skill to perform, and kept wrapped in silk of emerald green.

"The Dagger."

Let the Zelator take a piece of pure steel, and beat it, grind it, sharpen it, and polish it, according to the art of the swordsmith.

Let him further take a piece of oak wood, and carve a hilt. The length shall be eight inches.

Let him by his understanding and ingenium devise a Word to represent the Universe.

Let his Practicus approve thereof.

Let the Zelator engrave the same upon his dagger with his own hand and instruments.

Let him further gild the wood of his hilt.<<WEH NOTE: EQUINOX I, 4 has "the hilt".>>

Let it when finished be consecrated as he hath skill to perform, and kept wrapped in silk of golden yellow.

{435}

"The Cup."

Let the Practicus take a piece of Silver and fashion therefrom a cup. The height shall be 8 inches, and the diameter 3 inches.

Let him by his understanding and ingenium devise a Number to represent the Universe.

Let his Philosophus approve thereof.

Let the Practicus engrave the same upon his cup with his own hand and instrument.

Let it when finished be consecrated as he hath skill to perform, and kept wrapped in silk of azure blue.

"The Baculum."

Let the Philosophus take a rod of copper, of length eight inches and diameter half an inch.

Let him fashion about the top a triple flame of gold.

Let him by his understanding and ingenium devise a Deed to represent the Universe.

Let his Dominus Liminis approve thereof.

Let the Philosophus perform the same in such a way that the Baculum may be partaker therein.

Let it when finished be consecrated as he hath skill to perform, and kept wrapped in silk of fiery scarlet.

"The Lamp."

Let the Dominus Liminis take pure lead, tin, and quicksilver, with platinum, and, if need be, glass.

Let him by his understanding and ingenium devise a Magick Lamp that shall burn without wick or oil, being fed by the Aethyr.

This shall he accomplish secretly and apart, without asking the advice or approval of his Adeptus Minor.

Let the Dominus Liminis keep it when consecrated in the secret chamber of Art.

This then is that which is written: "Bring furnished with complete armour and armed, he is similar to the goddess."

And again, "I am armed, I am armed." {436}

THE BOOK OF LIES ----- Aliester Crowley

March 21st, 1992 e.v. key entry by Frater E.A.D.N., San Diego,
California.

---needs minor proof reading
(c) O.T.O. disk 1 of 1

O.T.O.
Ouroboros Camp
El Cajon, CA
USA

Pages in the original are marked thus at the bottom: [page number]
Comments and descriptions are also set off by () .

THE BOOK OF LIES

Aliester Crowley

THE BOOK OF LIES
WHICH IS ALSO FALSELY
CALLED

BREAKS

THE WANDERINGS OR FALSIFICATIONS
OF THE ONE THOUGHT OF

FRATER PERDURABO
(Aleister Crowley)

WHICH THOUGHT IS ITSELF
UNTRUE

A REPRINT

with an additional commentary to each chapter.

"Break, break, break
At the foot of thy stones, O Sea!
And I would that I could utter
The thoughts that arise in me!"

(OPPOSITE: Photo of FRATER PERDURABO on his ass.)
COMMENTARY (Title Page)

The number of the book is 333, as implying dispersion, so as to correspond with the title, "Breaks" and "Lies".

However, the "one thought is itself untrue", and therefore its falsifications are relatively true.

This book therefore consists of statements as nearly true as is possible to human language.

The verse from Tennyson is inserted partly because of the pun on the word "break"; partly because of the reference to the meaning of this title page, as explained above; partly because it is intensely amusing for Crowley to quote Tennyson.

There is no joke or subtle meaning in the publisher's imprint.

FOREWORD

THE BOOK OF LIES, first published in London in 1913, Aleister Crowley's little master work, has long been out of print. Its re-issue with the author's own Commentary gives occasion for a few notes. We have so much material by Crowley himself about this book that we can do no better than quote some passages which we find scattered about in the unpublished volumes of his "CONFESSIONS." He writes:

"...None the less, I could point to some solid achievement on the large scale, although it is composed of more or less disconnected elements. I refer to THE BOOK OF LIES. In this there are 93 chapters: we count as a chapter the two pages filled respectively with a note of interrogation and a mark of exclamation. The other chapters contain sometimes a single word, more frequently from a half-dozen to twenty paragraphs. The subject of each chapter is determined more or less definitely by the Qabalistic import of its number. Thus Chapter 25 gives a revised ritual of the Pentagram; 72 is a rondel with the refrain '~Shemhamphorash', the Divine name of 72 letters; 77 Laylah, whose name adds to that number; and 80, the number of the letter Pe, referred to Mars, a panegyric upon War. Sometimes the text is serious and straightforward, sometimes its obscure oracles demand deep knowledge of the Qabalah for interpretation, others contain obscure allusions, play upon words, secrets expressed in cryptogram, double or triple meanings which must be combined in order

[5]

to appreciate the full flavour; others again are subtly ironical or cynical. At first sight the book is a jumble of nonsense intended to insult the reader. It requires infinite study, sympathy, intuition and initiation. Given these I do not hesitate to claim that in none other of my writings have I given so profound and comprehensive an exposition of my philosophy on every plane...."

"...My association with Free Masonry was therefore destined to be more fertile than almost any other study, and that in a way despite itself. A word should be pertinent with regard to the question of secrecy. It has become difficult for me to take this matter very seriously. Knowing what the secret actually is, I cannot attach much importance to artificial mysteries. Again, though the secret itself is of such tremendous import, and though it is so simple that I could disclose it...in a short paragraph, I might do so without doing much harm. For it cannot be used indiscriminately...I have found in practice that the secret of the O.T.O. cannot be used unworthily...."

"It is interesting in this connection to recall how it came into my possession. It had occurred to me to write a book 'THE BOOK OF LIES, WHICH IS ALSO FALSELY CALLED BREAKS, THE WANDERINGS OR FALSIFICATION OF THE THOUGHT OF FRATER PERDURABO WHICH THOUGHT IS ITSELF UNTRUE. . . .' One of these chapters bothered me. I could not write it. I invoked Dionysus with particular fervour, but still without success. I went off in desperation to 'change my luck', by doing something entirely contrary to my inclinations. In the midst of my disgust, the spirit came over me, and I scribbled the chapter down by the light of a farthing dip.. When I read it over, I was as discontented as before, but I stuck it into the book in a sort of anger at myself as a deliberate act of spite towards my readers.

[6]

"Shortly after publication, the O.H.O. (Outer Head of the O.T.O.) came to me. (At that time I did not realise that there was anything in the O.T.O.

beyond a convenient compendium of the more important truths of Free Masonry.) He said that since I was acquainted with the supreme secret of the Order, I must be allowed the IX {degree} and obligated in regard to it. I protested that I knew no such secret. He said `But you have printed it in the plainest language'. I said that I could not have done so because I did not know it. He went to the bookshelves; taking out a copy of THE BOOK OF LIES, he pointed to a passage in the despised chapter. It instantly flashed upon me. The entire symbolism not only of Free Masonry but of many other traditions blazed upon my spiritual vision. From that moment the O.T.O. assumed its proper importance in my mind. I understood that I held in my hands the key to the future progress of humanity...."

The Commentary was written by Crowley probably around 1921. The student will find it very helpful for the light it throws on many of its passages.

The Editors

[7]

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The Second Triad which is GOD
GOD the Father and Mother is concealed in Generation.
GOD is concealed in the whirling energy of Nature.
GOD is manifest in gathering: harmony: consideration: the Mirror of the Sun and of the Heart.

The Third Triad
Bearing: preparing.
Wavering: flowing: flashing.
Stability: begetting.

The Tenth Emanation
The world.

[10]

COMMENTARY (The Chapter that is not a Chapter)

This chapter, numbered 0, corresponds to the Negative, which is before Kether in the Qabalistic system.

The notes of interrogation and exclamation on the previous pages are the other two veils.

The meaning of these symbols is fully explained in "The Soldier and the Hunchback".

This chapter begins by the letter O, followed by a mark of exclamation; its reference to the theogony of "Liber Legis" is explained in the note, but it also refers to KTEIS PHALLOS and SPERMA, and is the exclamation of wonder or ecstasy, which is the ultimate nature of things.

NOTE

(1) Silence. Nuit, O; Hadit; Ra-Hoor-Khuit, I.

COMMENTARY (The Ante Primal Triad)

This is the negative Trinity; its three statements are, in an ultimate sense, identical. They harmonise Being, Becoming, Not-Being, the three possible modes of conceiving the universe.

The statement, Nothing is Not, technically equivalent to Something Is, is fully explained in the essay called Berashith.

The rest of the chapter follows the Sephirothic system of the Qabalah, and constitutes a sort of quintessential comment upon that system.

Those familiar with that system will recognise Kether, Chokmah, Binah, in the First Triad; Daath, in the Abyss; Chesed,

Geburah, Tiphareth, in the Second Triad; Netzach, Hod and Yesod in the Third Triad, and Malkuth in the Tenth Emanation.

It will be noticed that this cosmogony is very complete; the manifestation even of God does not appear until Tiphareth; and the universe itself not until Malkuth.

The chapter may therefore be considered as the most complete treatise on existence ever written.

NOTE

(2) The Unbroken, absorbing all, is called Darkness.

[11]

1

{Kappa-Epsilon-Phi-Alpha-Lambda Alpha}

THE SABBATH OF THE GOAT

O! the heart of N.O.X. the Night of Pan.
{Pi-Alpha-Nu}: Duality: Energy: Death.
Death: Begetting: the supporters of O!
To beget is to die; to die is to beget.
Cast the Seed into the Field of Night.
Life and Death are two names of A.
Kill thyself.
Neither of these alone is enough.

[12]

COMMENTARY ({Alpha})

The shape of the figure I suggests the Phallus; this chapter is therefore called the Sabbath of the Goat, the Witches' Sabbath, in which the Phallus is adored.

The chapter begins with a repetition of O! referred to in the previous chapter. It is explained that this triad lives in Night, the Night of Pan, which is mystically called N.O.X., and this O is identified with the O in this word. N is the Tarot symbol, Death; and the X or Cross is the sign of the Phallus. For a fuller commentary on Nox, see Liber VII, Chapter I.

Nox adds to 210, which symbolises the reduction of duality to unity, and thence to negativity, and is thus a hieroglyph of the Great Work.

The word Pan is then explained, {Pi}, the letter of Mars, is a hieroglyph of two pillars, and therefore suggest duality; A, by its shape, is the pentagram, energy, and N, by its Tarot attribution, is death.

Nox is then further explained, and it is shown that the ultimate Trinity, O!, is supported, or fed, by the process of death and begetting, which are the laws of the universe.

The identity of these two is then explained.

The Student is then charged to understand the spiritual importance of this physical procession in line 5.

It is then asserted that the ultimate letter A has two names, or phases, Life and Death.

Line 7 balances line 5. It will be notice that the phraseology of these two lines is so conceived that the one contains the other more than itself.

Line 8 emphasises the importance of performing both.

[13]

2

{Kappa-Epsilon-Phi-Alpha-Eta Beta}

THE CRY OF THE HAWK

Hoor hath a secret fourfold name: it is Do What
Thou Wilt.(3)

Four Words: Naught-One-Many-All.

Thou-Child!

Thy Name is holy.

Thy Kingdom is come.

Thy Will is done.

Here is the Bread.

Here is the Blood.

Bring us through Temptation!

Deliver us from Good and Evil!

That Mine as Thine be the Crown of the Kingdom,
even now.

ABRAHADABRA.

These ten words are four, the Name of the One.

[14]
COMMENTARY ({Beta})

The "Hawk" referred to is Horus.

The chapter begins with a comment on Liber Legis III, 49.

Those four words, Do What Thou Wilt, are also identified with the four possible modes of conceiving the universe; Horus unites these.

Follows a version of the "Lord's Prayer", suitable to Horus. Compare this with the version in Chapter 44. There are ten sections in this prayer, and, as the prayer is attributed to Horus, they are called four, as above explained; but it is only the name of Horus which is fourfold; He himself is One.

This may be compared with the Qabalistic doctrine of the Ten Sephiroth as an expression of Tetragrammaton (1 plus 2 plus 3 plus 4 = 10).

It is now seen that this Hawk is not Solar, but Mercurial; hence the words, the Cry of the Hawk, the essential part of Mercury being his Voice; and the number of the chapter, B, which is Beth the letter of Mercury, the Magus of the Tarot, who has four weapons, and it must be remembered that this card is numbered 1, again connecting all these symbols with the Phallus.

The essential weapon of Mercury is the Caduceus.

NOTE

(3) Fourteen letters. Quid Voles Illud Fac. Q.V.I.F.
196=14².

[15]

3

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Gamma}

THE OYSTER

The Brothers of A.'.A.'. are one with the Mother of the Child.(4)

The Many is as adorable to the One as the One is to the Many. This is the Love of These; creation-parturition is the Bliss of the One; coition-dissolution is the Bliss of the Many.

The All, thus interwoven of These, is Bliss.

Naught is beyond Bliss.

The Man delights in uniting with the Woman; the Woman in parting from the Child.

The Brothers of A.'.A.'. are Women: the Aspirants to A.'.A.'. are Men.

[16]

COMMENTARY ({Gamma})

Gimel is the High Priestess of the Tarot. This chapter gives the initiated feminine point of view; it is therefore called the Oyster, a symbol of the Yoni. In Equinox X, The Temple of Solomon the King, it is explained how Masters of the Temple, or Brothers of A.'.A.'. have changed the formula of their progress. These two formulae, Solve et Coagula, are now explained, and the universe is exhibited as the interplay between these two. This also explains the statement in Liber Legis I, 28-30.

NOTE

(4) They cause all men to worship it.

[17]

4

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Delta}

PEACHES

Soft and hollow, how thou dost overcome the hard
and full!

It dies, it gives itself; to Thee is the fruit!
Be thou the Bride; thou shalt be the Mother here-
after.
To all impressions thus. Let them not overcome thee;
yet let them breed within thee. The least of the
impressions, come to its perfection, is Pan.
Receive a thousand lovers; thou shalt bear but One
Child.
This child shall be the heir of Fate the Father.

[18]

COMMENTARY ({Delta})

Daleth is the Empress of the Tarot, the letter of Venus, and the title, Peaches, again refers to the Yoni.

The chapter is a counsel to accept all impressions; it is the formula of the Scarlet woman; but no impression must be allowed to dominate you, only to fructify you; just as the artist, seeing an object, does not worship it, but breeds a masterpiece from it. This process is exhibited as one aspect of the Great Work. The last two paragraphs may have some reference to the 13th Aethyr (see The Vision and The Voice).

[19]

5

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Epsilon}

THE BATTLE OF THE ANTS

That is not which is.
The only Word is Silence.
The only Meaning of that Word is not.
Thoughts are false.
Fatherhood is unity disguised as duality.
Peace implies war.
Power implies war.
Harmony implies war.
Victory implies war.
Glory implies war.
Foundation implies war.
Alas! for the Kingdom wherein all these are at war.

[20]

COMMENTARY ({Epsilon})

He is the letter of Aries, a Martial sign; while the title suggests war. The ants are chosen as small busy objects.

Yet He, being a holy letter, raises the beginning of the chapter to a contemplation of the Pentagram, considered as a glyph of the ultimate.

In line 1, Being is identified with Not-Being.

In line 2, Speech with Silence.

In line 3, the Logos is declared as the Negative.

Line 4 is another phrasing of the familiar Hindu statement, that that which can be thought is not true.

In line 5, we come to an important statement, an adumbration of the most daring thesis in this book—Father and Son are not really two, but one; their unity being the Holy Ghost, the semen; the human form is a non-essential accretion of this quintessence.

So far the chapter has followed the Sephiroth from Kether to Chesed, and Chesed is united to the Supernal Triad by virtue of its Phallic nature; for not only is Amoun a Phallic God, and Jupiter the Father of All, but 4 is Daleth, Venus, and Chesed refers to water, from which Venus sprang, and which is the symbol of the Mother in the Tetragrammaton. See Chapter 0, "God the Father and Mother is concealed in genera-

tion".

But Chesed, in the lower sense, is conjoined to Microprosopus. It is the true link between the greater and lesser countenances, whereas Daath is the false. Compare the doctrine of the higher and lower Manas in Theosophy.

The rest of the chapter therefor points out the duality, and therefore the imperfection, of all the lower Sephiroth in their essence.

[21]

6

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Digamma}

CAVIAR

The Word was uttered: the One exploded into one thousand million worlds.
Each world contained a thousand million spheres.
Each sphere contained a thousand million planes.
Each plane contained a thousand million stars.
Each star contained a many thousand million things.
Of these the reasoner took six, and, preening, said:
This is the One and the All.
These six the Adept harmonised, and said: This is the Heart of the One and the All.
These six were destroyed by the Master of the Temple; and he spake not.
The Ash thereof was burnt up by the Magus into The Word.
Of all this did the Ipsissimus know Nothing.

[22]

COMMENTARY ({Digamma})

This chapter is presumably called Caviar because that substance is composed of many spheres.

The account given of Creation is the same as that familiar to students of the Christian tradition, the Logos transforming the unity into the many.

We then see what different classes of people do with the many.

The Rationalist takes the six Sephiroth of Microprosopus in a crude state, and declares them to be the universe. This folly is due to the pride of reason.

The Adept concentrates the Microcosm in Tiphareth, recognising an Unity, even in the microcosm, but, qua Adept, he can go no further.

The Master of the Temple destroys all these illusions, but remains silent. See the description of his functions in the Equinox, Liber 418 and elsewhere.

In the next grade, the Word is re-formulated, for the Magus in Chokmah, the Dyad, the Logos.

The Ipsissimus, in the highest grade of the A.'.A.'. , is totally unconscious of this process, or, it might be better to say, he recognises it as Nothing, in that positive sense of the word, which is only intelligible in Samasamadhi.

[28]

7

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Zeta}

THE DINOSAURS

None are They whose number is Six:(5) else were they
six indeed.

Seven(6) are these Six that live not in the City of the
Pyramids, under the Night of Pan.

There was Lao-tzu.

There was Siddartha.

There was Krishna.

There was Tahuti.

There was Mosheh.

There was Dionysus.(7)

There was Mahmud.

But the Seventh men called PERDURABO; for
enduring unto The End, at The End was Naught
to endure. (8)

Amen.

[29]

COMMENTARY ({Zeta})

This chapter gives a list of those special messengers of the Infinite who initiate periods. they are called Dinosaurs because of their seeming to be terrible devouring creatures. They are Masters of the Temple, for their number is 6 (1 plus 2 plus 3), the mystic number of Binah; but they are called "None", because they have attained. If it were not so, they would be called "six" in its bad sense of mere intellect.

They are called Seven, although they are Eight, because Lao-tzu counts as nought, owing to the nature of his doctrine. The reference to their "living not" is to be found in Liber 418.

The word "Perdurabo" means "I will endure unto the end". The allusion is explained in the note.

Siddartha, or Gotama, was the name of the last Budda.

Krishna was the principal incarnation of the Indian Vishnu, the preserver, the principal expounder of Vedantism.

Tahuti, or Thoth, the Egyptian God of Wisdom.

Mosheh, Moses, the founder of the Hebrew system.

Dionysus, probably an ecstatic from the East.

Mahmud, Mohammed.

All these were men; their Godhead is the result of mythopoeia.

NOTES

(5) Masters of the Temple, whose grade has the mystic number 6 (= 1 + 2 + 3).

(6) These are not eight, as apparent; for Lao-tzu counts as 0.

(7) The legend of "Christ" is only a corruption and perversion of other legends. Especially of Dionysus: compare the account of Christ before Herod/Pilate in the gospels, and of Dionysus before Pentheus in "The Baccae".

(8) O, the last letter of Perdurabo, is Naught.

[25]

8

{Kappa-epsilon-Alpha-Lambda-Eta Eta}

STEEPED HORSEHAIR

Mind is a disease of semen.

All that a man is or may be is hidden therein.

Bodily functions are parts of the machine; silent,
unless in dis-ease.

But mind, never at ease, creaketh "I".

This I persisteth not, posteth not through genera-
tions, changeth momentarily, finally is dead.

Therefore is man only himself when lost to himself
in The Charioting.

[26]

COMMENTARY ({Eta})

Cheth is the Chariot in the Tarot. The Charioteer is the bearer of the Holy Grail. All this should be studied in Liber 418, the 12th Aethyr.

The chapter is called "Steeped Horsehair" because of the mediaeval tradition that by steeping horsehair a snake is produced, and the snake is the hieroglyphic representation of semen, particularly in Gnostic and Egyptian emblems.

The meaning of the chapter is quite clear; the whole race-consciousness, that which is omnipotent, omniscient, omnipresent, is hidden therein.

Therefore, except in the case of an Adept, man only rises to a glimmer of the universal consciousness, while, in the orgasm, the mind is blotted out.

[27]

9

{Kappa-epsilon-Phi-Alpha-Eta Theta}

THE BRANKS

Being is the Noun; Form is the adjective.

Matter is the Noun; Motion is the Verb.
Wherefore hath Being clothed itself with Form?
Wherefore hath Matter manifested itself in Motion?
Answer not, O silent one! For THERE is no "where-
fore", no "because".
The name of THAT is not known; the Pronoun
interprets, that is, misinterprets, It.
Time and Space are Adverbs.
Duality begat the Conjunction.
The Conditioned is Father of the Preposition.
The Article also marketh Division; but the Inter-
jeciton is the sound that endeth in the Silence.
Destroy therefore the Eight Parts of Speech; the
Ninth is nigh unto Truth.
This also must be destroyed before thou enterest
into The Silence.
Aum.

[28]

COMMENTARY ({Theta})

Teth is the Tarot trump, Strength, in which a woman
is represented closing the mouth of a lion.

This chapter is called "The Branks", an even more
powerful symbol, for it is the Scottish, and only known,
apparatus for closing the mouth of a woman.

The chapter is formally an attack upon the parts of
speech, the interjection, the meaningless utterance of
ecstasy, being the only thing worth saying; yet even this
is to be regarded as a lapse.

"Aum" represents the entering into the silence, as
will observed upon pronouncing it.

[29]

10

{Kappa-epsilon-Phi-Alpha-Lambda-Eta Iota}

WINDLESTRAWS

The Abyss of Hallucinations has Law and Reason;
but in Truth there is no bond between the Toys of
the Gods.
This Reason and Law is the Bond of the Great Lie.
Truth! Truth! Truth! crieth the Lord of the Abyss
of Hallucinations.
There is no silence in that Abyss: for all that men
call Silence is Its Speech.
This Abyss is also called "Hell", and "The Many".
Its name is "Consciousness", and "The Universe",
among men.
But THAT which neither is silent, nor speaks, re-
joices therein.

[30]
COMMENTARY ({Iota})

There is no apparent connection between the number of this chapter and its subject.

It does, however, refer to the key of the Tarot called The Hermit, which represents him as cloaked.

Jod is the concealed Phallus as opposed to Tau, the extended Phallus. This chapter should be studied in the light of what is said in "Aha!" and in the Temple of Solomon the King about the reason.

The universe is insane, the law of cause and effect is an illusion, or so it appears in the Abyss, which is thus identified with consciousness, the many, and both; but within this is a secret unity which rejoices; this unit being far beyond any conception.

[31]

11

{Kappa-epsilon-Phi-Alpha-Lambda-Eta Iota-Alpha}

THE GLOW-WORM

Concerning the Holy Three-in-Naught.
Nuit, Hadit, Ra-Hoor-Khuit, are only to be understood by the Master of the Temple.
They are above The Abyss, and contain all contradiction in themselves.
Below them is a seeming duality of Chaos and Babalon; these are called Father and Mother, but it is not so. They are called Brother and Sister, but it is not so. They are called Husband and Wife, but it is not so.
The reflection of All is Pan: the Night of Pan is the Annihilation of the All.
Cast down through The Abyss is the Light, the Rosy Cross, the rapture of Union that destroys, that is The Way. The Rosy Cross is the Ambassador of Pan.
How infinite is the distance from This to That! Yet All is Here and Now. Nor is there any there or Then; for all that is, what is it but a manifestation, that is, a part, that is, a falsehood, of THAT which is not? Yet THAT which is not neither is nor is not That which is!
Identity is perfect; therefore the w of Identity is but a lie. For there is no subject, and there is no predicate; nor is there the contradictory of either

of these things.
Holy, Holy, Holy are these Truths that I utter,
knowing them to be but falsehoods, broken mirrors,
troubled waters; hide me, O our Lady, in Thy
Womb! for I may not endure the rapture.
In this utterance of falsehood upon falsehood, whose
contradictories are also false, it seems as if That
which I uttered not were true.
Blessed, unutterably blessed, is this last of the
illusions; let me play the man, and thrust it from
me! Amen.

[32]
COMMENTARY ({Iota Alpha})

"The Glow-Worm" may perhaps be translated as
"a little light in the darkness", though there may be a
subtle reference to the nature of that light.

Eleven is the great number of Magick, and this
chapter indicates a supreme magical method; but it is
really called eleven, because of Liber Legis, I, 60.

The first part of the chapter describes the universe
in its highest sense, down to Tiphareth; it is the new
and perfect cosmogony of Liber Legis.

Chaos and Babalon are Chokmah and Binah, but
they are really one; the essential unity of the supernal
Triad is here insisted upon.

Pan is a generic name, including this whole system
of its manifested side. Those which are above the Abyss
are therefore said to live in the Night of Pan; they are
only reached by the annihilation of the All.

Thus, the Master of the Temple lives in the Night of
Pan.

Now, below the Abyss, the manifested part of the
Master of the temple, also reaches Samadhi, as the
way of Annihilation.

Paragraph 7 begins by a reflection produced by the
preceding exposition. This reflection is immediately
contradicted, the author being a Master of the Temple.
He thereupon enters into his Samadhi, and he piles
contradiction upon contradiction, and thus a higher
degree of rapture, with ever sentence, until his armoury
is exhausted, and, with the word Amen, he enters the
supreme state.

[33]
12

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota Beta}

THE DRAGON-FLIES

IO is the cry of the lower as OI of the higher.
In figures they are 1001;(9) in letters they are Joy.(10)
For when all is equilibrated, when all is beheld from
without all, there is joy, joy, joy that is but one
facet of a diamond, every other facet whereof is
more joyful than joy itself.

[34]

COMMENTARY ({Iota Beta})

The Dragon-Flies were chosen as symbols of joy, because of the author's observation as a naturalist.

Paragraph 1 mere repeats Chapter 4 in quintessence; 1001, being 11{Sigma} (1-13), is a symbol of the complete unity manifested as the many, for {Sigma} (1-13) gives the whole course of numbers from the simple unity of 1 to the complex unity of 13, impregnated by the magical 11.

I may add a further comment on the number 91. 13 (1 plus 3) is a higher form of 4. 4 is Amoun, the God of generation, and 13 is 1, the Phallic unity. Daleth is the Yoni. And 91 is AMN (Amen), a form of the Phallus made complete through the intervention of the Yoni. This again connects with the IO and OI of paragraph 1, and of course IO is the rapture-cry of the Greeks.

The whole chapter is, again, a comment on Liber legis, 1, 28-30.

NOTES

(9) 1001 = 11{Sigma}. The Petals of the Sahas-raracakra.

(10) JOY = 101, the Egg of Spirit in equilibrium between the Pillars of the Temple.

[35]

13

{Kappa-Epsilon-Phi-Alpha-Lambda Iota-Gamma}

PILGRIM-TALK

O thou that settest out upon The Path, false is the
Phantom that thou seekest. When thou hast it
thou shalt know all bitterness, thy teeth fixed in
the Sodom-Apple.

Thus hast thou been lured along That Path, whose
terror else had driven thee far away.

O thou that stridest upon the middle of The Path, no
phantoms mock thee. For the stride's sake thou
stridest.

Thus art thou lured along That Path, whose fascina-
tion else had driven thee far away.

O thou that drawest toward the End of The Path,
effort is no more. Faster and faster dost thou fall;
thy weariness is changed into Ineffable Rest.

For there is not Thou upon That Path: thou hast
become The Way.

[36]

COMMENTARY ({Iota Gamma})

This chapter is perfectly clear to anyone who has studied the career of an Adept.

The Sodom-Apple is an uneatable fruit found in the desert.

[37]

14

{ Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Delta }

ONION-PEELINGS

The Universe is the Practical Joke of the General
at the Expense of the Particular, quoth FRATER
PERDURABO, and laughed.
But those disciples nearest to him wept, seeing the
Universal Sorrow.
Those next to them laughed, seeing the Universal
Joke.
Below these certain disciples wept.
Then certain laughed.
Others next wept.
Others next laughed.
Next others wept.
Next others laughed.
Last came those that wept because they could not
see the Joke, and those that laughed lest they
should be thought not to see the Joke, and thought
it safe to act like FRATER PERDURABO.
But though FRATER PERDURABO laughed
openly, He also at the same time wept secretly;
and in Himself He neither laughed nor wept.
Nor did He mean what He said.

[38]

COMMENTARY ({Iota-Delta})

The title, "Onion-Peelings", refers to the well-known
incident in "Peer Gynt".

The chapter resembles strongly Dupin's account of
how he was able to win at the game of guessing odd or
even. (See Poe's tale of "The Purloined Letter".)
But this is a more serious piece of psychology. In one's
advance towards a comprehension of the universe, one
changes radically one's point of view; nearly always it
amounts to a reversal.

this is the cause of most religious controversies.

Paragraph 1, however, is Frater Perdurabo's formulation of his perception of the Universal Joke, also described in Chapter 34. All individual existence is tragic. Perception of this fact is the essence of comedy. "Household Gods" is an attempt to write pure comedy. "The Bacchae" of Euripides is another.

At the end of the chapter it is, however, seen that to the Master of the Temple the opposite perception occurs simultaneously, and that he himself is beyond both of these.

And in the last paragraph it is shown that he realises the truth as beyond any statement of it.

[39]

15

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Epsilon}

THE GUN-BARREL

Mighty and erect is this Will of mine, this Pyramid
of fire whose summit is lost in Heaven. Upon it
have I burned the corpse of my desires.
Mighty and erect is this {Phi-alpha-lambda-lambda-omicron-sigma}
of my Will. The
seed thereof is That which I have borne within me
from Eternity; and it is lost within the Body of
Our Lady of the Stars.
I am not I; I am but an hollow tube to bring down
Fire from Heaven.
Mighty and marvellous is this Weakness, this

Heaven which draweth me into Her Womb, this
Dome which hideth, which absorbeth, Me.
This is The Night wherein I am lost, the Love
through which I am no longer I.

[40]

COMMENTARY ({Iota-Epsilon})

The card 15 in the Tarot is "The Devil", the
mediaeval blind for Pan.

The title of the chapter refers to the Phallus, which
is here identified with the will. The Greek word

{Pi-epsilon-rho-alpha-mu-iota-sigma}
has the same number as {Phi-alpha-lambda-lambda-omicron-sigma}.

This chapter is quite clear, but one my remark in
the last paragraph a reference to the nature of Samadhi.

As man loses his personality in physical love, so
does the magician annihilate his divine personality in
that which is beyond.

The formula of Samadhi is the same, from the
lowest to the highest. The Rosy-Cross is the Universal
Key. But, as one proceeds, the Cross becomes greater,
until it is the Ace, the Rose, until it is the Word.

[41]

16

{Kappa-Epsilon-Alpha-Lambda-Eta Iota-Sigma}

THE STAG-BEETLE

Death implies change and individuality if thou be
THAT which hath no person, which is beyond the
changing, even beyond changelessness, what hast
thou to do with death?

The bird of individuality is ecstasy; so also is its
death.

In love the individuality is slain; who loves not love?
Love death therefore, and long eagerly for it.
Die Daily.

[42]

COMMENTARY ({Iota-Sigma})

This seems a comment on the previous chapter; the Stag-Beetle is a reference the Kheph-ra, the Egyptian God of Midnight, who bears the Sun through the Underworld; but it is called the Stag-Beetle to emphasise his horns. Horns are the universal hieroglyph of energy, particularly of Phallic energy.

The 16th key of the Tarot is "The Blasted Tower". In this chapter death is regarded as a form of marriage. Modern Greek peasants, in many cases, cling to Pagan belief, and suppose that in death they are united to the Deity which they have cultivated during life. This is "a consummation devoutly to be wished" (Shakespeare).

In the last paragraph the Master urges his pupils to practise Samadhi every day.

[43]

17

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Zeta}

THE SWAN(11)

There is a Swan whose name is Ecstasy: it wingeth
from the Deserts of the North;it wingeth through
the blue; it wingeth over the fields of rice; at its
coming they push forth the green.

In all the Universe this Swan alone is motionless; it
seems to move, as the Sun seems to move; such
is the weakness of our sight.

O fool! criest thou?

Amen. Motion is relative: there is Nothing that is
still.

Against this Swan I shot an arrow; the white breast
poured forth blood. Men smote me; then, per-
ceiving that I was but a Pure Fool, they let me
pass.

Thus and not otherwise I came to the Temple of the
Gaal.

[44]

COMMENTARY ({Iota-Zeta})

This Swan is Aum. The chapter is inspired by Frater P.'s memory of the wild swans he shot in the Tali-Fu.

In paragraphs 3 and 4 it is, however, recognised that even Aum is impermanent. There is no meaning in the word, stillness, so long as motion exists.

In a boundless universe, one can always take any one point, however mobile, and postulate it a point at rest, calculating the motions of all other points relatively to it.

The penultimate paragraph shows the relations of the Adept to mankind. Their hate and contempt are necessary steps to his acquisition of sovereignty over them.

The story of the Gospel, and that of Parsifal, will occur to the mind.

NOTE

(11) This chapter must be read in connection with Wagner's "Parsifal".

[45]

18

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Eta}

DEWDROPS

Verily, love is death, and death is life to come.
Man returneth not again; the stream floweth not
uphill; the old life is no more; there is a new life
that is not his.
Yet that life is of his very essence; it is more He
than all that he calls He.
In the silence of a dewdrop is every tendency of his
soul, and of his mind, and of his body; it is the
Quintessence and the Elixir of his being. Therein
are the forces that made him and his father and his
father's father before him.
This is the Dew of Immortality.
Let this go free, even as It will; thou art not its
master, but the vehicle of It.

[46]

COMMENTARY ({Iota-Eta})

The 18th key of the Tarot refers to the Moon, which was supposed to shed dew. The appropriateness of the chapter title is obvious.

The chapter must be read in connection with Chapters 1 and 16.

In the penultimate paragraph, Vindu is identified with Amrita, and in the last paragraph the disciple is charged to let it have its own way. It has a will of its own, which is more in accordance with the Cosmic Will, than that of the man who is its guardian and servant.

[47]

19

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Theta}

THE LEOPARD AND THE DEER

The spots of the leopard are the sunlight in the
glade; pursue thou the deer stealthily at thy
pleasure.
The dappling of the deer is the sunlight in the glade;
concealed from the leopard do thou feed at thy
pleasure.
Resemble all that surroundeth thee; yet be Thyself
-and take thy pleasure among the living.
This is that which is written-Lurk!-in The Book
of The Law.

[48]

COMMENTARY ({Iota-Theta})

19 is the last Trump, "The Sun", which is the
representative of god in the Macrocosm, as the Phallus
is in the Microcosm.

There is a certain universality and adaptability
among its secret power. The chapter is taken from
Rudyard Kiplin's "Just So Stories".

The Master urges his disciples to a certain holy
stealth, a concealment of the real purpose of their lives;

in this way making the best of both worlds. This counsels
a course of action hardly distinguishable from hypocrisy;
but the distinction is obvious to any clear thinker,
though not altogether so the Frater P.

[49]

20

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa}

SAMSON

The Universe is in equilibrium; therefore He that is
without it, though his force be but a feather, can
overturn the Universe.

Be not caught within that web, O child of Freedom!
Be not entangled in the universal lie, O child of
Truth!

[50]

COMMENTARY ({Kappa})

Samson, the Hebrew Hercules, is said in the legend to have pulled down the walls of a music-hall where he was engaged, "to make sport for the Philistines", destroying them and himself. Milton founds a poem on this fable.

The first paragraph is a corollary of Newton's First Law of Motion. The key to infinite power is to reach the Bornless Beyond.

[51]

21

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Alpha}

THE BLIND WEBSTER

It is not necessary to understand; it is enough to
adore.

The god may be of clay: adore him; he becomes
GOD.

We ignore what created us; we adore what we create.

Let us create nothing but GOD!

That which causes us to create is our true father and
mother; we create in our own image, which is theirs.

Let us create therefore without fear; for we can
create nothing that is not GOD.

[52]

COMMENTARY ({Kappa-Alpha})

The 21st key of the Tarot is called "The Universe", and refers to the letter Tau, the Phallus in manifestation; hence the title, "The Blind Webster".

The universe is conceived as Buddhists, on the one hand, and Rationalists, on the other, would have us do; fatal, and without intelligence. Even so, it may be delightful to the creator.

The moral of this chapter is, therefore, and exposition of the last paragraph of Chapter 18.

It is the critical spirit which is the Devil, and gives rise to the appearance of evil.

[53]

22

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Beta}

THE DESPOT

The waiters of the best eating-houses mock the whole world; they estimate every client at his proper value.

This I know certainly, because they always treat me with profound respect. Thus they have flattered me into praising them thus publicly.

Yet it is true; and they have this insight because they serve, and because they can have no personal interest in the affairs of those whom they serve.

An absolute monarch would be absolutely wise and good.

But no man is strong enough to have no interest.

Therefore the best king would be Pure Chance.

It is Pure Chance that rules the Universe; therefore, and only therefore, life is good.

[54]

COMMENTARY ({Kappa-Beta})

Comment would only mar the supreme simplicity
of this chapter.

[55]

23

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Gamma}

SKIDOO

What man is at ease in his Inn?

Get out.

Wide is the world and cold.

Get out.

Thou hast become an in-itiante.

Get out.

But thou canst not get out by the way thou camest
in. The Way out is THE WAY.

Get out.

For OUT is Love and Wisdom and Power.(12)

Get OUT.

If thou hast T already, first get UT.(13)

Then get O.

And so at last get OUT.

[56]

COMMENTARY ({Kappa-Gamma})

Both "23" and "Skidoo" are American words meaning "Get out". This chapter describes the Great Work under the figure of a man ridding himself of all his accidents.

He first leaves the life of comfort; then the world at large; and, lastly, even the initiates.

In the fourth section is shown that there is no return for one that has started on this path.

The word OUT is then analysed, and treated as a noun.

Besides the explanation in the note, O is the Yoni; T, the Lingam; and U, the Hierophant; the 5th card of the Tarot, the Pentagram. It is thus practically identical with IAO.

The rest of the chapter is clear, for the note.

NOTES

(12) O = {character?}, "The Devil of the Sabbath". U = 8, the Hierophant or Redeemer. T = Strength, the Lion.

(13) T, manhood, the sign of the cross or phallus. UT, the Holy Guardian Angel; UT, the first syllable of Udgita, see the Upanishads. O, Nothing or Nuit.

[57]

24

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Delta}

THE HAWK AND THE BLINDWORM

This book would translate Beyond-Reason into the words of Reason.
Explain thou snow to them of Andaman.
The slaves of reason call this book Abuse-of-Language: they are right.
Language was made for men to eat and drink, make love, do barter, die. The wealth of a language consists in its Abstracts; the poorest tongues have wealth of Concretes.
Therefore have Adepts praised silence; at least it does not mislead as speech does.
Also, Speech is a symptom of Thought.
Yet, silence is but the negative side of Truth; the positive side is beyond even silence.
Nevertheless, One True God crieth hriliu!
And the laughter of the Death-rattle is akin.

[58]

COMMENTARY ({Kappa-Delta})

The Hawk is the symbol of sight; the Blindworm, of blindness. Those who are under the dominion of reason are called blind.

In the last paragraph is reasserted the doctrine of Chapters 1, 8, 16 and 18.

For the meaning of the word hriliu consult Liber 418.

[59]

25

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Epsilon}

THE STAR RUBY

Facing East, in the centre, draw deep deep deep thy breath, closing thy mouth with thy right forefinger prest against thy lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry: {Alpha-Pi-Omicron Pi-Alpha-Nu-Tau-Omicron-C? Kappa-Alpha-Kappa-Omicron-Delta-Alpha-Iota-Mu-Omicron-Nu-Omicron-C?}.

With the same forefinger touch thy forehead, and say {C?-Omicron-Iota}, thy member, and say {Omega-Phi-Alpha-Lambda-Lambda-Epsilon}, (14) thy

right shoulder, and say {Iota-C?-Chi-Upsilon-Rho-Omicron-C?},
thy left
shoulder, and say {Epsilon-Upsilon-Chi-Alpha-Rho-Iota-C?-
Tau-Omicron-C?}; then clasp
thine hands, locking the fingers, and cry {Iota-Alpha-Omega}.
Advance to the East. Imagine strongly a Pentagram.
aright, in thy forehead. Drawing the hands to the
eyes, fling it forth, making the sign of Horus, and
roar {Chi-Alpha-Omicron-C?}. Retire thine hand in the sign of Hoor
pa kraat.
Go round to the North and repeat; but scream
{Beta-Alpha-Beta-Alpha-Lambda-Omicron-Nu}.
Go round to the West and repeat; but say {Epsilon-Rho-Omega-C?}.
Go round to the South and repeat; but bellow
{Psi-Upsilon-Chi-Eta}.
Completing the circle widdershins, retire to the
centre, and raise thy voice in the Paian, with these
words {Iota-Omicron Pi-Alpha-Nu} with the signs of N.O.X.
Extend the arms in the form of a Tau, and say low
but clear: {Pi-Rho-Omicron Mu-Omicron-Upsilon Iota-Upsilon-
Gamma-Gamma-Epsilon-C? Omicron-Pi-Iota-C?-Omega Mu-Omicron-
Upsilon Tau-Epsilon-Lambda-Epsilon-Tau-Alpha-Rho-Chi-Alpha-
Iota Epsilon-Pi-Iota Delta-Epsilon-Xi-Iota-Alpha C?-Upsilon-
Nu-Omicron-Chi-Epsilon-C? Epsilon-Pi-Alpha-Rho-Iota-C?-Tau-
Epsilon-Rho-Alpha Delta-Alpha-Iota-Mu-Omicron-Nu-Epsilon-
C? Phi-Lambda-Epsilon-Gamma-Epsilon-Iota Gamma-Alpha-Rho
Pi-Epsilon-Rho-Iota Mu-Omicron-Upsilon Omicron Alpha-C?-
Tau-Eta-Rho Tau-Omega-Nu Pi-Epsilon-Nu-Tau-Epsilon Kappa-
Alpha-Iota Epsilon-Nu Tau-Eta-Iota C?-Tau-Eta-Lambda-Eta-
Iota Omicron Alpha-C?-Tau-Eta-Rho Tau-Omega-Nu Epsilon-Xi
Epsilon-C?-Tau-Eta-Kappa-Epsilon.
Repeat the Cross Qabalistic, as above, and end as
thou didst begin.

[60]
COMMENTARY ({Kappa-Epsilon})

25 is the square of 5, and the Pentagram has the
red colour of Geburah.
The chapter is a new and more elaborate version of
the Banishing Ritual of the Pentagram.
It would be improper to comment further upon an
official ritual of the A.'.A.'.

NOTE

(14) The secret sense of these words is to be sought in
the numberation thereof.

[61]

26

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Digamma}

THE ELEPHANT AND THE TORTOISE

The Absolute and the Conditioned together make
The One Absolute.

The Second, who is the Fourth, the Demiurge, whom
all nations of Men call The First, is a lie grafted
upon a lie, a lie multiplied by a lie.

Fourfold is He, the Elephant upon whom the
Universe is poised: but the carapace of the
Tortoise supports and covers all.

This Tortoise is sixfold, the Holy Hexagram.(15)
These six and four are ten, 10, the One manifested
that returns into the Naught unmanifest.

The All-Mighty, the All-Ruler, the All-Knower, the
All-Father, adored by all men and by me
abhorred, be thou accursed, be thou abolished, be
thou annihilated, Amen!

[62]

COMMENTARY ({Kappa-Digamma})

The title of the chapter refers to the Hindu legend. The first paragraph should be read in connection with our previous remarks upon the number 91.

The number of the chapter, 26, is that of Tetragrammaton, the manifest creator, Jehovah.

He is called the Second in relation to that which is above the Abyss, comprehended under the title of the First.

But the vulgarians conceive of nothing beyond the creator, and therefore call him The First.

He is really the Fourth, being in Chesed, and of course his nature is fourfold. This Four is conceived of as the Dyad multiplied by the Dyad; falsehood confirming falsehood.

Paragraph 3 introduces a new conception; that of the square within the hexagram, the universe enclosed in the law of Lingam-Yoni.

The penultimate paragraph shows the redemption of the universe by this law.

The figure 10, like the work IO, again suggest Lingam-Yoni, besides the exclamation given in the text.

The last paragraph curses the universe thus unredeemed.

The eleven initial A's in the last sentence are Magick Pentagrams, emphasising this curse.

NOTE

(15) In nature the Tortoise has 6 members at angels of 60 Degrees.

[63]

27

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Zeta}

THE SORCERER

A Sorcerer by the power of his magick had subdued
all things to himself.
Would he travel? He could fly through space more
swiftly than the stars.
Would he eat, drink, and take his pleasure? there
was none that did not instantly obey his bidding.
In the whole system of ten million times ten million
spheres upon the two and twenty million planes he
had his desire.
And with all this he was but himself.
Alas!

[64]

COMMENTARY ({Kappa-Zeta})

This chapter gives the reverse of the medal; it is the contrast to Chapter 15.

The Sorcerer is to be identified with The Brother of the Left Hand Path.

[65]

28

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Eta}

THE POLE-STAR

Love is all virtue, since the pleasure of love is but
love, and the pain of love is but love.

Love taketh no heed of that which is not and of that
which is.

Absence exalteth love, and presence exalteth love.
Love moveth ever from height to height of ecstasy
and faileth never.

The wings of love droop not with time, nor slacken
for life or for death.

Love destroyeth self, uniting self with that which is
not-self, so that Love breedeth All and None in
One.

Is it not so?...No?...

Then thou art not lost in love; speak not of love.

Love Alway Yieldeth: Love Alway Hardeneth.

.....May be: I write it but to write Her name.

[66]

COMMENTARY ({Kappa-Eta})

This now introduces the principal character of this book, Laylah, who is the ultimate feminine symbol, to be interpreted on all planes.

But in this chapter, little hint is given of anything beyond physical love. It is called the Pole-Star, because Laylah is the one object of devotion to which the author ever turns.

Note the introduction of the name of the Beloved in acrostic in line 15.

[67]

29

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Theta}

THE SOUTHERN CROSS

Love, I love you! Night, night, cover us! Thou art
night, O my love; and there are no stars but thine
eyes.

Dark night, sweet night, so warm and yet so fresh,
so scented yet so holy, cover me, cover me!

Let me be no more! Let me be Thine; let me be
Thou; let me be neither Thou nor I; let there be
love in night and night in love.

N.O.X. the night of Pan; and Laylah, the night
before His threshold!

[68]

COMMENTARY ({Kappa-Theta})

Chapter 29 continues Chapter 28.

Note that the word Laylah is the Arabic for "Night".

The author begins to identify the Beloved with the
N.O.X. previously spoken of.

the chapter is called "The Southern Cross", because,
on the physical plane, Laylah is an Australian.

[69]
30

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda}

JOHN-A-DREAMS

Dreams are imperfections of sleep; even so is consciousness the imperfection of waking.
Dreams are impurities in the circulation of the blood; even so is consciousness a disorder of life.
Dreams are without proportion, without good sense, without truth; so also is consciousness.
Awake from dream, the truth is known:(16) awake from waking, the Truth is-The Unknown.

[70]

COMMENTARY ({{Lambda}})

This chapter is to read in connection with Chapter 8, and also with those previous chapters in which the reason is attacked.

The allusion in the title is obvious.

This sum in proportion, dream: waking: : waking:

Samadhi is a favourite analogy with Frater P., who frequently employs it in his holy discourse.

NOTE

(16) I.e. the truth that he hath slept.

[71]

31

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Alpha}

THE GAROTTE

IT moves from motion into rest, and rests from rest into motion. These IT does always, for time is not. So that IT does neither of these things. IT does THAT one thing which we must express by two things neither of which possesses any rational meaning.

Yet ITS doing, which is no-doing, is simple and yet complex, is neither free nor necessary.

For all these ideas express Relation; and IT, comprehending all Relation in ITS simplicity, is out of all Relation even with ITSELF.

All this is true and false; and it is true and false to say that it is true and false.

Strain forth thine Intelligence, O man, O worthy one, O chosen of IT, to apprehend the discourse of THE MASTER; for thus thy reason shall at last break down, as the fetter is struck from a slave's throat.

[72]

COMMENTARY ({Lambda-Alpha})

The number 31 refers to the Hebrew word LA, which means "not".

A new character is now introduced under the title of IT, I being the secret, and T being the manifested, phallus.

This is, however, only one aspect of IT, which may perhaps be defined as the Ultimate Reality.

IT is apparently a more exalted thing than THAT.

This chapter should be compared with Chapter 11; that method of destroying the reason by formulating contradictions is definitely inculcated.

The reason is situated in Daath, which corresponds to the throat in human anatomy. Hence the title of the chapter, "The Garotte".

The idea is that, by forcing the mind to follow, and as far as possible to realise, the language of Beyond the Abyss, the student will succeed in bringing his reason under control.

As soon as the reason is vanquished, the garotte is removed; then the influence of the supernals (Kether, Chokmah, Binah), no longer inhibited by Daath, can descend upon Tiphareth, where the human will is situated, and flood it with the ineffable light.

[73]

32

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Beta}

THE MOUNTAINEER

Consciousness is a symptom of disease.
All that moves well moves without will.
All skillfulness, all strain, all intention is contrary to
ease.
Practise a thousand times, and it becomes difficult;
a thousand thousand, and it becomes easy; a
thousand thousand times a thousand thousand,
and it is no longer Thou that doeth it, but It that
doeth itself through thee. Not until then is that
which is done well done.
Thus spoke FRATER PERDURABO as he leapt
from rock to rock of the moraine without ever
casting his eyes upon the ground.

[74]

COMMENTARY ({Lambda-Beta})

This title is a mere reference to the metaphor of the last paragraph of the chapter.

Frater P., as is well known, is a mountaineer. This chapter should be read in conjunction with Chapters 8 and 30.

It is a practical instruction, the gist of which is easily to be apprehended by comparatively short practice of Mantra-Yoga.

A mantra is not being properly said as long as the man knows he is saying it. The same applies to all other forms of Magick.

[75]

33

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Gamma}

BAPHOMET

A black two-headed Eagle is GOD; even a Black
Triangle is He. In His claws He beareth a sword;
yea, a sharp sword is held therein.
This Eagle is burnt up in the Great Fire; yet not a
feather is scorched. This Eagle is swallowed up
in the Great Sea; yet not a feather is wetted. so
flieth He in the air, and lighteth upon the earth at
His pleasure.
So spake IACOBUS BURGUNDUS MOLENSIS(17)
the Grand Master of the Temple; and of the GOD
that is Ass-headed did he dare not speak.

[76]

COMMENTARY ({Lambda-Gamma})

33 is the number of the Last Degree of Masonry, which was conferred upon Frater P. in the year 1900 of the vulgar era by Don Jesus de Medina-Sidonia in the City of Mexico.

Baphomet is the mysterious name of the God of the Templars.

The Eagle described in paragraph 1 is that of the Templars.

This Masonic symbol is, however, identified by Frater P. with a bird, which is master of the four elements, and therefore of the name Tetragrammaton.

Jacobus Burgundus Molensis suffered martyrdom in the City of Paris in the year 1314 of the vulgar era.

The secrets of his order were, however, not lost, and are still being communicated to the worthy by his successors, as is intimated by the last paragraph, which implies knowledge of a secret worship, of which the Grand Master did not speak.

The Eagle may be identified, though not too closely, with the Hawk previously spoken of.

It is perhaps the Sun, the exoteric object of worship of all sensible cults; it is not to be confused with other objects of the mystic aviary, such as the swan, phoenix, pelican, dove and so on.

NOTE

(17) His initials I.B.M. are the initials of the Three Pillars of the Temple, and add to 52, 13x4, BN, the Son.

[77]

34

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Delta}

THE SMOKING DOG(18)

Each act of man is the twist and double of an hare.
Love and death are the greyhounds that course him.
God bred the hounds and taketh His pleasure in the
sport.

This is the Comedy of Pan, that man should think
he hunteth, while those hounds hunt him.

This is the Tragedy of Man when facing Love and
Death he turns to bay. He is no more hare, but
boar.

There are no other comedies or tragedies.
Cease then to be the mockery of God; in savagery of
love and death live thou and die!
Thus shall His laughter be thrilled through with
Ecstasy.

[78]

COMMENTARY ({Lambda-Delta})

The title is explained in the note.

The chapter needs no explanation; it is a definite
point of view of life, and recommends a course of action
calculated to rob the creator of his cruel sport.

NOTE

(18) This chapter was written to clarify {Chi-epsilon-psi-
iota-delta} of
which it was the origin. FRATER PERDURABO
perceived this truth, or rather the first half of it, comedy,
at breakfast at "Au Chien qui Fume".

[79]

35

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Epsilon}

VENUS OF MILO

Life is as ugly and necessary as the female body.
Death is as beautiful and necessary as the male
body.

The soul is beyond male and female as it is beyond
Life and Death.

Even as the Lingam and the Yoni are but diverse
developments of One Organ, so also are Life and
Death but two phases of One State. So also the

Absolute and the Conditioned are but forms of

THAT.

What do I love? There is no form, no being, to which

I do not give myself wholly up.

Take me, who will!

[80]

COMMENTARY ({Lambda-Epsilon})

This chapter must be read in connection with Chapters 1, 3, 4, 8, 15, 16, 18, 24, 28, 29.

The last sentence of paragraph 4 also connects with the first paragraph of Chapter 26.

The title "Venus of Milo" is an argument in support of paragraphs 1 and 2, it being evident from this statement that the female body becomes beautiful in so far as it approximates to the male.

The female is to be regarded as having been separated from the male, in order to reproduce the male in a superior form, the absolute, and the conditions forming the one absolute.

In the last two paragraphs there is a justification of a practice which might be called sacred prostitution.

In the common practice of meditation the idea is to reject all impressions, but here is an opposite practice, very much more difficult, in which all are accepted.

This cannot be done at all unless one is capable of

making Dhyana at least on any conceivable thing, at a second's notice; otherwise, the practice would only be ordinary mind-wandering.

[81]

36

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Sigma}

THE STAR SAPPHIRE

Let the Adept be armed with his Magick Rood [and provided with his Mystic Rose].

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign I.R.

Then let him advance to the East, and make the Holy Hexagram, saying: PATER ET MATER
UNIS DEUS ARARITA.

Let him go round to the South, make the Holy Hexagram, and say: MATER ET FILIUS UNUS
DEUS ARARITA.

Let him go round to the West, make the Holy Hexagram, and say: FILIUS ET FILIA UNUS
DEUS ARARITA.

Let him go round to the North, make the Holy Hexagram, and then say: FILIA ET PATER
UNUS DEUS ARARITA.

Let him then return to the Centre, and so to The

Centre of All [making the ROSY CROSS as he
may know how] saying: ARARITA ARARITA
ARARITA.

In this the Signs shall be those of Set Triumphant
and of Baphomet. Also shall Set appear in the
Circle. Let him drink of the Sacrament and let him
communicate the same.]

Then let him say: OMNIA IN DUOS: DUO IN
UNUM: UNUS IN NIHIL: HAE NEC
QUATUOR NEC OMNIA NEC DUO NEC
UNUS NEC NIHIL SUNT.
GLORIA PATRI ET MATRI ET FILIO ET

[82]

FILIAE ET SPIRITUI SANCTO EXTERNO
ET SPIRITUI SANCTO INTERNO UT ERAT
EST ERIT IN SAECULA SAECULORUM SEX
IN UNO PER NOMEN SEPTEM IN UNO
ARARITA.

Let him then repeat the signs of L.V.X. but not the
signs of N.O.X.; for it is not he that shall arise in
the Sign of Isis Rejoicing.

COMMENTARY ({Lambda-Sigma})

The Star Sapphire corresponds with the Star-Ruby
of Chapter 25; 36 being the square of 6, as 25 is of 5.
This chapter gives the real and perfect Ritual of the
Hexagram.

It would be improper to comment further upon an
official ritual of the A.'.A.'.

[83]

37

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Zeta}

DRAGONS

Thought is the shadow of the eclipse of Luna.
Samadhi is the shadow of the eclipse of Sol.
The moon and the earth are the non-ego and the
ego: the Sun is THAT.
Both eclipses are darkness; both are exceeding rare;
the Universe itself is Light.

[84]

COMMENTARY ({Lambda-Zeta})

Dragons are in the East supposed to cause eclipses by devouring the luminaries.

There may be some significance in the chapter number, which is that of Jechidah the highest unity of the soul.

In this chapter, the idea is given that all limitation and evil is an exceedingly rare accident; there can be no night in the whole of the Solar System, except in rare spots, where the shadow of a planet is cast by itself. It is a serious misfortune that we happen to live in a tiny corner of the system, where the darkness reaches such a high figure as 50 per cent.

The same is true of moral and spiritual conditions.

[85]

38

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Eta}

LAMBSKIN

Cowan, skidoo!

Tyle!

Swear to hele all.

This is the mystery.

Life!

Mind is the traitor.

Slay mind.

Let the corpse of mind lie unburied on the edge of
the Great Sea!

Death!

This is the mystery.

Tyle!

Cowan, skidoo!

[86]

COMMENTARY ({Lambda-Eta})

This chapter will be readily intelligible to E.A. Freemasons, and it cannot be explained to others.

[87]

39

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Theta}

THE LOOBY

Only loobies find excellence in these words.
It is thinkable that A is not-A; to reverse this is but
to revert to the normal.
Yet by forcing the brain to accept propositions of
which one set is absurdity, the other truism, a
new function of brain is established.
Vague and mysterious and all indefinite are the
contents of this new consciousness; yet they are
somehow vital. by use they become luminous.
Unreason becomes Experience.
This lifts the leaden-footed soul to the Experience
of THAT of which Reason is the blasphemy.
But without the Experience these words are the
Lies of a Looby.
Yet a Looby to thee, and a Booby to me, a Balassius
Ruby to GOD, may be!

[88]

COMMENTARY ({Lambda-Theta})

The word Looby occurs in folklore, and was supposed
to be the author, at the time of writing this book, which
he did when he was far from any standard works of
reference, to connote partly "booby", partly "lout".
It would thus be a similar word to "Parsifal".

Paragraphs 2-6 explain the method that was given in Chapters 11 and 31. This method, however, occurs throughout the book on numerous occasions, and even in the chapter itself it is employed in the last paragraphs.

[89]

40

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu}

THE HIMOG(19)

A red rose absorbs all colours but red; red is therefore the one colour that it is not.

This Law, Reason, Time, Space, all Limitation blinds us to the Truth.

All that we know of Man, Nature, God, is just that which they are not; it is that which they throw off as repunquant.

The HIMOG is only visible in so far as He is imperfect.
Then are they all glorious who seem not to be glorious,
as the HIMOG is All-glorious Within?
It may be so.
How then distinguish the inglorious and perfect
HIMOG from the inglorious man of earth?
Distinguish not!
But thyself Ex-tinguish: HIMOG art thou, and
HIMOG shalt thou be.

[90]

COMMENTARY ({MU})

Paragraph 1 is, of course, a well-known scientific fact.

In paragraph 2 it is suggested analogically that all thinkable things are similarly blinds for the Unthinkable Reality.

Classing in this manner all things as illusions, the question arises as to the distinguishing between illusions; how are we to tell whether a Holy Illuminated Man of God is really so, since we can see nothing of him but his imperfections. :It may be yonder beggar is a King."

But these considerations are not to trouble such mind as the Chela may possess; let him occupy himself, rather, with the task of getting rid of his personality; this, and not criticism of his holy Guru, should be the occupation of his days and nights.

NOTE

(19) HIMOG is a Notarigon of the words Holy
Illuminated Man of God.

[91]

41

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Alpha}

CORN BEEF HASH(20)

In V.V.V.V.V. is the Great Work perfect.
Therefore none is that pertaineth not to V.V.V.V.V.
In any may he manifest; yet in one hath he chosen
to manifest; and this one hath given His ring as a
Seal of Authority to the Work of the A.'.A.'.
through the colleagues of FRATER PER-
DURABO.

But this concerns themselves and their administra-
tion; it concerneth none below the grade of
Exempt Adept, and such an one only by com-
mand.

Also, since below the Abyss Reason is Lord, let men
seek by experiment, and not by Questionings.

[92]

COMMENTARY ({Mu-Alpha})

the title is only partially explained in the note; it means that the statements in this chapter are to be understood in the most ordinary and commonplace way, without any mystical sense.

V.V.V.V.V. is the motto of a Master of the Temple (or so much He disclosed to the Exempt Adepts), referred to in Liber LXI. It is he who is responsible for the whole of the development of the A.'.A.'. movement which has been associated with the publication of THE EQUINOX; and His utterance is enshrined in the sacred writings.

It is useless to enquire into His nature; to do so leads to certain disaster. Authority from him is exhibited, when necessary, to the proper persons, though in no case to anyone below the grade of Exempt Adept. The person enquiring into such matters is politely requested to work, and not to ask questions about matters which in no way concern him.

The number 41 is that of the Barren Mother.

NOTE

(20) I.e. food suitable for Americans.

[93]

42

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Beta}

DUST-DEVILS

In the wind of the mind arises the turbulence
called I.
It breaks; down shower the barren thoughts.
All life is choked.
This desert is the Abyss wherein the Universe.
The Stars are but thistles in that waste.
Yet this desert is but one spot accursed in a world of
bliss.
Now and again Travellers cross the desert; they come
from the Great Sea, and to the Great Sea they go.
As they go they spill water; one day they will irrigate
the desert, till it flower.
See! five footprints of a Camel! V.V.V.V.V.

[94]

COMMENTARY ({Mu-Beta})

This number 42 is the Great Number of the Curse. See Liber 418, Liber 500, and the essay on the Qabalah in the Temple of Solomon the King. This number is said to be all hotch-potch and accursed.

The chapter should be read most carefully in connection with the 10th Aethyr. It is to that dramatic experience that it refers.

The mind is called "wind", because of its nature; as has been frequently explained, the ideas and words are identical.

In this free-flowing, centreless material arises an eddy; a spiral close-coiled upon itself.

The theory of the formation of the Ego is that of the Hindus, whose Ahamkara is itself a function of the mind, whose ego it creates. This Ego is entirely divine.

Zoroaster describes God as having the head of the Hawk, and a spiral force. It will be difficult to understand this chapter without some experience in the transvaluation of values, which occurs throughout the whole of this book, in nearly every other sentence. Transvaluation of values is only the moral aspect of the method of contradiction.

The word "turbulence" is applied to the Ego to suggest the French "tourbillion", whirlwind, the false Ego or dust-devil.

True life, the life, which has no consciousness of "I", is said to be choked by this false ego, or rather by the thoughts which its explosions produce. In paragraph 4 this is expanded to a macrocosmic plane.

The Masters of the Temple are now introduced; they are inhabitants, not of this desert; their abode is not this universe.

They come from the Great Sea, Binah, the City of the Pyramids. V.V.V.V.V. is indicated as one of these travellers; He is described as a camel, not because of the connotation of the French form of this word, but because "camel" is in hebrew Gimel, and Gimel is the path leading from Tiphareth to Kether, uniting Microprosopus and Macroprosopus, i.e. performing the Great Work.

The card Gimel in the Tarot is the High Priestess, the Lady of Initiation; one might even say, the Holy Guardian Angel.

[95]

43

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Gamma}

MULBERRY TOPS

Black blood upon the altar! and the rustle of angel
wings above!

Black blood of the sweet fruit, the bruised, the
violated bloom-that setteth The Wheel a-spinning
in the spire.

Death is the veil of Life, and Life of Death; for both
are Gods.

This is that which is written: "A feast for Life, and
a greater feast for Death!" in THE BOOK OF
THE LAW.

The blood is the life of the individual: offer then
blood!

[96]

COMMENTARY ({Mu-Gamma})

The title of this chapter refers to a Hebrew legend, that of the prophet who heard "a going in the mulberry tops"; and to Browning's phrase, "a bruised, black-blooded mulberry".

In the World's Tragedy, Household Gods, The Scorpion, and also The God-Eater, the reader may study the efficacy of rape, and the sacrifice of blood, as magical formulae. Blood and virginity have always been the most acceptable offerings to all the gods, but especially the Christian God.

In the last paragraph, the reason of this is explained; it is because such sacrifices come under the Great Law of the Rosy Cross, the giving-up of the individuality, as has been explained as nauseam in previous chapters. We shall frequently recur to this subject.

By "the wheel spinning in the spire" is meant the manifestation of magical force, the spermatozoon in the conical phallus. For wheels, see Chapter 78.

[97]

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Delta}

THE MASS OF THE PHOENIX

The Magician, his breast bare, stands before an altar
on which are his Burin, Bell, Thurible, and two
of the Cakes of Light. In the Sign of the Enterer he
reaches West across the Altar, and cries:

Hail Ra, that goest in Thy bark
Into the Caverns of the DarK!

He gives the sign of Silence, and takes the Bell, and
Fire, in his hands.

East of the Altar see me stand
With Light and Musick in mine hand!

He strikes Eleven times upon the Bell 3 3 3-5 5 5 5-
3 3 3 and places the Fire in the Thurible.

I strike the Bell: I light the flame:
I utter the mysterious Name.

ABRAHADABRA

He strikes Eleven times upon the Bell.

Now I begin to pray: Thou Child,
holy Thy name and undefiled!
Thy reign is come: Thy will is done.
Here is the Bread; here is the Blood.
Bring me through midnight to the Sun!
Save me from Evil and from Good!
That Thy one crown of all the Ten.
Even now and here be mine. AMEN.

He puts the first Cake on the Fire of the Thurible.
I burn the Incense-cake, proclaim
These adorations of Thy name.

He makes them as in Liber Legis, and strikes again
Eleven times upon the Bell. With the Burin he then
makes upon his breast the proper sign.

[98]

Behold this bleeding breast of mine
Gashed with the sacramental sign!

He puts the second Cake to the wound.
I stanch the blood; the wacer soaks
It up, and the high priest invokes!

He eats the second Cake.
This Bread I eat. This Oath I swear
As I enflame myself with prayer:
"There is no grace: there is no guilt:
This is the Law: DO WHAT THOU WILT!"

He strikes Eleven times upon the Bell, and cries
ABRAHADABRA.
I entered in with woe; with mirth
I now go forth, and with thanksgiving,
To do my pleasure on the earth
Among the legions of the living.

He goeth forth.

COMMENTARY ({Mu-Delta})

This is the special number of Horus; it is the Hebrew blood, and the multiplication of the 4 by the 11, the number of Magick, explains 4 in its finest sense. But see in particular the accounts in Equinox I, vii of the circumstances of the Equinox of the Gods.

The word "Phoenix" may be taken as including the idea of "Pelican", the bird, which is fabled to feeds its young from the blood of its own breast. Yet the two ideas, though cognate, are not identical, and "Phoenix" is the more accurate symbol.

This chapter is explained in Chapter 62.

It would be improper to comment further upon a ritual which has been accepted as official by the A.'.A.'.

[99]

45

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Epsilon}

CHINESE MUSIC

"Explain this happening!"
"It must have a `natural' cause." \
"It must have a `supernatural' cause." / Let
these two asses be set to grind corn.
May, might, must, should, probably, may be, we
may safely assume, ought, it is hardly question-

able, almost certainly-poor hacks! let them be turned out to grass!

Proof is only possible in mathematics, and mathematics is only a matter of arbitrary conventions. And yet doubt is a good servant but a bad master; a perfect mistress, but a nagging wife.

"White is white" is the lash of the overseer: "white is black" is the watchword of the slave. The Master takes no heed.

The Chinese cannot help thinking that the octave has 5 notes.

The more necessary anything appears to my mind, the more certain it is that I only assert a limitation.

I slept with Faith, and found a corpse in my arms on awaking; I drank and danced all night with Doubt, and found her a virgin in the morning.

[100]

COMMENTARY ({Mu-Epsilon})

The title of this chapter is drawn from paragraph 7. We now, for the first time, attack the question of doubt.

"Th Soldier and the Hunchback" should be carefully studied in this connection. The attitude recommended is scepticism, but a scepticism under control. Doubt inhibits action, as much as faith binds it. All the best Popes have been Atheists, but perhaps the greatest of them once remarked, "Quantum nobis prodest haec fabula Christi".

The ruler asserts facts as they are; the slave has therefore no option but to deny them passionately, in order to express his discontent. Hence such absurdities as "Liberte, Egalite, Fraternite", "In God we trust", and the like. Similarly we find people asserting today that woman is superior to man, and that all men are born

equal.

The Master (in technical language, the Magus) does not concern himself with facts; he does not care whether a thing is true or not: he uses truth and falsehood indiscriminately, to serve his ends. Slaves consider him immoral, and preach against him in Hyde Park.

In paragraphs 7 and 8 we find a most important statement, a practical aspect of the fact that all truth is relative, and in the last paragraph we see how scepticism keeps the mind fresh, whereas faith dies in the very sleep that it induces.

[101]

46

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Digamma}

BUTTONS AND ROSETTES

The cause of sorrow is the desire of the One to the Many, or of the Many to the One. This also is the cause of joy.

But the desire of one to another is all of sorrow; its birth is hunger, and its death satiety.

The desire of the moth for the star at least saves him satiety.

Hunger thou, O man, for the infinite: be insatiable even for the finite; thus at The End shalt thou devour the finite, and become the infinite.

Be thou more greedy than the shark, more full of yearning than the wind among the pines.

The weary pilgrim struggles on; the satiated pilgrim stops.

The road winds uphill: all law, all nature must be overcome.

Do this by virtue of THAT in thyself before which law and nature are but shadows.

[102]

COMMENTARY ({Mu-Digamma})

The title of this chapter is best explained by a reference to Mistinguette and Mayol.

It would be hard to decide, and it is fortunately unnecessary even to discuss, whether the distinction of their art is the cause, result, or concomitant of their private peculiarities.

The fact remains that in vice, as in everything else, some things satiate, others refresh. Any game in which perfection is easily attained soon ceases to amuse, although in the beginning its fascination is so violent.

Witness the tremendous, but transitory, vogue of ping-pong and diablo. Those games in which perfection is impossible never cease to attract.

The lesson of the chapter is thus always to rise hungry from a meal, always to violate on's own nature. Keep on acquiring a taste for what is naturally repugnant; this is an unfailing source of pleasure, and it has a real further advantage, in destroying the Sankharas, which, however "good" in themselves, relatively to other Sankharas, are yet barriers upon the Path; they are modifications of the Ego, and therefore those things which bar it from the absolute.

[103]

47

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Zeta}

WINDMILL-WORDS

Asana gets rid of Anatomy-con- \
sciousness. | Involuntary
Pranayama gets rid of Physiology- | "Breaks"
consciousness. /
Yama and Niyama get rid of \ Voluntary
Ethical consciousness. / "Breaks"
Pratyhara gets rid of the Objective.
Dharana gets rid of the Subjective.
Dhyana gets rid of the Ego.
Samadhi gets rid of the Soul Impersonal.

Asana destroys the static body (Nama).
Pranayama destroys the dynamic body (Rupa).
Yama destroys the emotions. \ (Vedana).
Niyama destroys the passions. /
Dharana destroys the perceptions (Sanna).
Dhyana destroys the tendencies (Sankhara).
Samadhi destroys the consciousness (Vinnanam).
Homard a la Thermidor destroys the digestion.
The last of these facts is the one of which I am most
certain.

[104]

COMMENTARY ({Mu-Zeta})

The allusion in the title is not quite clear, though it may be connected with the penultimate paragraph.

The chapter consists of two points of view from which to regard Yoga, two odes upon a distant prospect of the Temple of Madura, two Elegies on a mat of Kusha-grass.

The penultimate paragraph is introduced by way of repose. Cynicism is a great cure for over-study.

There is a great deal of cynicism in this book, in one place and another. It should be regarded as Angostura Bitters, to brighten the flavour of a discourse which were else too sweet. It prevents one from slopping over into sentimentality.

[105]

48

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Eta}

MOME RATHS(22)

The early bird catches the worm and the twelve-
year-old prostitute attracts the ambassador.
Neglect not the dawn-meditation!

The first plovers' eggs fetch the highest prices; the
flower of virginity is esteemed by the pandar.
Neglect not the dawn-meditation!

early to bed and early to rise
Makes a man healthy and wealthy and wise:
But late to watch and early to pray
Brings him across The Abyss, they say.
Neglect not the dawn-meditation!

[106]
COMMENTARY ({Mu-Eta})

This chapter is perfectly simple, and needs no comment whatsoever.

NOTE

(22) "The mome raths outgrabe"-Lewis Carroll.
But "mome" is Parisian slang for a young girl,
and "rathe" O.E. for early. "The rathe primrose"-
Milton.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Theta}

WARATAH-BLOSSOMS

Seven are the veils of the dancing-girl in the harem
of IT.

Seven are the names, and seven are the lamps beside
Her bed.

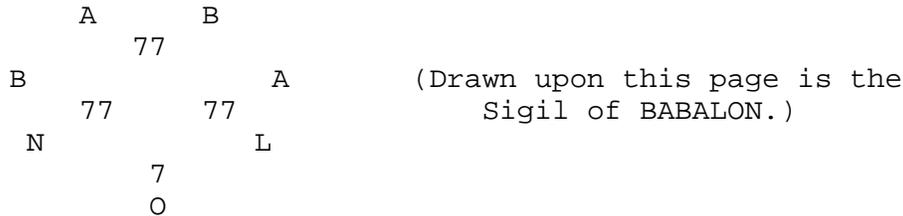
Seven eunuchs guard Her with drawn swords; No
Man may come nigh unto Her.

In Her wine-cup are seven streams of the blood of
the Seven Spirits of God.

Seven are the heads of THE BEAST whereon She
rideth.

The head of an Angel: the head of a Saint: the head
of a Poet: the head of An Adulterous Woman: the
head of a Man of Valour: the head of a Satyr:
and the head of a Lion-Serpent.

Seven letters hath Her holiest name; and it is



This is the Seal upon the Ring that is on the Fore-
finger of IT: and it is the Seal upon the Tombs of
them whom She hath slain.

Here is Wisdom. Let Him that hath Understanding
count the Number of Our Lady; for it is the
Number of a Woman; and Her Number is
An Hundred and Fifty and Six.

COMMENTARY ({Mu-theta})

49 is the square of 7.

7 is the passive and feminine number.

The chapter should be read in connection with Chapter 31

for IT now reappears.

The chapter heading, the Waratah, is a voluptuous scarlet flower, common in Australia, and this connects the chapter with Chapters 28 and 29; but this is only an allusion, for the subject of the chapter is OUR LADY BABALON, who is conceived as the feminine counterpart of IT.

This does not agree very well with the common or orthodox theogony of Chapter 11; but it is to be explained by the dithyrambic nature of the chapter.

In paragraph 3 NO MAN is of course NEMO, the Master of the Temple, Liber 418 will explain most of the allusions in this chapter.

In paragraphs 5 and 6 the author frankly identifies himself with the BEAST referred to in the book, and in the Apocalypse, and in LIBER LEGIS. In paragraph 6 the word "angel" may refer to his mission, and the word "lion-serpent" to the sigil of his ascending decan. (Teth=Snake=spermatozoon and Leo in the Zodiac, which like Teth itself has the snake-form. theta first written {Sun} = Lingam-Yoni and Sol.)

Paragraph 7 explains the theological difficulty referred to above. There is only one symbol, but this symbol has many names: of those names BABALON is the holiest. It is the name referred to in Liber Legis, 1, 22.

It will be noticed that the figure, or sigil, of BABALON is a seal upon a ring, and this ring is upon the forefinger of IT. This identifies further the symbol with itself.

It will be noticed that this seal, except for the absence of a border, is the official seal of the A.'.A.'. Compare Chapter 3.

It is also said to be the seal upon the tombs of them that she hath slain, that is, of the Masters of the Temple.

In connection with the number 49, see Liber 418, the 22nd Aethyr, as well as the usual authorities.

[109]

50

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu}

THE VIGIL OF ST. HUBERT

In the forest God met the Stag-beetle. "Hold! Worship me!" quoth God. "For I am All-Great, All-Good, All Wise....The stars are but sparks from the forges of My smiths...."

"Yea, verily and Amen," said the Stag-beetle, "all

this do I believe, and that devoutly."
"Then why do you not worship Me?"
"Because I am real and your are only imaginary."
But the leaves of the forest rustled with the laughter
 of the wind.
Said Wind and Wood: "They neither of them know
 anything!"

[110]
COMMENTARY ({Nu})

St. Hubert appears to have been a saint who saw a stag of a mystical or sacred nature.
The Stag-beetle must not be identified with the one in Chapter 16. It is a merely literary touch.
the chapter is a resolution of the universe into Tetragrammaton; God the macrocosm and the microcosm beetle. Both imagine themselves to exist; both say "you" and "I", and discuss their relative reality.
The things which really exist, the things which have no Ego, and speak only in the third person, regard these as ignorant, on account of their assumption of Knowledge.

[111]

51

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Alpha}

TERRIER-WORK

Doubt.

Doubt thyself.

Doubt even if thou doubttest thyself.

Doubt all.

Doubt even if thou doubttest all.

It seems sometimes as if beneath all conscious doubt
there lay some deepest certainty. O kill it! Slay the
snake!

The horn of the Doubt-Goat be exalted

Dive deeper, ever deeper, into the Abyss of Mind,
until thou unearth the fox THAT. On, hounds!

Yoicks! Tally-ho! Bring THAT to bay!

Then, wind the Mort!

[112]

COMMENTARY ({Nu-Alpha})

The number 51 means failure and pain, and its subject is appropriately doubt.

The title of the chapter is borrowed from the health-giving and fascinating sport of fox-hunting, which Frater Perdurabo followed in his youth.

This chapter should be read in connection with "The Soldier and the Hunchback" of which it is in some sort an epitome.

Its meaning is sufficiently clear, but in paragraphs 6 and 7 it will be noticed that the identification of the Soldier with the Hunchback has reached such a pitch that the symbols are interchanged, enthusiasm being represented as the sinuous snake, scepticism as the Goat of the Sabbath. In other words, a state is reached in which destruction is as much joy as creation. (Compare Chapter 46.)

Beyond that is a still deeper state of mind, which is THAT.

[113]

52

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Beta}

THE BULL-BAITING

Fourscore and eleven books wrote I; in each did I
expound THE GREAT WORK fully, from The
beginning even unto The End thereof.

Then at last came certain men unto me, saying:

O Master! Expound thou THE GREAT WORK
unto us, O Master!

And I held my peace.

O generation of gossipers! who shall deliver you
from the Wrath that is fallen upon you?

O Babblers, Prattlers, Talkers, Loquacious Ones,
Tatlers, Chewers of the Red Rag that inflameth
Apis the Redeemer to fury, learn first what is
Work! and THE GREAT WORK is not so far
beyond!

[114]

COMMENTARY ({Nu-Beta})

52 is BN, the number of the Son, Osiris-Apis, the Redeemer, with whom the Master (Fra. P.) identifies himself. he permits himself for a moment the pleasure of feeling his wounds; and, turning upon his generation, gores it with his horns.

The fourscore-and-eleven books do not, we think, refer to the ninety-one chapters of this little masterpiece, or even to the numerous volumes he has penned, but rather to the fact that 91 is the number of Amen, implying the completeness of his work.

In the last paragraph is a paranomasia. "To chew the red rag" is a phrase for to talk aimlessly and persistently, while it is notorious that a red cloth will excite the rage of a bull.

[115]

53

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Gamma}

THE DOWSER

Once round the meadow. Brother, does the hazel
twig dip?
Twice round the orchard. Brother, does the hazel
twig dip?
Thrice round the paddock, Highly, lowly, wily, holy,
dip, dip, dip!
Then neighed the horse in the paddock-and lo!
its wings.
For whoso findeth the SPRING beneath the earth
maketh the treaders-of-earth to course the heavens.
This SPRING is threefold; of water, but also of steel,
and of the seasons.
Also this PADDOCK is the Toad that hath the
jewel between his eyes-Aum Mani Padmen
Hum! (Keep us from Evil!)

[116]

COMMENTARY ({Nu-Gamma})

A dowser is one who practises divination, usually with the object of finding water or minerals, by means of the vibrations of a hazel twig.

The meadow represents the flower of life; the orchard its fruit.

The paddock, being reserved for animals, represents life itself. That is to say, the secret spring of life is found in the place of life, with the result that the horse, who represents ordinary animal life, becomes the divine horse Pegasus.

In paragraph 6 we see this spring identified with the phallus, for it is not only a source of water, but highly elastic, while the reference to the seasons alludes to the well-known lines of the late Lord Tennyson:

"In the spring a livelier iris changes on the burnished dove,
In the Spring a young man's fancy lightly turns to thoughts
of love."

-Locksley Hall.

In paragraph 7 the place of life, the universe of animal souls, is identified with the toad, which

"Ugly and venomous,
Wears yet a precious jewel in his head"
-Romeo and Juliet-

this jewel being the divine spark in man, and indeed in all that "lives and moves and has its being". Note this phrase, which is highly significant; the word "lives" excluding the mineral kingdom, the word "moves" the vegetable kingdom, and the phrase "has its being" the lower animals, including woman.

This "toad" and "jewel" are further identified with the Lotus and jewel of the well-known Buddhist phrase and this seems to suggest that this "toad" is the Yoni; the suggestion is further strengthened by the concluding phrase in brackets, "Keep us from evil", since, although it is the place of life, the means of grace, it may be ruinous.

[117]

54

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Delta}

Five and forty apprentice masons out of work!
Fifteen fellow-craftsmen out of work!
Three Master Masons out of work!
All these sat on their haunches waiting The Report
of the Sojourner; for THE WORD was lost.
This is the Report of the Sojourners: THE WORD
was LOVE;(23) and its number is An Hundred and
Eleven.
Then said each AMO;(24) for its number is An Hundred
and Eleven.
Each took the Trowel from his LAP,(25) whose number
is AN Hundred and Eleven.
Each called moreover on the Goddess NINA,(26) for
Her number is An Hundred and Eleven.
Yet with all this went The Work awry; for THE
WORD OF THE LAW IS {Theta-Epsilon-Lambda-Eta-Mu-Alpha}.

[118]

COMMENTARY ({Nu-Delta})

The title of this chapter refers to the duty of the Tyler
in a blue lodge of Freemasons.

The numbers in paragraphs 1 to 3 are significant; each Master-Mason is attended by 5 Fellow-Crafts, and each Fellow-Craft by 3 Apprentices, as if the Masters were sitting in pentagrams, and the Fellow-Craftsmen in triangles. This may refer to the number of manual signs in each of these degrees.

The moral of the chapter is apparently that the mother-letter {Aleph} is an inadequate solution of the Great Problem. {Aleph} is identified with the Yoni, for all the symbols connected with it in this place are feminine, but {Aleph} is also a number of Samadhi and mysticism, and the doctrine is therefore that Magick, in that highest sense explained in the Book of the Law, is the truer key.

NOTES

- (23) L=30, O=70, V=6, E=5=111.
- (24) A=1, M=40, O=70=111.
- (25) The trowel is shaped like a diamond or Yoni.
L=30, A=1, P=80=111
- (26) N=50, I=10, N=50, A=1=111.

[119]

55

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Epsilon}

THE DROOPING SUNFLOWER

The One Thought vanished; all my mind was torn to rags: --- nay! nay! my head was mashed into wood pulp, and thereon the Daily Newspaper was printed.

Thus wrote I, since my One Love was torn from me.

I cannot work: I cannot think: I seek distraction
here: I seek distraction there: but this is all my
truth, that I who love have lost; and how may I
regain?

I must have money to get to America.

O Mage! Sage! Gauge thy Wage, or in the Page of
Thine Age is written Rage!

O my darling! We should not have spent Ninety
Pounds in that Three Weeks in Paris!...Slash the
Breaks on thine arm with a pole-axe!

[120]

COMMENTARY ({Nu-Epsilon})

The number 55 refers to Malkuth, the ride; it
should then be read in connection with Chapters 28, 29,
49.

The "drooping sunflower" is the heart, which needs
the divine light.

Since Jivatma was separated from Paramatma, as
in paragraph 2, not only is the Divine Unity destroyed
but Daath, instead of being the Child of Chokmah and
Binah, becomes the Abyss, and the Qliphoth arise.
The only sense which abides is that of loss, and the
craving to retrieve it. In paragraph 3 it is seen that this
is impossible, owing (paragraph 4) to his not having
made proper arrangements to recover the original
position previous to making the divisions.

In paragraph 5 it is shown that this is because of allowing enjoyment to cause forgetfulness of the really important thing. Those who allow themselves to wallow in Samadhi are sorry for it afterwards.

The last paragraph indicated the precautions to be taken to avoid this.

The number 90 in the last paragraph is not merely fact, but symbolism; 90 being the number of Tzaddi, the Star, looked at in its exoteric sense, as a naked woman, playing by a stream, surrounded by birds and butterflies. The pole-axe is recommended instead of the usual razor, as a more vigorous weapon. One cannot be too severe in checking any faltering in the work, any digression from the Path.

[121]

56

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Digamma}

TROUBLE WITH TWINS

Holy, holy, holy, unto Five Hundred and Fifty Five times holy be OUR LADY of the STARS!

Holy, holy, holy, unto One Hundred and Fifty Six times holy be OUR LADY that rideth upon THE BEAST!

Holy, holy, holy, unto the Number of Times Necessary and Appropriate be OUR LADY Isis in Her Millions-of-Names, All-Mother, Genetrix-Meretrix!

Yet holier than all These to me is LAYLAH, night and death; for Her do I blaspheme alike the finite and the The Infinite.

So wrote not FRATER PERDURABO, but the Imp Crowley in his Name.

For forgery let him suffer Penal Servitude for Seven Years; or at least let him do Pranayama all the

way home-home? nay! but to the house of the
harlot whom he loveth not. For it is LAYLAH that
he loveth.....

And yet who knoweth which is Crowley, and which is
FRATER PERDURABO?

[122]
COMMENTARY ({Nu-Digamma})

The number of the chapter refers to Liber Legis I, 24,
for paragraph 1 refers to Nuit. The "twins" in the
title are those mentioned in paragraph 5.

555 is HADIT, HAD spelt in full. 156 is
BABALON.

In paragraph 4 is the gist of the chapter, Laylah
being again introduced, as in Chapters 28, 29, 49 and
55.

The exoteric blasphemy, it is hinted in the last
paragraph, may be an esoteric arcanum, for the Master
of the Temple is interested in Malkuth, as Malkuth is
in Binah; also "Malkuth is in Kether, and Kether in
Malkuth"; and, to the Ipsissimus, dissolution in the
body of Nuit and a visit to a brothel may be identical.

[123]

57

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Zeta}

THE DUCK-BILLED PLATYPUS

Dirt is matter in the wrong place.
Thought is mind in the wrong place.
Matter is mind; so thought is dirt.
Thus argued he, the Wise One, not mindful that all
place is wrong.
For not until the PLACE is perfected by a T saith
he PLACET.
The Rose uncrucified droppeth its petals; without
the Rose the Cross is a dry stick.
Worship then the Rosy Cross, and the Mystery of
Two-in-One.
And worship Him that swore by His holy T that One
should not be One except in so far as it is Two.
I am glad that LAYLAH is afar; no doubt clouds
love.

[124]

COMMENTARY ({Nu-Zeta})

The title of the chapter suggest the two in one, since the ornithorhynchus is both bird and beast; it is also an Australian animal, like Laylah herself, and was doubtless chosen for this reason.

This chapter is an apology for the universe.

Paragraphs 1-3 repeat the familiar arguments against reason in an epigrammatic form.

Paragraph 4 alludes to Liber Legis I, 52; "place" implies space; denies homogeneity to space; but when "place" is perfected by "t"-as it were, Yoni by Lingam -we get the word "placet", meaning "it pleases".

Paragraphs 6 and 7 explain this further; it is necessary to separate things, in order that they might rejoice in uniting. See Liber Legis I, 28-30, which is paraphrased in the penultimate paragraph.

In the last paragraph this doctrine is interpreted in common life by a paraphrase of the familiar and beautiful proverb, "Absence makes the heart grow fonder". (PS. I seem to get a subtle after-taste of bitterness.)

(It is to be observed that the philosopher having first committed the syllogistic error quaternis terminorum, in attempting to reduce the terms to three, staggers into non distributia medii. It is possible that considerations with Sir Wm. Hamilton's qualification (or quantification (?)) of the predicate may be taken as intervening, but to do so would render the humour of the chapter too subtle for the average reader in Oshkosh for whom this book is evidently written.)

[125]

58

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Eta}

Haggard am I, an hyaena; I hunger and howl. Men
think it laughter-ha! ha! ha!

There is nothing movable or immovable under the
firmament of heaven on which I may write the
symbols of the secret of my soul.

Yea, though I were lowered by ropes into the
utmost Caverns and Vaults of Eternity, there is
no word to express even the first whisper of the
Initiator in mine ear: yea, I abhor birth, ululating
lamentations of Night!

Agony! Agony! the Light within me breeds veils; the
song within be dumbness.

God! in what prism may any man analyse my Light?
Immortal are the adepts; and ye hey die-They
die of SHAME unspeakable; They die as the
Gods die, for SORROW.

Wilt thou endure unto THE End, O FRATER
PERDURABO, O Lamp in The Abyss? Thou hast
the Keystone of the Royal Arch; yet the
Apprentices, instead of making bricks, put the
straws in their hair, and think they are Jesus
Christ!

O sublime tragedy and comedy of THE GREAT
WORK!

[126]

COMMENTARY ({Nu-Eta})

Haggai, a notorious Hebrew prophet, is a Second Officer in a Chapter of the Royal Arch Masons.

In this chapter the author, in a sort of raging eloquence, bewails his impotence to express himself, or to induce others to follow into the light. In paragraph 1 he explains the sardonic laughter, for which he is justly celebrated, as being in reality the expression of this feeling.

Paragraph 2 is a reference to the Obligation of an Entered Apprentice Mason.

Paragraph 3 refers to the Ceremony of Exaltation in Royal Arch Masonry. The Initiate will be able to discover the most formidable secret of that degree concealed in the paragraph.

Paragraphs 4-6 express an anguish to which that of Gethsemane and Golgotha must appear like whitlows.

In paragraph 7 the agony is broken up by the sardonic or cynical laughter to which we have previously alluded.

And the final paragraph, in the words of the noblest simplicity, praises the Great Work; rejoices in its sublimity, in the supreme Art, in the intensity of the passion and ecstasy which it brings forth. (Note that the words "passion" and "ecstasy" may be taken as symbolical of Yoni and Lingam.)

[127]

59

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Theta}

There is no help-but hotch pot!-in the skies
When Astacus sees Crab and Lobster rise.
Man that has spine, and hopes of heaven-to-be,
Lacks the Amoeba's immortality.
What protoplasm gains in mobile mirth
Is loss of the stability of earth.
Matter and sense and mind have had their day:
Nature presents the bill, and all must pay.
If, as I am not, I were free to choose,
How Buddhahood would battle with The Booze!
My certainty that destiny is "good"
Rests on its picking me for Buddhahood.
Were I a drunkard, I should think I had
Good evidence that fate was "bloody bad".

[128]

COMMENTARY ({Nu-Theta})

The title is a euphemism for homo sapiens.

The crab and the lobster are higher types of crustaceae than the crayfish.

The chapter is a short essay in poetic form on Determinism. It hymns the great law of Equilibrium and Compensation, but cynically criticises all philosophers, hinting that their view of the universe depends on their own circumstances. The sufferer from toothache does not agree with Doctor Pangloss, that "all is for the best in the best of all possible worlds". Nor does the wealthiest of our Dukes complain to his cronies that "Times is cruel 'ard".

[129]

60

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi}

THE WOUND OF AMFORTAS(27)

The Self-mastery of Percivale became the Self-masturbatory of the Bourgeois.
Vir-tus has become "virture".

The qualities which have made a man, a race, a city,
a caste, must be thrown off; death is the penalty
of failure. As it is written: In the hour of success
sacrifice that which is dearest to thee unto the
Infernal Gods!

The Englishman lives upon the excrement of his
forefathers.

All moral codes are worthless in themselves; yet in
every new code there is hope. Provided always that
the code is not changed because it is too hard, but
because it is fulfilled.

The dead dog floats with the stream; in puritan
France the best women are harlots; in vicious
England the best women are virgins.

If only the Archbishop of Canterbury were to go
make in the streets and beg his bread!

The new Christ, like the old, is the friend of publicans
and sinners; because his nature is ascetic.

O if everyman did No Matter What, provided that it
is the one thing that he will not and cannot do!

[130]

COMMENTARY (X)

The title is explained in the note.

The number of the chapter may refer to the letter
Samech (Samech), Temperance, in the Tarot.

In paragraph 1 the real chastity of Percivale or
Parsifal, a chastity which did not prevent his dipping
the point of the sacred lance into the Holy Grail, is
distinguished from its misinterpretation by modern
crapulence. The priests of the gods were carefully
chosen, and carefully trained to fulfill the sacrament of
fatherhood; the shame of sex consists in the usurpation
of its function by the unworthy. Sex is a sacrament.

The word *virtus* means "the quality of manhood".
Modern "virtue" is the negation of all such qualities.

In paragraph 3, however, we see the penalty of conservatism; children must be weaned.

In the penultimate paragraph the words "the new Christ" alluded to the author.

In the last paragraph we reach the sublime mystic doctrine that whatever you have must be abandoned. Obviously, that which differentiates your consciousness from the absolute is part of the content of that consciousness.

NOTE

(27) Chapter so called because Amfortas was wounded by his own spear, the spear that had made him king.

[131]

61

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Alpha}

THE FOOL'S KNOT

O Fool! begetter of both I and Naught, resolve this Naught-y Knot!

O! Ay! this I and O-IO!-IAO! For I owe "I" aye to Nibbana's Oe.(28)

I Pay-Pe, the dissolution of the House of God-for Pe comes after O-after Ayin that triumphs over Aleph in Ain, that is O.(29)

OP-us, the Work! the OP-ening of THE EYE!(30)

Thou Naughty Boy, thou openest THE EYE OF HORUS to the Blind Eye that weeps!(31) The Upright One in thine Uprightness rejoiceth-Death to all Fishes!(32)

[132]

COMMENTARY ({Xi-Alpha})

The number of this chapter refers to the Hebrew word Ain, the negative and Ani, 61.

The "fool" is the Fool of the Tarot, whose number is 0, but refers to the letter Aleph, 1.

A fool's knot is a kind of knot which, although it has the appearance of a knot, is not really a knot, but pulls out immediately.

The chapter consists of a series of complicated puns on 1 and I, with regard to their shape, sound, and that of the figures which resemble them in shape.

Paragraph 1 calls upon the Fool of the Tarot, who is to be referred to Ipsissimus, to the pure fool, Parsifal, to resolve this problem.

The word Naught-y suggests not only that the problem is sexual, but does not really exist.

Paragraph 2 shows the Lingam and Yoni as, in conjunction, the foundation of ecstasy (I!), and of the complete symbol I A O.

The latter sentence of the paragraph unites the two meanings of giving up the Lingam to the Yoni, and the Ego to the Absolute.

This idea, "I must give up", I owe, is naturally completed by I pay, and the sound of the word "pay" suggest the Hebrew letter Pe (see Liber XVI), which represents the final dissolution in Shivadarshana.

I Hebrew, the letter which follows O is P; i therefore follows Ayin, the Devil
1
of the Tarot.

AYIN is spelt O I N, thus replacing the A in A I N by an O, the letter of the Devil, or Pan, the phallic God.

Now AIN means nothing, and thus the replacing of AIN by OIN means the completion of the Yoni by the Lingam, which is followed by the complete dissolution symbolised in the letter P.

These letters, O P, are then seen to be the root of opus, the Latin word for "work", in this case, the Great Work. And they also begin the word "opening". In Hindu philosophy, it is said that Shiva, the Destroyer, is asleep, and that when he opens his eye the universe is destroyed-another synonym, therefore, for the accomplishment of the Great Work. But the "eye" of Shiva is also his Lingam. Shiva is himself the Mahalingam, which unites these symbolisms. The opening of the eye, the ejaculation of the lingam, the destruction of the universe, the accomplishment of the Great Work-all these are different ways of saying the same thing.

The last paragraph is even obscurer to those unfamiliar to the masterpiece referred to in the note; for the eye of Horus (see 777, Col.

XXI, line 10, "the blind eye that weeps" is a poetic Arab name for the lingam).

The doctrine is that the Great Work should be accomplished without creating new Karma, for the letter N, the fish, the vesica, the womb, breeds, whereas the Eye of Horus does not; or, if it does so, breeds, according to Turkish tradition, a Messiah.

Death implies resurrection; the illusion is reborn, as the Scythe of Death in the Tarot has a crosspiece. This is in connection with the Hindu doctrine, expressed in their injunction, "Fry your seeds". Act so as to balance your past Karma, and create no new, so that, as it were, the books are balanced. While you have either a credit or a debit, you are still in account with the universe.

(N.B. Frater P. wrote this chapter-61-while dining with friends, in about a minute and a half. That is how you must know the Qabalah.)

NOTE

(28) Oe = Island, a common symbol of Nibbana.

(29) {Vau-Yod-Aleph} Ain. {Vau-Yod-Ayin} Ayin.

(30) Scil. of Shiva.

(31) Cf. Bagh-i-Muattar for all this symbolism.

(32) Death = Nun, the letter before O, means a fish, a symbol of Christ, and also by its shape the Female principle

[133]

62

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Beta}

TWIG?(33)

The Phoenix hat a Bell for Sound; Fire for Sight; a
Knife for Touch; two cakes, one for taste, the other
for smell.

He standeth before the Altar of the Universe at
Sunset, when Earth-life fades.

He summons the Universe, and crowns it with
MAGICK Light to replace the sun of natura light.

He prays unto, and give homage to, Ro-Hoor_khuit;
to Him he then sacrifices.

The first cake, burnt, illustrates the profit drawn
from the scheme of incarnation.

The second, mixt with his life's blood and eaten,
illustrates the use of the lower life to feed the
higher life.

He then takes the Oath and becomes free-un
conditioned-the Absolute.

Burning up i the Flame of his Prayer, and born

again-the Phoenix!

[134]

COMMENTARY ({Xi-Beta})

This chapter is itself a comment on Chapter 44.

NOTE

(33) Twig? = dost thou understand? Also the Phoenix takes twigs to kindle the fire in which it burns itself.

[135]

63

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Gamma}

MARGERY DAW

I love LAYLAH.

I lack LAYLAH.

"Where is the Mystic Grace?" sayest thou?

Who told thee, man, that LAYLAH is not Nuit, and
I hadit?

I destroyed all things; they are reborn in other
shapes.

I gave up all for One; this One hath given up its
Unity for all?

I wrenched DOG backwards to find GOD; now GOD
barks.

Think me not fallen because I love LAYLAH, and
lack LAYLAH.

I am the Master of the Universe; then give me a
heap of straw in a hut, and LAYLAH naked!

Amen.

[136]
COMMENTARY ({Xi-Gamma})

This chapter returns to the subject of Laylah, and to the subject already discussed in Chapters 3 and others, particularly Chapter 56.

The title of the chapter refers to the old rime:

"See-saw, Margery Daw,
Sold her bed to lie upon straw.
Was not she a silly slut
To sell her bed to lie upon dirt?"

The word "see-saw" is significant, almost a comment upon this chapter. To the Master of the Temple opposite rules apply. His unity seeks the many, and the many is again transmuted to the one. Solve et Coagula.

[137]

64

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Delta}

CONSTANCY

I was discussing oysters with a crony:
GOD sent to me the angels DIN and DONI.
"An man of spunk," they urged, "would hardly
choose
To breakfast every day chez Laperouse."
"No!" I replied, "h would not do so, BUT
Think of his woe if Laperouse were shut!
"I eat these oysters and I drink this wine
Solely to drown this misery of mine.
"Yet the last height of consolation's cold:
Its pinnacle is-not to be consoled!
"And though I sleep with Janefore and Eleanor
"And Julian only fixes in my mind
Even before feels better than behind.
"You are Mercurial spirits-be so kind
As to enable me to raise the wind.
"Put me in LAYLAH'S arms again: the Accurst,
Leaving me that. elsehow may do his worst."
DONI and DIN, perceiving me inspired,
Conceived their task was finished: they retired.
I turned upon my friend, and, breaking bounds,
Borrowed a trifle of two hundred pounds.

[138]

COMMENTARY ({Xi-Delta})

64 is the number of Mercury, and of the intelligence of that planet, Din and Doni.

Th moral of the chapter is that one wants liberty, although one may not wish to exercise it: the author would readily die in defence of the right of Englishmen to play football, or of his own right not to play it. (As a great poet has expressed it: "We don't want to fight, but, by Jingo, if we do-") This is his meaning towards his attitude to complete freedom of speech and action. He refuses to listen to the ostensible criticism of the spirits, and explains his own position. Their real mission was to rouse him to confidence and action.

[139]

65

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Epsilon}

SIC TRANSEAT---

"At last I lifted up mine eyes, and beheld; and lo!
the flames of violet were become as tendrils of
smoke, as mist at sunset upon the marsh-lands.
"And in the midst of the moon-pool of silver was the
Lily of white and gold. In this Lily is all honey,
in this Lily that flowereth at the midnight. In
this Lily is all perfume; in this Lily is all music.
And it enfolded me."
Thus the disciples that watched found a dead body
kneeling at the altar. Amen!

[140]

COMMENTARY ({Xi-Epsilon})

65 is the number of Adonai, the Holy Guardian
Angel; see Liber 65, Liber Konx Om Pax, and other

works of reference.

The chapter title means, "So may he pass away", the blank obviously referring to N E M O.

The "moon-pool of silver" is the Path of Gimel, leading from Tiphareth to Kether; the "flames of violet" are the Ajna-Chakkra; the lily itself is Kether, the lotus of the Sahasrara. "Lily" is spelt with a capital to connect with Laylah.

[141]

66

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Digamma}

THE PRAYING MANTIS

"Say: God is One." This I obeyed: for a thousand and one times a night for one thousand nights and one did I affirm th Unity.

But "night" only means LAYLAH(34); and Unity and

GOD are not worth even her blemishes.
Al-lah is only sixty-six; but LAYLAH counteth
up to Seven and Seventy.(35)
"Yea! the night shall cover all; the night shall cover
all."

[142]
COMMENTARY ({Xi-Digamma})

66 is the number of Allah; the praying mantis is a blasphemous grasshopper which caricatures the pious. The chapter recurs to the subject of Laylah, whom the author exalts above God, in continuation of the reasonings given in Chapter 56 and 63. She is identified with N.O.X. by the quotation from Liber 65.

NOTES

(34) Laylah is the Arabic for night.
(35) A L L H = 1 + 30 + 30 + 5 = 66. L + A + I
+ L + A + H = 77, which also gives MSL, the Influence of the Highest, OZ, a goat, and so on.

[143]

67

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Zeta}

SODOM-APPLES

I have bought pleasant trifles, and thus soothed my
lack of LAYLAH.

Light is my wallet, and my heart is also light; and
yet I know that the clouds will gather closer for
the false clearing.

The mirage will fade; then will the desert be thirstier
than before.

O ye who dwell in the Dark Night of the Soul, beware
most of all of every herald of the Dawn!

O ye who dwell in the City of the Pyramids beneath
the Night of PAN, remember that ye shall see no
more light but That of the great fire that shall
consume your dust to ashes!

[144]

COMMENTARY ({Xi-Zeta})

This chapter means that it is useless to try to abandon the Great Work. You may occupy yourself for a time with other things, but you will only increase your bitterness, rivet the chains still on your feet.

Paragraph 4 is a practical counsel to mystics not to break up their dryness by relaxing their austerities.

The last paragraph will only be understood by Masters of the Temple.

[145]

68

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Eta}

MANNA

At four o'clock there is hardly anybody in Rumpel-
mayer's.
I have my choice of place and service; the babble of
the apes will begin soon enough.
"Pioneers, O Pioneers!"
Sat no Elijah under the Juniper-tree, and wept?
Was not Mohammed forsaken in Mecca, and Jesus
in Gethsemane?
These prophets were sad at heart; but the chocolate
at Rumpelmayer's is great, and the Mousse Noix
is like Nephys for perfection.
Also there are little meringues with cream and
chestnut-pulp, very velvety seductions.
Sail I not toward LAYLAH within seven days?
Be not sad at heart, O prophet; the babble of the
apes will presently begin.
Nay, rejoice exceedingly; for after all the babble of
the apes the Silence of the Night.

[146]

COMMENTARY ({Xi-Eta})

Manna was a heavenly cake which, in the legend, fed the Children of Israel in the Wilderness.

The author laments the failure of his mission to mankind, but comforts himself with the following reflections:

(1) He enjoys the advantages of solitude. (2) Previous prophets encountered similar difficulties in convincing their hearers. (3) Their food was not equal to that obtainable at Rumpelmayer's. (4) In a few days I am going to rejoin Laylah. (5) My mission will succeed soon enough. (6) Death will remove the nuisance of success.

[147]

69

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Theta}

THE WAY TO SUCCEED-AND THE WAY TO
SUCK EGGS!

This is the Holy Hexagram.

Plunge from the height, O God, and interlock with
Man!

Plunge from the height, O Man, and interlock with
Beast!

The Red Triangle is the descending tongue of grace;
the Blue Triangle is the ascending tongue of
prayer

This Interchange, the Double Gift of Tongues, the
Word of Double Power-ABRAHADABRA!-is
the sign of the GREAT WORK, for the GREAT
WORK is accomplished in Silence. And behold is
not that Word equal to Cheth, that is Cancer.
whose Sigil is {Cancer}?

This Work also eats up itself, accomplishes its own
end, nourishes the worker, leaves no seed, is per-
fect in itself.

Little children, love one another!

[148]
COMMENTARY ({Xi-Theta})

The key to the understanding of this chapter is given in the number and the title, the former being intelligible to all nations who employ Arabic figures, the latter only to experts in deciphering English puns.

The chapter alludes to Levi's drawing of the Hexagram, and is a criticism of, or improvement upon, it. In the ordinary Hexagram, the Hexagram of nature, the red triangle is upwards, like fire, and the blue triangle downwards, like water. In the magical hexagram this is reversed; the descending red triangle is that of Horus, a sign specially revealed by him personally, at the Equinox of the Gods. (It is the flame descending upon the altar, and licking up the burnt offering.) The blue triangle represents the aspiration, since blue is the colour of devotion, and the triangle, kinetically considered, is the symbol of directed force.

In the first three paragraphs this formation of the hexagram is explained; it is a symbol of the mutual separation of the Holy Guardian Angel and his client. In the interlocking is indicated the completion of the work.

Paragraph 4 explains in slightly different language what we have said above, and the scriptural image of tongues is introduced.

In paragraph 5 the symbolism of tongues is further developed. Abrahadabra is our primal example of an interlocked word. We assume that the reader has thoroughly studied that word in Liber D., etc. The sigil of Cancer links up this symbolism with the number of the chapter.

The remaining paragraphs continue the Gallic symbolism.

[149]

70

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron}

BROOMSTICK-BABBLINGS

FRATER PERDURABO is of the Sanhedrim of the
Sabbath, say men; He is the Old Goat himself,
say women.
Therefore do all adore him; the more they detest
him the more do they adore him.
Ay! let us offer the Obscene Kiss!
Let us seek the Mystery of the Gnarled Oak, and of
the Glacier Torrent!
To Him let us offer our babes! Around Him let
us dance in the mad moonlight!
But FRATER PERDURABO is nothing but AN
EYE; what eye none knoweth.
Skip, witches! Hop, toads! Take your pleasure!-
for the play of the Universe is the pleasure of
FRATER PERDURABO.

[150]

COMMENTARY ({Omicron})

70 is the number of the letter Ain, the Devil in the

Tarot.

The chapter refers to the Witches' Sabbath, the description of which in Payne Knight should be carefully read before studying this chapter. All the allusions will then be obvious, save those which we proceed to not.

Sanhedrim, a body of 70 men. An Eye. Eye in Hebrew is Oin, 70.

The "gnarled oak" and the "glacier torrent" refer to the confessions made by many witches.

I paragraph 7 is seen the meaning of the chapter; the obscene and distorted character of much of the universe is a whim of the Creator.

[151]

71

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Alpha}

KING'S COLLEGE CHAPEL

For mind and body alike there is no purgative like
Pranayama, no purgative like Pranayama.
For mind, for body, for mind and body alike-

alike!-there is, there is, there is no purgative, no
purgative like Pranayama-Pranayama!-Prana-
yama! yea, for mind and body alike there is no
purgative, no purgative, no purgative (for mind
and body alike!) no purgative, purgative, purgative
like Pranayama, no purgative for mind and body
alike, like Pranayama, like Pranayama, like
Prana-Prana-Prana-Prana-pranayama!
-Pranayama!

AMEN.

[152]

COMMENTARY ({Omicron-Alpha})

This chapter is a plain statement of fact, put in
anthem form for emphasis.

The title is due to the circumstances of the early
piety of Frater Perdurabo, who was frequently
refreshed by hearing the anthems in this chief of the
architectural glories of his Alma Mater.

[153]

72

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Beta}

HASHED PHEASANT

Shemhamphorash! all hail, divided Name!
Utter it once, O mortal over-rash!-
The Universe were swallowed up in flame
-Shemhamphorash!

Nor deem that thou amid the cosmic crash
May find one thing of all those things the same!
The world has gone to everlasting smash.

No! if creation did possess an aim
(It does not.) it were only to make hash
Of that most "high" and that most holy game,
Shemhamphorash!

[154]

COMMENTARY ({Omicron-Beta})

There are three consecutive verses in the Pentateuch, each containing 72 letters. If these be written beneath each other, the middle verse bring reversed, i.e. as in English, and divisions are then made vertically, 72 tri-lateral names are formed, the sum of which is Tetragrammaton; this is the great and mysterious Divided Name; by adding the terminations Yod He, or Aleph Lamed, the names of 72 Angels are formed. The Hebrews say that by uttering this Name the universe is destroyed. This statement means the same as that of the Hindus, that the effective utterance of the name of Shiva would cause him to awake, and so destroy the universe.

In Egyptian and Gnostic magick we meet with pylons and Aeons, which only open on the utterance of the proper word.

In Mohammedan magick we find a similar doctrine and practice; and the whole of Mantra-Yoga has been built on this foundation.

Thoth, the god of Magick, is the inventor of speech; Christ is the Logos.

Lines 1-4 are now clear.

In lines 507 we see the results of Shivadarshana. Do not imagine that any single ides, however high, however holy (or even however insignificant!!), can escape the

destruction.

The logician my say, "But white exists, and if white is destroyed, it leaves black; yet black exists. So that in that case at least one known phenomenon of this universe is identical with one of that." Vain word! The logician and his logic are alike involved in the universal ruin.

Lines 8-11 indicate that this fact is the essential one about Shivadarshana.

The title is explained by the intentionally blasphemous puns and colloquialisms of lines 9 and 10.

[155]

73

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Gamma}

THE DEVIL, THE OSTRICH, AND THE
ORPHAN CHILD

Death rides the Camel of Initiation.(36)
Thou humped and stiff-necked one that groanest in
Thine Asana, death will relieve thee!
Bite not, Zelator dear, but bide! Ten days didst
thou go with water in thy belly? Thou shalt go
twenty more with a firebrand at thy rump!
Ay! all thine aspiration is to death: death is the
crown of all thine aspiration. Triple is the cord of
silver moonlight; it shall hang thee, O Holy One,
O Hanged Man, O Camel-Termination-of-the-
third-person-plural for thy multiplicity, thou
Ghost of a Non-Ego!
Could but Thy mother behold thee, O thou UNT!(37)
The Infinite Snake Ananta that surroundeth the
Universe is but the Coffin-Worm!

[156]

COMMENTARY ({Omicron-Gamma})

The Hebrew letter Gimel adds up to 73; it means a camel.

The title of the chapter is borrowed from the well-known lines of Rudyard Kipling:

"But the commissariat camel, when all is said and done,
'E's a devil and an awstridge and an orphan-child in one."

Paragraph 1 may imply a dogma of death as the highest form of initiation. Initiation is not a simple phenomenon. Any given initiation must take place on several planes, and is not always conferred on all of these simultaneously. Intellectual and moral perception of truth often, one might almost say usually, precedes spiritual and physical perceptions. One would be foolish to claim initiation unless it were complete on every plane.

Paragraph 2 will easily be understood by those who have practised Asana. there is perhaps a sardonic reference to rigor mortis, and certainly one conceives the half-humorous attitude of the expert towards the beginner.

Paragraph 3 is a comment in the same tone of rough good nature. The word Zelator is used because the Zelator of the A.'.A.'. has to pass an examination in Asana before he becomes eligible for the grade of Practicus. The ten days allude merely to the tradition about the camel, that he can go ten days without water.

Paragraph 4 identifies the reward of initiation with death; it is a cessation of all that we call life, in a way in which what we call death is not. 3, silver, and the moon, are all correspondences of Gimel, the letter of the Aspiration, since gimel is the Path that leads from the Microcosm in tiphareth to the Macrocosm in Kether.

The epithets are far too complex to explain in detail, but Mem, the Hanged man, has a close affinity for Gimel, as will be seen by a study of Liber 418.

Unt is not only the Hindustani for Camel, but the usual termination of the third person plural of the present tense of Latin words of the Third and Fourth Conjugations.

The reason for thus addressing the reader is that he has now transcended the first and second persons. Cf. Liber LXV, Chapter III, vv. 21-24, and FitzGerald's Omar Khayyam:

"Some talk there was of Thee and Me
There seemed; and then no more of Thee and Me.")

The third person plural must be used, because he has now perceived himself

to be a bundle of impressions. For this is the point on the Path of Gimel when he is actually crossing the Abyss; the student must consult the account of this given in "The Temple of Solomon the King".

The Ego is but "the ghost of a non-Ego", the imaginary focus at which the non-Ego becomes sensible.

Paragraph 5 expresses the wish of the Guru that his Chela may attain safely to binah, the Mother.

Paragraph 6 whispers the ultimate and dread secret of initiation into his ear, identifying the vastness of the Most Holy with the obscene worm that gnaws the bowels of the damned.

NOTES

(36) Death is said by the Arabs to ride a Camel. The Path of Gimel (which means a Camel) leads from Tiphareth to Kether, and its Tarot trump is the "High Priestess".

(37) UNT, Hindustani for Camel. I.e. Would that BABALON might look on thee with favour. [157]

74

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Delta}

CAREY STREET

When NOTHING became conscious, it made a bad
bargain.
This consciousness acquired individuality: a worse
bargain.
The Hermit asked for love; worst bargain of all.
And now he has let his girl go to America, to have
"success" in "life": blank loss.
Is there no end to this immortal ache
That haunts me, haunts me sleeping or awake?
If I had Laylah, how could I forget
Time, Age, and Death? Insufferable fret!
Were I an hermit, how could I support
The pain of consciousness, the curse of thought?
Even were I THAT, there still were one sore
spot-
The Abyss that stretches between THAT and
NOT.
Still, the first step is not so far away:-
The Mauretania sails on Saturday!

[158]

COMMENTARY ({Omicron-Delta})

Carey Street is well known to prosperous Hebrews and poor Englishmen as the seat of the Bankruptcy buildings.

Paragraphs 1-4 are in prose, the downward course, and the rest of the chapter in poetry, the upward.

The first part shows the fall from Nought in four steps; the second part, the return.

The details of this Hierarchy have already been indicated in various chapters. It is quite conventional mysticism.

Step 1, the illumination of Ain as Ain Soph Aour; step 2, the concentration of Ain Soph Aour in Kether; step 3, duality and the rest of it down to Malkuth; step 4, the stooping of Malkuth to the Qliphoth, and the consequent ruin of the Tree of Life.

Part 2 show the impossibility of stopping on the Path of Adeptship.

The final couplet represents the first step upon the Path, which must be taken even although the aspirant is intellectually aware of the severity of the whole course. You must give up the world for love, the material for the moral idea, before that, in its turn, is surrendered to the spiritual. And so on. This is a Laylah-chapter, but in it Laylah figures as the mere woman.

[159]

75

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Epsilon}

PLOVERS' EGGS(38)

Spring beans and strawberries are in: goodbye to the
oyster!

If I really knew what I wanted, I could give up
Laylah, or give up everything for Laylah.

But "what I want" varies from hour to hour.

This wavering is the root of all compromise, and so
of all good sense.

With this gift a man can spend his seventy years in
peace.

Now is this well or ill?

Emphasise gift, then man, then spend, then seventy
years, and lastly peace, and change the intonations
--each time reverse the meaning!

I would show you how; but-for the moment!

--I prefer to think of Laylah.

[160]

COMMENTARY ({Omicron-Epsilon})

The title is explained in the note, but also alludes to paragraph 1, the plover's egg being often contemporary with the early strawberry.

Paragraph 1 means that change of diet is pleasant; vanity pleases the mind; the idee fixe is a sign of insanity. See paragraphs 4 and 5.

Paragraph 6 puts the question, "Then is sanity or insanity desirable?" The oak is weakened by the ivy which clings around it, but perhaps the ivy keeps it from going mad.

The next paragraph expresses the difficulty of expressing thought in writing; it seems, on the face of it, absurd that the the text of this book, composed as it is of English, simple, austere, and terse, should need a commentary. But it does so, or my most gifted Chela and myself would hardly have been at the pains to write one. It was in response to the impassioned appeals of many most worthy brethren that we have yielded up that time and thought which gold could not have bought, or torture wrested.

Laylah is again the mere woman.

NOTE

(38) These eggs being speckled, resemble the wandering mind referred to.

[161]

76

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Digamma}

PHAETON

No.

Yes.

Perhaps.

O!

Eye.

I.

Hi!

Y?

No.

Hail! all ye spavined, gelded, hamstrung horses!

Ye shall surpass the planets in their courses.

How? Not by speed, nor strength, nor power to stay,

But by the Silence that succeeds the Neigh!

[162]

COMMENTARY ({Omicron-Digamma})

Phaeton was the charioteer of the Sun in Greek mythology.

At first sight the prose of this chapter, though there is only one dissyllable in

it, appears difficult; but this is a glamour cast by Maya. It is a compendium of

various systems of philosophy.

No = Nihilism; Yes = Monism, and all dogmatic systems; Perhaps = Pyrrhonism and Agnosticism; O! = The system of Liber Legis. (See Chapter 0.)

Eye = Phallicism (cf. Chapters 61 and 70); I = Fichteanism; Hi! = Transcendentalism; Y? = Scepticism, and the method of science. No denies all these and closes the argument.

But all this is a glamour cast by Maya; the real meaning of the prose of this chapter is as follows:

No, some negative conception beyond the IT spoken of in Chapters 31, 49 and elsewhere.

Yes, IT.

Perhaps, the flux of these.

O!, Nuit, Hadit, Ra-Hoor-Khuit.

Eye, the phallus in Kether.

I, the Ego in Chokmah.

Hi!, Binah, the feminine principle fertilised. (He by Yod.)

Y?, the Abyss.

No, the refusal to be content with any of this.

But all this is again only a glamour of Maya, as previously observed in the text (Chapter 31). All this is true and false, and it is true and false to say that

it is true and false.

The prose of this chapter combines, and of course denies, all these meanings, both singly and in combination. It is intended to stimulate thought to the point where it explodes with violence and for ever.

A study of this chapter is probably the best short cut to Nibbana.

The thought of the Master in this chapter is exceptionally lofty.

That this is the true meaning, or rather use, of this chapter, is evident from the poetry.

The master salutes the previous paragraphs as horses which, although in themselves worthless animals (without the epithets), carry the Charioteer in the

path of the Sun. The question, How? Not by their own virtues, but by the silence which results when they are all done with.

The word "neigh" is a pun on "nay", which refers to the negative conception already postulated as beyond IT. The suggestion is, that there may be something falsely described as silence, to represent absence-of-conception beyond that negative.

It would be possible to interpret this chapter in its entirety as an adverse criticism of metaphysics as such, and this is doubtless one of its many sub-meanings.

[163]

77

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Zeta}

THE SUBLIME AND SUPREME SEPTENARY
IN ITS MATURE MAGICAL MANIFESTATION
THROUGH MATTER: AS IT IS WRITTEN: AN
HE-GOAT ALSO

Laylah.

[164]

COMMENTARY ({Omicron-Zeta})

77 is the number of Laylah (LAILAH), to whom this chapter is wholly devoted.

The first section of the title is an analysis of 77 considered as a mystic number.

7, the septenary; 11, the magical number; 77, the manifestation, therefore, of the septenary.

Through matter, because 77 is written in Hebrew Ayin Zayin (OZ), and He-Goat, the symbol of matter, Capricornus, the Devil of the Tarot; which is the picture of the Goat of the Sabbath upon an altar, worshipped by two other devils, male and female.

As will be seen from the photogravure inserted opposite this chapter, Laylah is herself not devoid of "Devil", but, as she habitually remarks, on being addressed in terms implying this fact, "It's nice to be a devil when you're one like me."

The text need no comment, but it will be noticed that it is

much shorter than the title.

Now, the Devil of the Tarot is the Phallus, the Redeemer, and Laylah symbolises redemption to Frater P. The number 77, also, interpreted as in the title, is the redeeming force.

The ratio of the length of title and text is the key to the true meaning of the chapter, which is, that Redemption is really as simple as it appears complex, that the names (or veils) of truth are obscure and many, the Truth itself plain and one; but that the latter must be reached through the former. This chapter is therefore an apology, were one needed, for the Book of Lies itself. In these few simple words, it explains the necessity of the book, and offers it-humbly, yet with confidence-as a means of redemption to the world of sorrowing men.

The name with full-stops: L.A.Y.L.A.H. represents an analysis of the name, which may be left to the ingenium of the advanced practicus (see photograph).

[165]

78

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Eta}

WHEEL AND--WOA!

The Great Wheel of Samsara.

The Wheel of the Law [Dhamma].

The Wheel of the Taro.

The Wheel of the Heavens.

The Wheel of Life.

All these Wheels be one; yet of all these the Wheel of the TARO alone avails thee consciously.

Meditate long and broad and deep, O man, upon this

Wheel, revolving it in thy mind

Be this thy task, to see how each card springs

necessarily from each other card, even in due order from The Fool unto The Ten of Coins.

Then, when thou know'st the Wheel of Destiny

complete, mayst thou perceive THAT Will which moved it first. [There is no first or last.]

And lo! thou art past through the Abyss.

[166]

COMMENTARY ({Omicron-Eta})

The number of this chapter is that of the cards of the Tarot.

The title of this chapter is a pun of the phrase "weal and woe". It means motion and rest. The moral is the conventional mystic one; stop thought at its source!

Five wheels are mentioned in this chapter; all but the third refer to the universe as it is; but the wheel of the Tarot is not only this, but represents equally the Magickal Path.

This practice is therefore given by Frater P. to his pupils; to treat the sequence of the cards as cause and effect. Thence, to discover the cause behind all causes. Success in this practice qualifies for the grade of Master of the Temple.

In the penultimate paragraph the bracketed passage reminds the student that the universe is not to be contemplated as a phenomenon in time.

[167]

79

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Theta}

THE BAL BULLIER

Some men look into their minds into their memories,
and find naught but pain and shame.
These then proclaim "The Good Law" unto mankind.
These preach renunciation, "virtue", cowardice in
every form.
These whine eternally.
Smug, toothless, hairless Coote, debauch-emasculated
Buddha, come ye to me? I have a trick to
make you silent, O ye foamers-at-the mouth!
Nature is wasteful; but how well She can afford it!
Nature is false; but I'm a bit of a liar myself.
Nature is useless; but then how beautiful she is!
Nature is cruel; but I too am a Sadist.
The game goes on; it y have been too rough for
Buddha, but it's (if anything) too dull for me.
Viens, beau negre! Donne-moi tes levres encore!

[168]

COMMENTARY ({Omicron-Theta})

the title of this chapter is a place frequented by Frater P. until it became respectable.

The chapter is a rebuke to those who can see nothing but sorrow and evil in the universe.

The Buddhist analysis may be true, but not for men of courage. The plea that "love is sorrow", because its ecstasies are only transitory, is contemptible.

Paragraph 5. Coote is a blackmailer exposed by The Equinox. The end of the paragraph refers to Catullus, his famous epigram about the youth who turned his uncle into Harpocrates. It is a subtle way for Frater P. to insist upon his virility, since otherwise he could not employ the remedy.

The last paragraph is a quotation. In Paris, Negroes are much sought after by sportive ladies. This is therefore presumably intended to assert that even women may enjoy life sometimes.

The word "Sadist" is taken from the famous Marquis de Sade, who gave supreme literary form to the joys of torture.

[169]

80

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi}

BLACKTHORN

The price of existence is eternal warfare.(39)
Speaking as an Irishman, I prefer to say: The price
of eternal warfare is existence.
And melancholy as existence is, the price is well
worth paying.
Is there is a Government? then I'm agin it! To Hell
with the bloody English!
"O FRATER PERDURABO, how unworthy are
these sentiments!"
"D'ye want a clip on the jaw?"(40)

[170]
COMMENTARY ({Pi})

Frater P. continues the subject of Chapter 79.

He pictures himself as a vigorous, reckless, almost rowdy Irishman. he is no thin-lipped prude, to seek salvation in unmanly self-abnegation; no Creeping Jesus, to slink through existence to the tune of the Dead March in Saul; no Cremerian Callus to warehouse his semen in his cerebellum.

"New Thoughtist" is only Old Eunuch writ small.

Paragraph 2 gives the very struggle for life, which disheartens modern thinkers, as a good enough reason for existence.

Paragraph 5 expresses the sorrow of the modern thinker, and paragraph 6 Frater P.'s suggestion for replying to such critics.

NOTES

(39) ISVD, the foundation scil. of the universe = 80
= P, the letter of Mars.

(40) P also means "a mouth".

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Alpha}

LOUIS LINGG

I am not an Anarchist in your sense of the word:
your brain is too dense for any known explosive
to affect it.

I am not an Anarchist in your sense of the word:
fancy a Policeman let loose on Society!

While there exists the burgess, the hunting man, or
any man with ideals less than Shelley's and self-
discipline less than Loyola's-in short, any man
who falls far short of MYSELF-I am against
Anarchy, and for Feudalism.

Every "emancipator" has enslaved the free.

[172]

COMMENTARY ({Pi-Alpha})

The title is the name of one of the authors of the affair
of the Haymarket, in Chicago. See Frank Harris,
"The Bomb".

Paragraph 1 explains that Frater P. sees no use in the employment of such feeble implements as bombs. Nor does he agree even with the aim of the Anarchists, since, although Anarchists themselves need no restraint, not daring to drink cocoa, lest their animal passions should be aroused (as Olivia Haddon assures my favourite Chela), yet policemen, unless most severely repressed, would be dangerous wild beasts.

The last bitter sentence is terribly true; the personal liberty of the Russian is immensely greater than that of the Englishman. The latest Radical devices for securing freedom have turned nine out of ten Englishmen into Slaves, obliged to report their movements to the government like so many ticket-of-leave men.

The only solution of the Social Problem is the creation of a class with the true patriarchal feeling, and the manners and obligations of chivalry.

[173]

82

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Beta}

BORTSCH

Witch-moon that turnest all the streams to blood,
I take this hazel rod, and stand, and swear
An Oath-beneath this blasted Oak and bare
That rears its agony above the flood
Whose swollen mask mutters an atheist's prayer.
What oath may stand the shock of this offence:

"There is no I, no joy, no permanence"?

Witch-moon of blood, eternal ebb and flow
Of baffled birth, in death still lurks a change;
And all the leopards in thy woods that range,
And all the vampires in their boughs that glow,
Brooding on blood-thirst-these are not so strange
And fierce as life's unfailing shower. These die,
Yet time rebears them through eternity.

Hear then the Oath, with-moon of blood, dread
moon!
Let all thy stryges and thy ghouls attend!
He that endureth even to the end
Hath sworn that Love's own corpse shall lie at noon
Even in the coffin of its hopes, and spend
All the force won by its old woe and stress
In now annihilating Nothingness.

This chapter is called Imperial Purple
and A Punic War.

[174]

COMMENTARY ({Pi-Beta})

The title of this chapter, and its two sub-titles, will need no explanation to readers of the classics.

This poem, inspired by Jane Cheron, is as simple as it is elegant.

The poet asks, in verse 1, How can we baffle the Three Characteristics?

In verse 2, he shows that death is impotent against life.

In verse 3, he offers the solution of the problem.

This is, to accept things as they are, and to turn your whole energies to progress on the Path.

[175]

83

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Gamma}

THE BLIND PIG(41)

Many becomes two: two one: one Naught. What
comes to Naught?
What! shall the Adept give up his hermit life, and
go eating and drinking and making merry?
Ay! shall he not do so? he knows that the Many is
Naught; and having Naught, enjoys that Naught
even in the enjoyment of the Many.
For when Naught becomes Absolute Naught, it
becomes again the Many.
Any this Many and this Naught are identical; they
are not correlatives or phases of some one deeper
Absence-of-Idea; they are not aspects of some
further Light: they are They!
Beware, O my brother, lest this chapter deceive
thee!

[176]

COMMENTARY ({Pi-Gamma})

The title of this chapter refers to the Greek number, PG being "Pig" without an "i".

The subject of the chapter is consequently corollary to Chapters 79 and 80, the ethics of Adept life.

The Adept has performed the Great Work; He has reduced the Many to Naught; as a consequence, he is no longer afraid of the Many.

Paragraph 4. See berashith.

Paragraph 5, takes things for what they are; give up interpreting, refining away, analysing. Be simple and lucid and radiant as Frater P.

Paragraph 6. With this commentary there is no further danger, and the warning becomes superfluous.

NOTE

(41) {Pi-Upsilon} = PG = Pig without an I = Blind Pig.

[177]

84

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Delta}

THE AVALANCHE

Only through devotion to FRATER PERDURABO
may this book be understood.
How much more then should He devote Himself to
AIWASS for the understanding of the Holy Books
of {Theta-Epsilon-Lambda-Eta-Mu-Alpha}?
Yet must he labour underground eternally. The
sun is not for him, nor the flowers, nor the voices
of the birds; for he is past beyond all these. Yea,
verily, oft-times he is weary; it is well that the
weight of the Karma of the Infinite is with him.
Therefore is he glad indeed; for he hath finished THE
WORK; and the reward concerneth him no whit.

[178]
COMMENTARY ({Pi-Delta})

This continues the subject of Chapter 83.

The title refers to the mental attitude of the Master; the avalanche does not fall because it is tired of staying on the mountain, or in order to crush the Alps below it, or because that it feels that it needs exercise. Perfectly unconscious, perfectly indifferent, it obeys the laws of Cohesion and of Gravitation.

It is the sun and its own weight that loosen it.

So, also, is the act of the Adept. "Delivered from the lust of result, he is every way perfect."

Paragraphs 1 and 2. By "devotion to Frater Perdurabo" is not meant sycophancy, but intelligent reference and imaginative sympathy. Put your mind in tune with his; identify yourself with him as he seeks to identify himself with the Intelligence that communicates to him the Holy Books.

Paragraphs 3 and 4 are explained by the 13th Aethyr and the title.

[179]

85

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Epsilon}

BORBORYGMI

I distrust any thoughts uttered by any man whose health is not robust. All other thoughts are surely symptoms of disease. Yet these are often beautiful, and may be true within the circle of the conditions of the speaker. Any yet again! Do we not find that the most robust of men express no thoughts at all? They eat, drink, sleep, and copulate in silence. What better proof of the fact that all thought is dis-ease? We are Strassburg geese; the tastiness of our talk comes from the disorder of our bodies. We like it; this only proves that our tastes also are depraved and debauched by our disease.

[180]
COMMENTARY (Pi-Epsilon)

We now return to that series of chapters which started with Chapter 8 (Eta).

The chapter is perfectly simple and needs no comment.

[181]

86

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Digamma}

Ex nihilo N. I. H. I. L. fit.

N. the Fire that twisteth itself and burneth like a scorpion.

I, the unsullied ever-flowing water.

H. the interpenetrating Spirit, without and within.
Is not its name ABRAHADABRA?

I. the unsullied ever-flowing air.

L. the green fertile earth.

Fierce are the Fires of the Universe, and on their daggers they hold aloft the bleeding heart of earth.

Upon the earth lies water, sensuous and sleepy.

Above the water hangs air; and above air, but also below fire-and in all-the fabric of all being woven on Its invisible design, is

{Alpha-Iota-Theta-Eta-Rho}.

[182]

COMMENTARY ({Pi-Digamma})

The number 86 refers to Elohim, the name of the elemental forces.

The title is the Sanskrit for That, in its sense of "The Existing".

This chapter is an attempt to replace Elohim by a more satisfactory hieroglyph of the elements.

The best attribution of Elohim is Aleph, Air; Lamed, Earth; He, Spirit; Yod, Fire; Mem, Water. But the order is not good; Lamed is not satisfactory for Earth, and Yod too spiritualised a form of Fire. (But see Book 4, part III.)

Paragraphs 1-6. Out of Nothing, Nothing is made. The word Nihil is taken to affirm that the universe is Nothing, and that is now to be analysed. The order of the element is that of Jeheshua. The elements are taken rather as in Nature; N is easily Fire, since Mars is the ruler of Scorpio: the virginity of I suits Air and Water, elements which in Magick are closely interwoven: H, the letter of of breath, is suitable for Spirit; Abrahadabra is called the name of Spirit, because it is cheth: L is Earth, green and fertile, because Venus, the greenness, fertility, and earthiness of things is the Lady of Libra, Lamed.

In paragraph 7 we turn to the so-called Jetziratic attribution of Pentagrammaton, that followed by Dr. Dee, and by the Hindus, Tibetans, Chinese and Japanese. Fire is the Foundation, the central core, of things; above this forms a crust, tormented from below, and upon this condenses the original steam. Around this flows the air, created by Earth and Water through the action of vegetation.

Such is the globe; but all this is a mere strain in the aethyr, {Alpha-Iota-Theta-Eta-Rho}. Here is a new Pentagrammaton, presumably suitable for another analysis of the elements; but after a different manner. Alpha ({Alpha}) is Air; Rho ({Rho}) the Sun; these are the Spirit and the Son of Christian theology. In the midst is the Father, expressed as Father-and-Mother. I-H (Yod and He), Eta ({Eta}) being used to express "the Mother" instead of Epsilon ({Epsilon}), to show that She has been impregnated by the Spirit; it is the rough breathing and not the soft. The centre of all is Theta ({Theta}), which was originally written as a point in a circle ({Sun}), the sublime hieroglyph of the Sun in the Macrocosm, and in the Microcosm of the Lingam in conjunction with the Yoni.

This word {Alpha-Iota-Theta-Eta-Rho} (Aethyr) is therefore a perfect hieroglyph of the Cosmos in terms of Gnostic Theology.

The reader should consult *La Messe et ses Mysteres*, par Jean 'Marie de V . . . (Paris et Nancy, 1844), for a complete demonstration of the incorporation of the Solar and Phallic Mysteries in Christianity.

[183]

87

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Zeta}

MANDARIN-MEALS

There is a dish of sharks' fins and of sea-slug, well set
in birds' nests...oh!

Also there is a souffle most exquisite of Chow-Chow.

These did I devise.

But I have never tasted anything to match the

(?)

which she gave me before She went away.

March 22, 1912. E. V.

[184]

COMMENTARY ({Pi-Zeta})

This chapter is technically one of the Laylah chapters.

It means that, however great may be one's own achievements the gifts from on high are still better.

The Sigil is taken from a Gnostic talisman, and refers to the Sacrament.

[185]

88

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Eta}

GOLD BRICKS

Teach us Your secret, Master! yap my Yahoos.
Then for the hardness of their hearts, and for the
softness of their heads, I taught them Magick.
But...alas!
Teach us Your real secret, Master! how to become
invisible, how to acquire love, and oh! beyond all,
how to make gold.
But how much gold will you give me for the Secret
of Infinite Riches?
Then said the foremost and most foolish; Master, it
is nothing; but here is an hundred thousand
pounds.
This did I deign to accept, and whispered in his ear
this secret:
A SUCKER IS BORN EVERY MINUTE.

[186]

COMMENTARY ({Pi-Eta})

The term "gold bricks" is borrowed from American finance.

The chapter is a setting of an old story.

A man advertises that he could tell anyone how to make four hundred a year certain, and would do so on receipt of a shilling. To every sender he dispatched a post-card with these words: "Do as I do."

The word "sucker" is borrowed from American finance.

The moral of the chapter is, that it is no good trying to teach people who need to be taught.

[187]
89

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Theta}

UNPROFESSIONAL CONDUCT

I am annoyed about the number 89.

I shall avenge myself by writing nothing in this chapter.

That, too, is wise; for since I am annoyed, I could not write even a reasonably decent lie.

[188]

COMMENTARY ({Pi-Theta})

Frater P. had been annoyed by a scurvy doctor, the number of whose house was 89.

He shows that his mind was completely poisoned in respect of that number by his allowing himself to be annoyed.

(But note that a good Qabalist cannot err. "In Him all is right." 89 is Body-that which annoys-and the Angel of the Lord of Despair and Cruelty.

Also "Silence" and "Shut Up".

The four meanings completely describe the chapter.)

[189]

90

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Rho}

STARLIGHT

Behold! I have lived many years, and I have travelled
in every land that is under the dominion of the
Sun, and I have sailed the seas from pole to pole.

Now do I lift up my voice and testify that all is
vanity on earth, except the love of a good woman,
and that good woman LAYLAH. And I testify
that in heaven all is vanity (for I have journeyed
oft, and sojourned oft, in every heaven), except the
love of OUR LADY BABALON. And I testify
that beyond heaven and earth is the love of OUR
LADY NUIT.

And seeing that I am old and well stricken in years,
and that my natural forces fail, therefore do I rise
up i my throne and call upon THE END.

For I am youth eternal and force infinite.
AND at THE END is SHE that was LAYLAH, and
BABALON, and NUIT, being...

[190]

COMMENTARY ({Rho})

This chapter is a sort of final Confession of Faith.
It is the unification of all symbols and all planes.
The End is expressible.

[191]

91

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Rho-Alpha}

THE HEIKLE

A. M. E. N.

COMMENTARY ({Rho-Alpha})

The "Heikle" is to be distinguished from the "Huckle", which latter is defined in the late Sir W.S. Gilbert's "Prince Cherry-Top".

A clear definition of the Heikle might have been obtained from Mr Oscar Eckenstein, 34 Greencroft Gardens, South Hampstead, London, N.W. (when this comment was written).

But its general nature is that of a certain minute whiteness, appearing at the extreme end of great blackness.

It is a good title for the last chapter of this book, and it also symbolises the eventual coming out into the light of his that has wandered long in the darkness.

91 is the numberation of Amen.

The chapter consists of an analysis of this word, but gives no indication as to the result of this analysis, as if to imply this: The final Mystery is always insoluble.

FINIS.

CORONAT OPUS.

[192]

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PRO AND CON TENTS

(dots?)

1. The Sabbath of the Goat.
2. The Cry of the Hawk.
3. The Oyster.
4. Peaches.

5. The battle of the Ants.
6. Caviar.
7. The Dinosaurs.
8. Steeped Horsehair.
9. The Branks.
10. Windlestraws.
11. The Glow-Worm.
12. The Dragon-Flies.
13. Pilgrim-Talk.
14. Onion-Peelings.
15. The Gun-Barrel.
16. The Stag-Beetle.
17. The Swan.
18. Dewdrops.
19. The Leopard and the Deer.
20. Samson.
21. The Blind Webster.
22. The Despot.
23. Skidoo!
24. The Hawk and the blindworm.
25. THE STAR RUBY.
26. The Elephant and the Tortoise.
27. The Sorcerer.
28. The Pole-Star.
29. The Southern Cross.
30. John-a-Dreams.

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31. The Garotte.
32. The Mountaineer.
33. BAPHOMET.
34. THE Smoking Dog.
35. Venus of Milo.
36. THE STAR SAPPHIRE.
37. Dragons.
38. Lambskin.
39. The Looby.
40. The HIMOG.
41. Corn Beef Hash.
42. Dust-Devils.
43. Mulberry Tops.
44. THE MASS OF THE PHOENIX.

45. Chinese Music.
46. Buttons and Rosettes.
47. Windmill-Words.
48. Mome Raths.
49. WARATAH-BLOSSOMS.
50. The Vigil of St. Hubert.
51. Terrier Work.
52. The Bull-Baiting.
53. The Dowser.
54. Eaves-Droppings.
55. The Drooping Sunflower.
56. Trouble with Twins.
57. The Duck-Billed Platypus.
58. Haggai-Howlings.
59. The Tailless Monkey.
60. The Wound of Amfortas.
61. The Fool's Knot.
62. Twig?
63. Margery Daw.
64. Constancy.
65. Sic Transeat ---
66. The Praying Mantis.
67. Sodom-Apples.
68. Manna.

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69. The Way to Succeed-and the Way to Suck
Eggs!
70. Broomstick-Babblings.
71. King's College Chapel.
72. Hashed Pheasant.
73. The Devil, the Ostrich, and the Orphan Child.
74. Carey Street.
75. Plover's Eggs.
76. Phaeton.
77. THE SUBLIME AND SUPREME SEPTEN-
ARY IN ITS MATURE MAGICAL MANI-
FESTATION THROUGH MATTER: AS IT
IS WRITTEN: AN HE-GOAT ALSO.
78. Wheel and-Woa!
79. The Bal bullier.
80. Blackthorn.
81. Louis Lingg.
82. Bortsch: also Imperial Purple (and A PUNIC WAR).
83. The Blind Pig.
84. The Avalanche.

85. Borborygmi.
86. TAT.
87. Mandarin-Meals.
88. Gold Bricks.
89. Unprofessional Conduct.
90. Starlight.
91. The Heikle.

THE BOOK OF LIES ----- Aliester Crowley

March 21st, 1992 e.v. key entry by Frater E.A.D.N., San Diego,
California.

---needs minor proof reading
(c) O.T.O. disk 1 of 1

O.T.O.
Ouroboros Camp
El Cajon, CA
USA

Pages in the original are marked thus at the bottom: [page number]
Comments and descriptions are also set off by ().

THE BOOK OF LIES

Aliester Crowley

THE BOOK OF LIES
WHICH IS ALSO FALSELY
CALLED

BREAKS

THE WANDERINGS OR FALSIFICATIONS
OF THE ONE THOUGHT OF

FRATER PERDURABO
(Aleister Crowley)

WHICH THOUGHT IS ITSELF
UNTRUE

A REPRINT

with an additional commentary to each chapter.

"Break, break, break
At the foot of thy stones, O Sea!
And I would that I could utter
The thoughts that arise in me!"

(OPPOSITE: Photo of FRATER PERDURABO on his ass.)
COMMENTARY (Title Page)

The number of the book is 333, as implying dispersion, so as to correspond with the title, "Breaks" and "Lies".

However, the "one thought is itself untrue", and therefore its falsifications are relatively true.

This book therefore consists of statements as nearly true as is possible to human language.

The verse from Tennyson is inserted partly because of the pun on the word "break"; partly because of the reference to the meaning of this title page, as explained above; partly because it is intensely amusing for Crowley to quote Tennyson.

There is no joke or subtle meaning in the publisher's imprint.

FOREWORD

THE BOOK OF LIES, first published in London in 1913, Aleister Crowley's little master work, has long been out of print. Its re-issue with the author's own Commentary gives occasion for a few notes. We have so much material by Crowley himself about this book that we can do no better than quote some passages which we find scattered about in the unpublished volumes of his "CONFESSIONS." He writes:

"...None the less, I could point to some solid achievement on the large scale, although it is composed of more or less disconnected elements. I refer to THE BOOK OF LIES. In this there are 93 chapters: we count as a chapter the two pages filled respectively with a note of interrogation and a mark of exclamation. The other chapters contain sometimes a single word, more frequently from a half-dozen to twenty paragraphs. The subject of each chapter is determined more or less definitely by the Qabalistic import of its number. Thus Chapter 25 gives a revised ritual of the Pentagram; 72 is a rondel with the refrain '~Shemhamphorash', the Divine name of 72 letters; 77 Laylah, whose name adds to that number; and 80, the number of the letter Pe, referred to Mars, a panegyric upon War. Sometimes the text is serious and straightforward, sometimes its obscure oracles demand deep knowledge of the Qabalah for interpretation, others contain obscure allusions, play upon words, secrets expressed in cryptogram, double or triple meanings which must be combined in order

[5]

to appreciate the full flavour; others again are subtly ironical or cynical. At first sight the book is a jumble of nonsense intended to insult the reader. It requires infinite study, sympathy, intuition and initiation. Given these I do not hesitate to claim that in none other of my writings have I given so profound and comprehensive an exposition of my philosophy on every plane...."

"...My association with Free Masonry was therefore destined to be more fertile than almost any other study, and that in a way despite itself. A word should be pertinent with regard to the question of secrecy. It has become difficult for me to take this matter very seriously. Knowing what the secret actually is, I cannot attach much importance to artificial mysteries. Again, though the secret itself is of such tremendous import, and though it is so simple that I could disclose it...in a short paragraph, I might do so without doing much harm. For it cannot be used indiscriminately...I have found in practice that the secret of the O.T.O. cannot be used unworthily...."

"It is interesting in this connection to recall how it came into my possession. It had occurred to me to write a book 'THE BOOK OF LIES, WHICH IS ALSO FALSELY CALLED BREAKS, THE WANDERINGS OR FALSIFICATION OF THE THOUGHT OF FRATER PERDURABO WHICH THOUGHT IS ITSELF UNTRUE. . . .' One of these chapters bothered me. I could not write it. I invoked Dionysus with particular fervour, but still without success. I went off in desperation to 'change my luck', by doing something entirely contrary to my inclinations. In the midst of my disgust, the spirit came over me, and I scribbled the chapter down by the light of a farthing dip.. When I read it over, I was as discontented as before, but I stuck it into the book in a sort of anger at myself as a deliberate act of spite towards my readers.

[6]

"Shortly after publication, the O.H.O. (Outer Head of the O.T.O.) came to me. (At that time I did not realise that there was anything in the O.T.O. beyond a convenient compendium of the more important truths of Free Masonry.) He said that since

I was acquainted with the supreme secret of the Order, I must be allowed the IX {degree} and obligated in regard to it. I protested that I knew no such secret. He said `But you have printed it in the plainest language'. I said that I could not have done so because I did not know it. He went to the bookshelves; taking out a copy of THE BOOK OF LIES, he pointed to a passage in the despised chapter. It instantly flashed upon me. The entire symbolism not only of Free Masonry but of many other traditions blazed upon my spiritual vision. From that moment the O.T.O. assumed its proper importance in my mind. I understood that I held in my hands the key to the future progress of humanity...."

The Commentary was written by Crowley probably around 1921. The student will find it very helpful for the light it throws on many of its passages.

The Editors

[7]

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GOD the Father and Mother is concealed in Generation.

GOD is concealed in the whirling energy of Nature.

GOD is manifest in gathering: harmony: consideration: the Mirror of the Sun and of the Heart.

The Third Triad

Bearing: preparing.

Wavering: flowing: flashing.

Stability: begetting.

The Tenth Emanation

The world.

[10]

COMMENTARY (The Chapter that is not a Chapter)

This chapter, numbered 0, corresponds to the Negative, which is before Kether in the Qabalistic system.

The notes of interrogation and exclamation on the previous pages are the other two veils.

The meaning of these symbols is fully explained in "The Soldier and the Hunchback".

This chapter begins by the letter O, followed by a mark of exclamation; its reference to the theogony of "Liber Legis" is explained in the note, but it also refers to KTEIS PHALLOS and SPERMA, and is the exclamation of wonder or ecstasy, which is the ultimate nature of things.

NOTE

(1) Silence. Nuit, O; Hadit; Ra-Hoor-Khuit, I.

COMMENTARY (The Ante Primal Triad)

This is the negative Trinity; its three statements are, in an ultimate sense, identical. They harmonise Being, Becoming, Not-Being, the three possible modes of conceiving the universe.

The statement, Nothing is Not, technically equivalent to Something Is, is fully explained in the essay called Berashith.

The rest of the chapter follows the Sephirothic system of the Qabalah, and constitutes a sort of quintessential comment upon that system.

Those familiar with that system will recognise Kether, Chokmah, Binah, in the First Triad; Daath, in the Abyss; Chesed, Geburah, Tiphareth, in the Second Triad; Netzach, Hod and Yesod in the Third Triad, and Malkuth in the Tenth Emanation.

It will be noticed that this cosmogony is very complete; the manifestation even of God does not appear until Tiphareth; and the universe itself not until Malkuth.

The chapter may therefore be considered as the most complete treatise on existence ever written.

NOTE

(2) The Unbroken, absorbing all, is called Darkness.

[11]

1

{Kappa-Epsilon-Phi-Alpha-Lambda Alpha}

THE SABBATH OF THE GOAT

O! the heart of N.O.X. the Night of Pan.
{Pi-Alpha-Nu}: Duality: Energy: Death.
Death: Begetting: the supporters of O!
To beget is to die; to die is to beget.
Cast the Seed into the Field of Night.
Life and Death are two names of A.
Kill thyself.
Neither of these alone is enough.

[12]

COMMENTARY ({Alpha})

The shape of the figure I suggests the Phallus; this chapter is therefore called the Sabbath of the Goat, the Witches' Sabbath, in which the Phallus is adored.

The chapter begins with a repetition of O! referred to in the previous chapter. It is explained that this triad lives in Night, the Night of Pan, which is mystically called N.O.X., and this O is identified with the O in this word. N is the Tarot symbol, Death; and the X or Cross is the sign of the Phallus. For a fuller commentary on Nox, see Liber VII, Chapter I.

Nox adds to 210, which symbolises the reduction of duality to unity, and thence to negativity, and is thus a hieroglyph of the Great Work.

The word Pan is then explained, {Pi}, the letter of Mars, is a hieroglyph of two pillars, and therefore suggest duality; A, by its shape, is the pentagram, energy, and N, by its Tarot attribution, is death.

Nox is then further explained, and it is shown that the ultimate Trinity, O!, is supported, or fed, by the process of death and begetting, which are the laws of the universe.

The identity of these two is then explained.

The Student is then charged to understand the spiritual importance of this physical procession in line 5.

It is then asserted that the ultimate letter A has two names, or phases, Life and Death.

Line 7 balances line 5. It will be notice that the phraseology of these two lines is so conceived that the one contains the other more than itself.

Line 8 emphasises the importance of performing both.

[13]

2

{Kappa-Epsilon-Phi-Alpha-Eta Beta}

THE CRY OF THE HAWK

Hoor hath a secret fourfold name: it is Do What
Thou Wilt.(3)

Four Words: Naught-One-Many-All.

Thou-Child!

Thy Name is holy.

Thy Kingdom is come.

Thy Will is done.

Here is the Bread.

Here is the Blood.

Bring us through Temptation!

Deliver us from Good and Evil!

That Mine as Thine be the Crown of the Kingdom,
even now.

ABRAHADABRA.

These ten words are four, the Name of the One.

[14]
COMMENTARY ({Beta})

The "Hawk" referred to is Horus.

The chapter begins with a comment on Liber Legis III, 49.

Those four words, Do What Thou Wilt, are also identified with the four possible modes of conceiving the universe; Horus unites these.

Follows a version of the "Lord's Prayer", suitable to Horus. Compare this with the version in Chapter 44. There are ten sections in this prayer, and, as the prayer is attributed to Horus, they are called four, as above explained; but it is only the name of Horus which is fourfold; He himself is One.

This may be compared with the Qabalistic doctrine of the Ten Sephiroth as an expression of Tetragrammaton (1 plus 2 plus 3 plus 4 = 10).

It is now seen that this Hawk is not Solar, but Mercurial; hence the words, the Cry of the Hawk, the essential part of Mercury being his Voice; and the number of the chapter, B, which is Beth the letter of Mercury, the Magus of the Tarot, who has four weapons, and it must be remembered that this card is numbered 1, again connecting all these symbols with the Phallus.

The essential weapon of Mercury is the Caduceus.

NOTE

(3) Fourteen letters. Quid Voles Illud Fac. Q.V.I.F.
 $196=14^2$.

[15]

3

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Gamma}

THE OYSTER

The Brothers of A.'.A.'. are one with the Mother of the Child.(4)

The Many is as adorable to the One as the One is to the Many. This is the Love of These; creation-parturition is the Bliss of the One; coition-dissolution is the Bliss of the Many.

The All, thus interwoven of These, is Bliss.

Naught is beyond Bliss.

The Man delights in uniting with the Woman; the Woman in parting from the Child.

The Brothers of A.'.A.'. are Women: the Aspirants to A.'.A.'. are Men.

[16]

COMMENTARY ({Gamma})

Gimel is the High Priestess of the Tarot. This chapter gives the initiated feminine point of view; it is

therefore called the Oyster, a symbol of the Yoni. In Equinox X, The Temple of Solomon the King, it is explained how Masters of the Temple, or Brothers of A.'.A.'. have changed the formula of their progress. These two formulae, Solve et Coagula, are now explained, and the universe is exhibited as the interplay between these two. This also explains the statement in Liber Legis I, 28-30.

NOTE

(4) They cause all men to worship it.

[17]

4

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Delta}

PEACHES

Soft and hollow, how thou dost overcome the hard
and full!
It dies, it gives itself; to Thee is the fruit!
Be thou the Bride; thou shalt be the Mother here-

after.

To all impressions thus. Let them not overcome thee;
yet let them breed within thee. The least of the
impressions, come to its perfection, is Pan.
Receive a thousand lovers; thou shalt bear but One
Child.
This child shall be the heir of Fate the Father.

[18]

COMMENTARY ({Delta})

Daleth is the Empress of the Tarot, the letter of Venus, and the title, Peaches, again refers to the Yoni.

The chapter is a counsel to accept all impressions; it is the formula of the Scarlet woman; but no impression must be allowed to dominate you, only to fructify you; just as the artist, seeing an object, does not worship it, but breeds a masterpiece from it. This process is exhibited as one aspect of the Great Work. The last two paragraphs may have some reference to the 13th Aethyr (see The Vision and The Voice).

[19]

5

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Epsilon}

THE BATTLE OF THE ANTS

That is not which is.
The only Word is Silence.
The only Meaning of that Word is not.
Thoughts are false.
Fatherhood is unity disguised as duality.
Peace implies war.
Power implies war.
Harmony implies war.
Victory implies war.
Glory implies war.
Foundation implies war.
Alas! for the Kingdom wherein all these are at war.

[20]

COMMENTARY ({Epsilon})

He is the letter of Aries, a Martial sign; while the title suggests war. The ants are chosen as small busy objects.

Yet He, being a holy letter, raises the beginning of the chapter to a contemplation of the Pentagram, considered as a glyph of the ultimate.

In line 1, Being is identified with Not-Being.

In line 2, Speech with Silence.

In line 3, the Logos is declared as the Negative.

Line 4 is another phrasing of the familiar Hindu statement, that that which can be thought is not true.

In line 5, we come to an important statement, an adumbration of the most daring thesis in this book—Father and Son are not really two, but one; their unity being the Holy Ghost, the semen; the human form is a non-essential accretion of this quintessence.

So far the chapter has followed the Sephiroth from Kether to Chesed, and Chesed is united to the Supernal Triad by virtue of its Phallic nature; for not only is Amoun a Phallic God, and Jupiter the Father of All, but 4 is Daleth, Venus, and Chesed refers to water, from which Venus sprang, and which is the symbol of the Mother in the Tetragrammaton. See Chapter 0, "God the Father and Mother is concealed in generation".

But Chesed, in the lower sense, is conjoined to

Microprosopus. It is the true link between the greater and lesser countenances, whereas Daath is the false. Compare the doctrine of the higher and lower Manas in Theosophy.

The rest of the chapter therefor points out the duality, and therefore the imperfection, of all the lower Sephiroth in their essence.

[21]

6

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Digamma}

CAVIAR

The Word was uttered: the One exploded into one thousand million worlds.

Each world contained a thousand million spheres.

Each sphere contained a thousand million planes.

Each plane contained a thousand million stars.

Each star contained a many thousand million things.

Of these the reasoner took six, and, preening, said:

This is the One and the All.

These six the Adept harmonised, and said: This is the Heart of the One and the All.

These six were destroyed by the Master of the Temple; and he spake not.

The Ash thereof was burnt up by the Magus into The Word.

Of all this did the Ipsissimus know Nothing.

[22]

COMMENTARY ({Digamma})

This chapter is presumably called Caviar because that substance is composed of many spheres.

The account given of Creation is the same as that familiar to students of the Christian tradition, the Logos transforming the unity into the many.

We then see what different classes of people do with the many.

The Rationalist takes the six Sephiroth of Microprosopus in a crude state, and declares them to be the universe. This folly is due to the pride of reason.

The Adept concentrates the Microcosm in Tiphareth, recognising an Unity, even in the microcosm, but, qua Adept, he can go no further.

The Master of the Temple destroys all these illusions, but remains silent. See the description of his functions in the Equinox, Liber 418 and elsewhere.

In the next grade, the Word is re-formulated, for the Magus in Chokmah, the Dyad, the Logos.

The Ipsissimus, in the highest grade of the A.'.A.'. , is totally unconscious of this process, or, it might be better to say, he recognises it as Nothing, in that positive sense of the word, which is only intelligible in Samasamadhi.

[28]

7

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Zeta}

THE DINOSAURS

None are They whose number is Six:(5) else were they
six indeed.

Seven(6) are these Six that live not in the City of the
Pyramids, under the Night of Pan.

There was Lao-tzu.

There was Siddartha.

There was Krishna.

There was Tahuti.

There was Mosheh.

There was Dionysus.(7)

There was Mahmud.

But the Seventh men called PERDURABO; for
enduring unto The End, at The End was Naught
to endure. (8)

Amen.

[29]

COMMENTARY ({Zeta})

This chapter gives a list of those special messengers of the Infinite who initiate periods. they are called Dinosaurs because of their seeming to be terrible devouring creatures. They are Masters of the Temple, for their number is 6 (1 plus 2 plus 3), the mystic number of Binah; but they are called "None", because they have attained. If it were not so, they would be called "six" in its bad sense of mere intellect.

They are called Seven, although they are Eight, because Lao-tzu counts as nought, owing to the nature of his doctrine. The reference to their "living not" is to be found in Liber 418.

The word "Perdurabo" means "I will endure unto the end". The allusion is explained in the note.

Siddartha, or Gotama, was the name of the last Budda.

Krishna was the principal incarnation of the Indian Vishnu, the preserver, the principal expounder of Vedantism.

Tahuti, or Thoth, the Egyptian God of Wisdom.

Mosheh, Moses, the founder of the Hebrew system.

Dionysus, probably an ecstatic from the East.

Mahmud, Mohammed.

All these were men; their Godhead is the result of mythopoeia.

NOTES

(5) Masters of the Temple, whose grade has the mystic number 6 (= 1 + 2 + 3).

(6) These are not eight, as apparent; for Lao-tzu counts as 0.

(7) The legend of "Christ" is only a corruption and perversion of other legends. Especially of Dionysus: compare the account of Christ before Herod/Pilate in the gospels, and of Dionysus before Pentheus in "The Baccae".

(8) O, the last letter of Perdurabo, is Naught.

[25]

8

{Kappa-epsilon-Alpha-Lambda-Eta Eta}

STEEPED HORSEHAIR

Mind is a disease of semen.

All that a man is or may be is hidden therein.

Bodily functions are parts of the machine; silent,
unless in dis-ease.

But mind, never at ease, creaketh "I".

This I persisteth not, posteth not through genera-
tions, changeth momentarily, finally is dead.

Therefore is man only himself when lost to himself
in The Charioting.

[26]

COMMENTARY ({Eta})

Cheth is the Chariot in the Tarot. The Charioteer is

the bearer of the Holy Grail. All this should be studied in Liber 418, the 12th Aethyr.

The chapter is called "Steeped Horsehair" because of the mediaeval tradition that by steeping horsehair a snake is produced, and the snake is the hieroglyphic representation of semen, particularly in Gnostic and Egyptian emblems.

The meaning of the chapter is quite clear; the whole race-consciousness, that which is omnipotent, omniscient, omnipresent, is hidden therein.

Therefore, except in the case of an Adept, man only rises to a glimmer of the universal consciousness, while, in the orgasm, the mind is blotted out.

[27]

9

{Kappa-epsilon-Phi-Alpha-Eta Theta}

THE BRANKS

Being is the Noun; Form is the adjective.
Matter is the Noun; Motion is the Verb.
Wherefore hath Being clothed itself with Form?

Wherefore hath Matter manifested itself in Motion?
Answer not, O silent one! For THERE is no "where-
fore", no "because".
The name of THAT is not known; the Pronoun
interprets, that is , misinterprets, It.
Time and Space are Adverbs.
Duality begat the Conjunction.
The Conditioned is Father of the Preposition.
The Article also marketh Division; but the Inter-
jeciton is the sound that endeth in the Silence.
Destroy therefore the Eight Parts of Speech; the
Ninth is nigh unto Truth.
This also must be destroyed before thou enterest
into The Silence.
Aum.

[28]
COMMENTARY ({Theta})

Teth is the Tarot trump, Strength, in which a woman
is represented closing the mouth of a lion.

This chapter is called "The Branks", an even more
powerful symbol, for it is the Scottish, and only known,
apparatus for closing the mouth of a woman.

The chapter is formally an attack upon the parts of
speech, the interjection, the meaningless utterance of
ecstasy, being the only thing worth saying; yet even this
is to be regarded as a lapse.

"Aum" represents the entering into the silence, as
will observed upon pronouncing it.

[29]

10

{Kappa-epsilon-Phi-Alpha-Lambda-Eta Iota}

WINDLESTRAWS

The Abyss of Hallucinations has Law and Reason;
but in Truth there is no bond between the Toys of
the Gods.

This Reason and Law is the Bond of the Great Lie.
Truth! Truth! Truth! crieth the Lord of the Abyss
of Hallucinations.

There is no silence in that Abyss: for all that men
call Silence is Its Speech.

This Abyss is also called "Hell", and "The Many".
Its name is "Consciousness", and "The Universe",
among men.

But THAT which neither is silent, nor speaks, re-
joices therein.

[30]
COMMENTARY ({Iota})

There is no apparent connection between the number of this chapter and its subject.

It does, however, refer to the key of the Tarot called The Hermit, which represents him as cloaked.

Jod is the concealed Phallus as opposed to Tau, the extended Phallus. This chapter should be studied in the light of what is said in "Aha!" and in the Temple of Solomon the King about the reason.

The universe is insane, the law of cause and effect is an illusion, or so it appears in the Abyss, which is thus identified with consciousness, the many, and both; but within this is a secret unity which rejoices; this unit being far beyond any conception.

[31]

11

{Kappa-epsilon-Phi-Alpha-Lambda-Eta Iota-Alpha}

THE GLOW-WORM

Concerning the Holy Three-in-Naught.

Nuit, Hadit, Ra-Hoor-Khuit, are only to be understood by the Master of the Temple.

They are above The Abyss, and contain all contradiction in themselves.

Below them is a seeming duality of Chaos and Babalon; these are called Father and Mother, but it is not so. They are called Brother and Sister, but it is not so. They are called Husband and Wife, but it is not so.

The reflection of All is Pan: the Night of Pan is the Annihilation of the All.

Cast down through The Abyss is the Light, the Rosy Cross, the rapture of Union that destroys, that is The Way. The Rosy Cross is the Ambassador of Pan.

How infinite is the distance from This to That! Yet All is Here and Now. Nor is there any there or Then; for all that is, what is it but a manifestation, that is, a part, that is, a falsehood, of THAT which is not? Yet THAT which is not neither is nor is not That which is!

Identity is perfect; therefore the w of Identity is but a lie. For there is no subject, and there is no predicate; nor is there the contradictory of either of these things.

Holy, Holy, Holy are these Truths that I utter,

knowing them to be but falsehoods, broken mirrors,
troubled waters; hide me, O our Lady, in Thy
Womb! for I may not endure the rapture.
In this utterance of falsehood upon falsehood, whose
contradictories are also false, it seems as if That
which I uttered not were true.
Blessed, unutterably blessed, is this last of the
illusions; let me play the man, and thrust it from
me! Amen.

[32]
COMMENTARY ({Iota Alpha})

"The Glow-Worm" may perhaps be translated as
"a little light in the darkness", though there may be a
subtle reference to the nature of that light.

Eleven is the great number of Magick, and this
chapter indicates a supreme magical method; but it is
really called eleven, because of Liber Legis, I, 60.

The first part of the chapter describes the universe
in its highest sense, down to Tiphareth; it is the new
and perfect cosmogony of Liber Legis.

Chaos and Babalon are Chokmah and Binah, but
they are really one; the essential unity of the supernal
Triad is here insisted upon.

Pan is a generic name, including this whole system
of its manifested side. Those which are above the Abyss
are therefore said to live in the Night of Pan; they are
only reached by the annihilation of the All.

Thus, the Master of the Temple lives in the Night of
Pan.

Now, below the Abyss, the manifested part of the
Master of the temple, also reaches Samadhi, as the
way of Annihilation.

Paragraph 7 begins by a reflection produced by the
preceding exposition. This reflection is immediately
contradicted, the author being a Master of the Temple.
He thereupon enters into his Samadhi, and he piles
contradiction upon contradiction, and thus a higher
degree of rapture, with ever sentence, until his armoury
is exhausted, and, with the word Amen, he enters the
supreme state.

[33]

12

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota Beta}

THE DRAGON-FLIES

IO is the cry of the lower as OI of the higher.
In figures they are 1001;(9) in letters they are Joy.(10)
For when all is equilibrated, when all is beheld from
without all, there is joy, joy, joy that is but one
facet of a diamond, every other facet whereof is
more joyful than joy itself.

[34]

COMMENTARY ({Iota Beta})

The Dragon-Flies were chosen as symbols of joy, because of the author's observation as a naturalist.

Paragraph 1 mere repeats Chapter 4 in quintessence; 1001, being 11{Sigma} (1-13), is a symbol of the complete unity manifested as the many, for {Sigma} (1-13) gives the whole course of numbers from the simple unity of 1 to the complex unity of 13, impregnated by the magical 11.

I may add a further comment on the number 91. 13 (1 plus 3) is a higher form of 4. 4 is Amoun, the God of generation, and 13 is 1, the Phallic unity. Daleth is the Yoni. And 91 is AMN (Amen), a form of the Phallus made complete through the intervention of the Yoni. This again connects with the IO and OI of paragraph 1, and of course IO is the rapture-cry of the Greeks.

The whole chapter is, again, a comment on Liber legis, 1, 28-30.

NOTES

(9) 1001 = 11{Sigma}. The Petals of the Sahasraracakra.

(10) JOY = 101, the Egg of Spirit in equilibrium between the Pillars of the Temple.

[35]

13

{Kappa-Epsilon-Phi-Alpha-Lambda Iota-Gamma}

PILGRIM-TALK

O thou that settest out upon The Path, false is the Phantom that thou seekest. When thou hast it thou shalt know all bitterness, thy teeth fixed in the Sodom-Apple.

Thus hast thou been lured along That Path, whose terror else had driven thee far away.

O thou that stridest upon the middle of The Path, no phantoms mock thee. For the stride's sake thou stridest.

Thus art thou lured along That Path, whose fascination else had driven thee far away.

O thou that drawest toward the End of The Path, effort is no more. Faster and faster dost thou fall; thy weariness is changed into Ineffable Rest.

For there is not Thou upon That Path: thou hast become The Way.

[36]

COMMENTARY ({Iota Gamma})

This chapter is perfectly clear to anyone who has studied the career of an Adept.

The Sodom-Apple is an uneatable fruit found in the desert.

[37]

14

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Delta}

ONION-PEELINGS

The Universe is the Practical Joke of the General
at the Expense of the Particular, quoth FRATER

PERDURABO, and laughed.
But those disciples nearest to him wept, seeing the
Universal Sorrow.
Those next to them laughed, seeing the Universal
Joke.
Below these certain disciples wept.
Then certain laughed.
Others next wept.
Others next laughed.
Next others wept.
Next others laughed.
Last came those that wept because they could not
see the Joke, and those that laughed lest they
should be thought not to see the Joke, and thought
it safe to act like FRATER PERDURABO.
But though FRATER PERDURABO laughed
openly, He also at the same time wept secretly;
and in Himself He neither laughed nor wept.
Nor did He mean what He said.

[38]

COMMENTARY ({Iota-Delta})

The title, "Onion-Peelings", refers to the well-known
incident in "Peer Gynt".

The chapter resembles strongly Dupin's account of
how he was able to win at the game of guessing odd or
even. (See Poe's tale of "The Purloined Letter".)
But this is a more serious piece of psychology. In one's
advance towards a comprehension of the universe, one
changes radically one's point of view; nearly always it
amounts to a reversal.

this is the cause of most religious controversies.
Paragraph 1, however, is Frater Perdurabo's formula-
tion of his perception of the Universal Joke, also

described in Chapter 34. All individual existence is tragic. Perception of this fact is the essence of comedy. "Household Gods" is an attempt to write pure comedy. "The Bacchae" of Euripides is another.

At the end of the chapter it is, however, seen that to the Master of the Temple the opposite perception occurs simultaneously, and that he himself is beyond both of these.

And in the last paragraph it is shown that he realises the truth as beyond any statement of it.

[39]

15

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Epsilon}

THE GUN-BARREL

Mighty and erect is this Will of mine, this Pyramid
of fire whose summit is lost in Heaven. Upon it
have I burned the corpse of my desires.
Mighty and erect is this {Phi-alpha-lambda-lambda-omicron-sigma}
of my Will. The
seed thereof is That which I have borne within me
from Eternity; and it is lost within the Body of
Our Lady of the Stars.
I am not I; I am but an hollow tube to bring down
Fire from Heaven.
Mighty and marvellous is this Weakness, this
Heaven which draweth me into Her Womb, this
Dome which hideth, which absorbeth, Me.

This is The Night wherein I am lost, the Love
through which I am no longer I.

[40]

COMMENTARY ({Iota-Epsilon})

The card 15 in the Tarot is "The Devil", the
mediaeval blind for Pan.

The title of the chapter refers to the Phallus, which
is here identified with the will. The Greek word

{Pi-epsilon-rho-alpha-mu-iota-sigma}
has the same number as {Phi-alpha-lambda-lambda-omicron-sigma}.

This chapter is quite clear, but one my remark in
the last paragraph a reference to the nature of Samadhi.

As man loses his personality in physical love, so
does the magician annihilate his divine personality in
that which is beyond.

The formula of Samadhi is the same, from the
lowest to the highest. The Rosy-Cross is the Universal
Key. But, as one proceeds, the Cross becomes greater,
until it is the Ace, the Rose, until it is the Word.

[41]

16

{Kappa-Epsilon-Alpha-Lambda-Eta Iota-Sigma}

THE STAG-BEETLE

Death implies change and individuality if thou be
THAT which hath no person, which is beyond the
changing, even beyond changelessness, what hast
thou to do with death?

The bird of individuality is ecstasy; so also is its
death.

In love the individuality is slain; who loves not love?
Love death therefore, and long eagerly for it.

Die Daily.

[42]

COMMENTARY ({Iota-Sigma})

This seems a comment on the previous chapter; the Stag-Beetle is a reference the Kheph-ra, the Egyptian God of Midnight, who bears the Sun through the Underworld; but it is called the Stag-Beetle to emphasise his horns. Horns are the universal hieroglyph of energy, particularly of Phallic energy.

The 16th key of the Tarot is "The Blasted Tower". In this chapter death is regarded as a form of marriage. Modern Greek peasants, in many cases, cling to Pagan belief, and suppose that in death they are united to the Deity which they have cultivated during life. This is "a consummation devoutly to be wished" (Shakespeare).

In the last paragraph the Master urges his pupils to practise Samadhi every day.

[43]

17

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Zeta}

THE SWAN(11)

There is a Swan whose name is Ecstasy: it wingeth
from the Deserts of the North; it wingeth through
the blue; it wingeth over the fields of rice; at its
coming they push forth the green.

In all the Universe this Swan alone is motionless; it
seems to move, as the Sun seems to move; such
is the weakness of our sight.

O fool! criest thou?

Amen. Motion is relative: there is Nothing that is
still.

Against this Swan I shot an arrow; the white breast
poured forth blood. Men smote me; then, per-
ceiving that I was but a Pure Fool, they let me
pass.

Thus and not otherwise I came to the Temple of the
Gaal.

[44]
COMMENTARY ({Iota-Zeta})

This Swan is Aum. The chapter is inspired by Frater P.'s memory of the wild swans he shot in the Tali-Fu.

In paragraphs 3 and 4 it is, however, recognised that even Aum is impermanent. There is no meaning in the word, stillness, so long as motion exists.

In a boundless universe, one can always take any one point, however mobile, and postulate it a a point at rest, calculating the motions of all other points relatively to it.

The penultimate paragraph shows the relations of the Adept to mankind. Their hate and contempt are necessary steps to his acquisition of sovereignty over them.

The story of the Gospel, and that of Parsifal, will occur to the mind.

NOTE

(11) This chapter must be read in connection with Wagner's "Parsifal".

[45]

18

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Eta}

DEWDROPS

Verily, love is death, and death is life to come.
Man returneth not again; the stream floweth not
uphill; the old life is no more; there is a new life
that is not his.
Yet that life is of his very essence; it is more He
than all that he calls He.
In the silence of a dewdrop is every tendency of his
soul, and of his mind, and of his body; it is the
Quintessence and the Elixir of his being. Therein
are the forces that made him and his father and his
father's father before him.
This is the Dew of Immortality.
Let this go free, even as It will; thou art not its
master, but the vehicle of It.

[46]

COMMENTARY ({Iota-Eta})

The 18th key of the Tarot refers to the Moon, which was supposed to shed dew. The appropriateness of the chapter title is obvious.

The chapter must be read in connection with Chapters 1 and 16.

In the penultimate paragraph, Vindu is identified with Amrita, and in the last paragraph the disciple is charged to let it have its own way. It has a will of its own, which is more in accordance with the Cosmic Will, than that of the man who is its guardian and servant.

[47]

19

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Iota-Theta}

THE LEOPARD AND THE DEER

The spots of the leopard are the sunlight in the
glade; pursue thou the deer stealthily at thy
pleasure.
The dappling of the deer is the sunlight in the glade;
concealed from the leopard do thou feed at thy
pleasure.
Resemble all that surroundeth thee; yet be Thyself
-and take thy pleasure among the living.
This is that which is written-Lurk!-in The Book
of The Law.

[48]

COMMENTARY ({Iota-Theta})

19 is the last Trump, "The Sun", which is the
representative of god in the Macrocosm, as the Phallus
is in the Microcosm.

There is a certain universality and adaptability
among its secret power. The chapter is taken from
Rudyard Kiplin's "Just So Stories".

The Master urges his disciples to a certain holy
stealth, a concealment of the real purpose of their lives;
in this way making the best of both worlds. This counsels
a course of action hardly distinguishable from hypocrisy;

but the distinction is obvious to any clear thinker,
though not altogether so the Frater P.

[49]

20

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa}

SAMSON

The Universe is in equilibrium; therefore He that is
without it, though his force be but a feather, can
overturn the Universe.

Be not caught within that web, O child of Freedom!
Be not entangled in the universal lie, O child of
Truth!

[50]

COMMENTARY ({Kappa})

Samson, the Hebrew Hercules, is said in the legend to have pulled down the walls of a music-hall where he was engaged, "to make sport for the Philistines", destroying them and himself. Milton founds a poem on this fable.

The first paragraph is a corollary of Newton's First Law of Motion. The key to infinite power is to reach the Bornless Beyond.

[51]

21

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Alpha}

THE BLIND WEBSTER

It is not necessary to understand; it is enough to
adore.

The god may be of clay: adore him; he becomes
GOD.

We ignore what created us; we adore what we create.

Let us create nothing but GOD!

That which causes us to create is our true father and
mother; we create in our own image, which is theirs.

Let us create therefore without fear; for we can
create nothing that is not GOD.

[52]

COMMENTARY ({Kappa-Alpha})

The 21st key of the Tarot is called "The Universe", and refers to the letter Tau, the Phallus in manifestation; hence the title, "The Blind Webster".

The universe is conceived as Buddhists, on the one hand, and Rationalists, on the other, would have us do; fatal, and without intelligence. Even so, it may be delightful to the creator.

The moral of this chapter is, therefore, and exposition of the last paragraph of Chapter 18.

It is the critical spirit which is the Devil, and gives rise to the appearance of evil.

[53]
22

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Beta}

THE DESPOT

The waiters of the best eating-houses mock the whole world; they estimate every client at his proper value.

This I know certainly, because they always treat me with profound respect. Thus they have flattered me into praising them thus publicly.

Yet it is true; and they have this insight because they serve, and because they can have no personal interest in the affairs of those whom they serve. An absolute monarch would be absolutely wise and good.

But no man is strong enough to have no interest.

Therefore the best king would be Pure Chance.

It is Pure Chance that rules the Universe; therefore, and only therefore, life is good.

[54]

COMMENTARY ({Kappa-Beta})

Comment would only mar the supreme simplicity
of this chapter.

[55]
23

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Gamma}

SKIDOO

What man is at ease in his Inn?
Get out.
Wide is the world and cold.
Get out.
Thou hast become an in-itiante.
Get out.
But thou canst not get out by the way thou camest
in. The Way out is THE WAY.
Get out.
For OUT is Love and Wisdom and Power.(12)
Get OUT.
If thou hast T already, first get UT.(13)
Then get O.
And so at last get OUT.

[56]

COMMENTARY ({Kappa-Gamma})

Both "23" and "Skidoo" are American words meaning "Get out". This chapter describes the Great Work under the figure of a man ridding himself of all his accidents.

He first leaves the life of comfort; then the world at large; and, lastly, even the initiates.

In the fourth section is shown that there is no return for one that has started on this path.

The word OUT is then analysed, and treated as a noun.

Besides the explanation in the note, O is the Yoni; T, the Lingam; and U, the Hierophant; the 5th card of the Tarot, the Pentagram. It is thus practically identical with IAO.

The rest of the chapter is clear, for the note.

NOTES

(12) O = {character?}, "The Devil of the Sabbath". U = 8, the Hierophant or Redeemer. T = Strength, the Lion.

(13) T, manhood, the sign of the cross or phallus. UT, the Holy Guardian Angel; UT, the first syllable of Udgita, see the Upanishads. O, Nothing or Nuit.

[57]

24

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Delta}

THE HAWK AND THE BLINDWORM

This book would translate Beyond-Reason into the words of Reason.
Explain thou snow to them of Andaman.
The slaves of reason call this book Abuse-of-Language: they are right.
Language was made for men to eat and drink, make love, do barter, die. The wealth of a language consists in its Abstracts; the poorest tongues have wealth of Concretes.
Therefore have Adepts praised silence; at least it does not mislead as speech does.
Also, Speech is a symptom of Thought.
Yet, silence is but the negative side of Truth; the positive side is beyond even silence.
Nevertheless, One True God crieth hriliu!
And the laughter of the Death-rattle is akin.

[58]

COMMENTARY ({Kappa-Delta})

The Hawk is the symbol of sight; the Blindworm, of blindness. Those who are under the dominion of reason are called blind.

In the last paragraph is reasserted the doctrine of Chapters 1, 8, 16 and 18.

For the meaning of the word hriliu consult Liber 418.

[59]

25

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Epsilon}

THE STAR RUBY

Facing East, in the centre, draw deep deep deep thy breath, closing thy mouth with thy right forefinger prest against thy lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry: {Alpha-Pi-Omicron Pi-Alpha-Nu-Tau-Omicron-C? Kappa-Alpha-Kappa-Omicron-Delta-Alpha-Iota-Mu-Omicron-Nu-Omicron-C?}.

With the same forefinger touch thy forehead, and say {C?-Omicron-Iota}, thy member, and say {Omega-Phi-Alpha-Lambda-Lambda-Epsilon}, (14) thy right shoulder, and say {Iota-C?-Chi-Upsilon-Rho-Omicron-C?}, thy left

shoulder, and say {Epsilon-Upsilon-Chi-Alpha-Rho-Iota-C?-
Tau-Omicron-C?}; then clasp
thine hands, locking the fingers, and cry {Iota-Alpha-Omega}.
Advance to the East. Imagine strongly a Pentagram.
aright, in thy forehead. Drawing the hands to the
eyes, fling it forth, making the sign of Horus, and
roar {Chi-Alpha-Omicron-C?}. Retire thine hand in the sign of Hoor
pa kraat.
Go round to the North and repeat; but scream
{Beta-Alpha-Beta-Alpha-Lambda-Omicron-Nu}.
Go round to the West and repeat; but say {Epsilon-Rho-Omega-C?}.
Go round to the South and repeat; but bellow
{Psi-Upsilon-Chi-Eta}.
Completing the circle widdershins, retire to the
centre, and raise thy voice in the Paian, with these
words {Iota-Omicron Pi-Alpha-Nu} with the signs of N.O.X.
Extend the arms in the form of a Tau, and say low
but clear: {Pi-Rho-Omicron Mu-Omicron-Upsilon Iota-Upsilon-
Gamma-Gamma-Epsilon-C? Omicron-Pi-Iota-C?-Omega Mu-Omicron-
Upsilon Tau-Epsilon-Lambda-Epsilon-Tau-Alpha-Rho-Chi-Alpha-
Iota Epsilon-Pi-Iota Delta-Epsilon-Xi-Iota-Alpha C?-Upsilon-
Nu-Omicron-Chi-Epsilon-C? Epsilon-Pi-Alpha-Rho-Iota-C?-Tau-
Epsilon-Rho-Alpha Delta-Alpha-Iota-Mu-Omicron-Nu-Epsilon-
C? Phi-Lambda-Epsilon-Gamma-Epsilon-Iota Gamma-Alpha-Rho
Pi-Epsilon-Rho-Iota Mu-Omicron-Upsilon Omicron Alpha-C?-
Tau-Eta-Rho Tau-Omega-Nu Pi-Epsilon-Nu-Tau-Epsilon Kappa-
Alpha-Iota Epsilon-Nu Tau-Eta-Iota C?-Tau-Eta-Lambda-Eta-
Iota Omicron Alpha-C?-Tau-Eta-Rho Tau-Omega-Nu Epsilon-Xi
Epsilon-C?-Tau-Eta-Kappa-Epsilon.
Repeat the Cross Qabalistic, as above, and end as
thou didst begin.

[60]

COMMENTARY ({Kappa-Epsilon})

25 is the square of 5, and the Pentagram has the
red colour of Geburah.

The chapter is a new and more elaborate version of
the Banishing Ritual of the Pentagram.

It would be improper to comment further upon an
official ritual of the A.'.A.'.

NOTE

(14) The secret sense of these words is to be sought in
the numberation thereof.

[61]

26

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Digamma}

THE ELEPHANT AND THE TORTOISE

The Absolute and the Conditioned together make
The One Absolute.

The Second, who is the Fourth, the Demiurge, whom
all nations of Men call The First, is a lie grafted
upon a lie, a lie multiplied by a lie.

Fourfold is He, the Elephant upon whom the
Universe is poised: but the carapace of the
Tortoise supports and covers all.

This Tortoise is sixfold, the Holy Hexagram.(15)
These six and four are ten, 10, the One manifested
that returns into the Naught unmanifest.

The All-Mighty, the All-Ruler, the All-Knower, the
All-Father, adored by all men and by me
abhorred, be thou accursed, be thou abolished, be
thou annihilated, Amen!

[62]

COMMENTARY ({Kappa-Digamma})

The title of the chapter refers to the Hindu legend. The first paragraph should be read in connection with our previous remarks upon the number 91.

The number of the chapter, 26, is that of Tetragrammaton, the manifest creator, Jehovah.

He is called the Second in relation to that which is above the Abyss, comprehended under the title of the First.

But the vulgarians conceive of nothing beyond the creator, and therefore call him The First.

He is really the Fourth, being in Chesed, and of course his nature is fourfold. This Four is conceived of as the Dyad multiplied by the Dyad; falsehood confirming falsehood.

Paragraph 3 introduces a new conception; that of the square within the hexagram, the universe enclosed in the law of Lingam-Yoni.

The penultimate paragraph shows the redemption of the universe by this law.

The figure 10, like the work IO, again suggest Lingam-Yoni, besides the exclamation given in the text.

The last paragraph curses the universe thus unredeemed.

The eleven initial A's in the last sentence are Magick Pentagrams, emphasising this curse.

NOTE

(15) In nature the Tortoise has 6 members at angles of 60 Degrees.

[63]

27

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Zeta}

THE SORCERER

A Sorcerer by the power of his magick had subdued
all things to himself.
Would he travel? He could fly through space more
swiftly than the stars.
Would he eat, drink, and take his pleasure? there
was none that did not instantly obey his bidding.
In the whole system of ten million times ten million
spheres upon the two and twenty million planes he
had his desire.
And with all this he was but himself.
Alas!

[64]

COMMENTARY ({Kappa-Zeta})

This chapter gives the reverse of the medal; it is the contrast to Chapter 15.

The Sorcerer is to be identified with The Brother of the Left Hand Path.

[65]

28

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Eta}

THE POLE-STAR

Love is all virtue, since the pleasure of love is but
love, and the pain of love is but love.

Love taketh no heed of that which is not and of that
which is.

Absence exalteth love, and presence exalteth love.
Love moveth ever from height to height of ecstasy
and faileth never.

The wings of love droop not with time, nor slacken
for life or for death.

Love destroyeth self, uniting self with that which is
not-self, so that Love breedeth All and None in
One.

Is it not so?...No?...

Then thou art not lost in love; speak not of love.

Love Always Yieldeth: Love Always Hardeneth.

.....May be: I write it but to write Her name.

[66]

COMMENTARY ({Kappa-Eta})

This now introduces the principal character of this book, Laylah, who is the ultimate feminine symbol, to be interpreted on all planes.

But in this chapter, little hint is given of anything beyond physical love. It is called the Pole-Star, because Laylah is the one object of devotion to which the author ever turns.

Note the introduction of the name of the Beloved in acrostic in line 15.

[67]

29

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Kappa-Theta}

THE SOUTHERN CROSS

Love, I love you! Night, night, cover us! Thou art
night, O my love; and there are no stars but thine
eyes.

Dark night, sweet night, so warm and yet so fresh,
so scented yet so holy, cover me, cover me!

Let me be no more! Let me be Thine; let me be
Thou; let me be neither Thou nor I; let there be
love in night and night in love.

N.O.X. the night of Pan; and Laylah, the night
before His threshold!

[68]

COMMENTARY ({Kappa-Theta})

Chapter 29 continues Chapter 28.

Note that the word Laylah is the Arabic for "Night".

The author begins to identify the Beloved with the
N.O.X. previously spoken of.

the chapter is called "The Southern Cross", because,
on the physical plane, Laylah is an Australian.

[69]

30

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda}

JOHN-A-DREAMS

Dreams are imperfections of sleep; even so is consciousness the imperfection of waking.
Dreams are impurities in the circulation of the blood; even so is consciousness a disorder of life.
Dreams are without proportion, without good sense, without truth; so also is consciousness.
Awake from dream, the truth is known:(16) awake from waking, the Truth is-The Unknown.

[70]

COMMENTARY ({Lambda})

This chapter is to read in connection with Chapter 8, and also with those previous chapters in which the reason is attacked.

The allusion in the title is obvious.

This sum in proportion, dream: waking: : waking:

Samadhi is a favourite analogy with Frater P., who frequently employs it in his holy discourse.

NOTE

(16) I.e. the truth that he hath slept.

[71]

31

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Alpha}

THE GAROTTE

IT moves from motion into rest, and rests from rest into motion. These IT does alway, for time is not. So that IT does neither of these things. IT does THAT one thing which we must express by two things neither of which possesses any rational meaning.

Yet ITS doing, which is no-doing, is simple and yet complex, is neither free nor necessary.

For all these ideas express Relation; and IT, comprehending all Relation in ITS simplicity, is out of all Relation even with ITSELF.

All this is true and false; and it is true and false to say that it is true and false.

Strain forth thine Intelligence, O man, O worthy one, O chosen of IT, to apprehend the discourse of THE MASTER; for thus thy reason shall at last break down, as the fetter is struck from a slave's throat.

[72]

COMMENTARY ({Lambda-Alpha})

The number 31 refers to the Hebrew word LA, which means "not".

A new character is now introduced under the title of IT, I being the secret, and T being the manifested, phallus.

This is, however, only one aspect of IT, which may perhaps be defined as the Ultimate Reality.

IT is apparently a more exalted thing than THAT.

This chapter should be compared with Chapter 11; that method of destroying the reason by formulating contradictions is definitely inculcated.

The reason is situated in Daath, which corresponds to the throat in human anatomy. Hence the title of the chapter, "The Garotte".

The idea is that, by forcing the mind to follow, and as far as possible to realise, the language of Beyond the Abyss, the student will succeed in bringing his reason under control.

As soon as the reason is vanquished, the garotte is removed; then the influence of the supernals (Kether, Chokmah, Binah), no longer inhibited by Daath, can descend upon Tiphareth, where the human will is situated, and flood it with the ineffable light.

[73]

32

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Beta}

THE MOUNTAINEER

Consciousness is a symptom of disease.
All that moves well moves without will.
All skillfulness, all strain, all intention is contrary to
ease.

Practise a thousand times, and it becomes difficult;
a thousand thousand, and it becomes easy; a
thousand thousand times a thousand thousand,
and it is no longer Thou that doeth it, but It that
doeth itself through thee. Not until then is that
which is done well done.

Thus spoke FRATER PERDURABO as he leapt
from rock to rock of the moraine without ever
casting his eyes upon the ground.

[74]

COMMENTARY ({Lambda-Beta})

This title is a mere reference to the metaphor of the last paragraph of the chapter.

Frater P., as is well known, is a mountaineer. This chapter should be read in conjunction with Chapters 8 and 30.

It is a practical instruction, the gist of which is easily to be apprehended by comparatively short practice of Mantra-Yoga.

A mantra is not being properly said as long as the man knows he is saying it. The same applies to all other forms of Magick.

[75]

33

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Gamma}

BAPHOMET

A black two-headed Eagle is GOD; even a Black
Triangle is He. In His claws He beareth a sword;
yea, a sharp sword is held therein.
This Eagle is burnt up in the Great Fire; yet not a
feather is scorched. This Eagle is swallowed up
in the Great Sea; yet not a feather is wetted. so
flieth He in the air, and lighteth upon the earth at
His pleasure.
So spake IACOBUS BURGUNDUS MOLENSIS(17)
the Grand Master of the Temple; and of the GOD
that is Ass-headed did he dare not speak.

[76]

COMMENTARY ({Lambda-Gamma})

33 is the number of the Last Degree of Masonry, which was conferred upon Frater P. in the year 1900 of the vulgar era by Don Jesus de Medina-Sidonia in the City of Mexico.

Baphomet is the mysterious name of the God of the Templars.

The Eagle described in paragraph 1 is that of the Templars.

This Masonic symbol is, however, identified by Frater P. with a bird, which is master of the four elements, and therefore of the name Tetragrammaton.

Jacobus Burgundus Molensis suffered martyrdom in the City of Paris in the year 1314 of the vulgar era.

The secrets of his order were, however, not lost, and are still being communicated to the worthy by his successors, as is intimated by the last paragraph, which implies knowledge of a secret worship, of which the Grand Master did not speak.

The Eagle may be identified, though not too closely, with the Hawk previously spoken of.

It is perhaps the Sun, the exoteric object of worship of all sensible cults; it is not to be confused with other objects of the mystic aviary, such as the swan, phoenix, pelican, dove and so on.

NOTE

(17) His initials I.B.M. are the initials of the Three Pillars of the Temple, and add to 52, 13x4, BN, the Son.

[77]

34

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Delta}

THE SMOKING DOG(18)

Each act of man is the twist and double of an hare.
Love and death are the greyhounds that course him.
God bred the hounds and taketh His pleasure in the
sport.

This is the Comedy of Pan, that man should think
he hunteth, while those hounds hunt him.

This is the Tragedy of Man when facing Love and
Death he turns to bay. He is no more hare, but
boar.

There are no other comedies or tragedies.
Cease then to be the mockery of God; in savagery of
love and death live thou and die!
Thus shall His laughter be thrilled through with
Ecstasy.

[78]

COMMENTARY ({Lambda-Delta})

The title is explained in the note.

The chapter needs no explanation; it is a definite
point of view of life, and recommends a course of action
calculated to rob the creator of his cruel sport.

NOTE

(18) This chapter was written to clarify {Chi-epsilon-psi-
iota-delta} of

which it was the origin. FRATER PERDURABO
perceived this truth, or rather the first half of it, comedy,
at breakfast at "Au Chien qui Fume".

[79]

35

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Epsilon}

VENUS OF MILO

Life is as ugly and necessary as the female body.
Death is as beautiful and necessary as the male
body.
The soul is beyond male and female as it is beyond
Life and Death.
Even as the Lingam and the Yoni are but diverse
developments of One Organ, so also are Life and
Death but two phases of One State. So also the
Absolute and the Conditioned are but forms of
THAT.

What do I love? There is no form, no being, to which
I do not give myself wholly up.
Take me, who will!

[80]

COMMENTARY ({Lambda-Epsilon})

This chapter must be read in connection with
Chapters 1, 3, 4, 8, 15, 16, 18, 24, 28, 29.

The last sentence of paragraph 4 also connects with
the first paragraph of Chapter 26.

The title "Venus of Milo" is an argument in support
of paragraphs 1 and 2, it being evident from this
statement that the female body becomes beautiful in so
far as it approximates to the male.

The female is to be regarded as having been separated
from the male, in order to reproduce the male in a
superior form, the absolute, and the conditions forming
the one absolute.

In the last two paragraphs there is a justification of
a practice which might be called sacred prostitution.

In the common practice of meditation the idea is to
reject all impressions, but here is an opposite practice,
very much more difficult, in which all are accepted.

This cannot be done at all unless one is capable of
making Dhyana at least on any conceivable thing, at
a second's notice; otherwise, the practice would only

be ordinary mind-wandering.

[81]

36

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Sigma}

THE STAR SAPPHIRE

Let the Adept be armed with his Magick Rood [and provided with his Mystic Rose].

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign I.R.

Then let him advance to the East, and make the Holy Hexagram, saying: PATER ET MATER
UNIS DEUS ARARITA.

Let him go round to the South, make the Holy Hexagram, and say: MATER ET FILIUS UNUS
DEUS ARARITA.

Let him go round to the West, make the Holy Hexagram, and say: FILIUS ET FILIA UNUS
DEUS ARARITA.

Let him go round to the North, make the Holy Hexagram, and then say: FILIA ET PATER
UNUS DEUS ARARITA.

Let him then return to the Centre, and so to The Centre of All [making the ROSY CROSS as he may know how] saying: ARARITA ARARITA

ARARITA.

In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.]

Then let him say: OMNIA IN DUOS: DUO IN

UNUM: UNUS IN NIHIL: HAE NEC

QUATUOR NEC OMNIA NEC DUO NEC

UNUS NEC NIHIL SUNT.

GLORIA PATRI ET MATRI ET FILIO ET

[82]

FILIAE ET SPIRITUI SANCTO EXTERNO

ET SPIRITUI SANCTO INTERNO UT ERAT

EST ERIT IN SAECULA SAECULORUM SEX

IN UNO PER NOMEN SEPTEM IN UNO

ARARITA.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.; for it is not he that shall arise in the Sign of Isis Rejoicing.

COMMENTARY ({Lambda-Sigma})

The Star Sapphire corresponds with the Star-Ruby of Chapter 25; 36 being the square of 6, as 25 is of 5.

This chapter gives the real and perfect Ritual of the Hexagram.

It would be improper to comment further upon an official ritual of the A.'.A.'.

[83]

37

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Zeta}

DRAGONS

Thought is the shadow of the eclipse of Luna.
Samadhi is the shadow of the eclipse of Sol.
The moon and the earth are the non-ego and the
ego: the Sun is THAT.
Both eclipses are darkness; both are exceeding rare;
the Universe itself is Light.

[84]

COMMENTARY ({Lambda-Zeta})

Dragons are in the East supposed to cause eclipses by devouring the luminaries.

There may be some significance in the chapter number, which is that of Jechidah the highest unity of the soul.

In this chapter, the idea is given that all limitation and evil is an exceedingly rare accident; there can be no night in the whole of the Solar System, except in rare spots, where the shadow of a planet is cast by itself. It is a serious misfortune that we happen to live in a tiny corner of the system, where the darkness reaches such a high figure as 50 per cent.

The same is true of moral and spiritual conditions.

[85]

38

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Eta}

LAMBSKIN

Cowan, skidoo!

Tyle!

Swear to hele all.

This is the mystery.

Life!

Mind is the traitor.

Slay mind.

Let the corpse of mind lie unburied on the edge of
the Great Sea!

Death!

This is the mystery.

Tyle!

Cowan, skidoo!

[86]

COMMENTARY ({Lambda-Eta})

This chapter will be readily intelligible to E.A. Freemasons, and it cannot be explained to others.

[87]

39

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Lambda-Theta}

THE LOOBY

Only loobies find excellence in these words.
It is thinkable that A is not-A; to reverse this is but
to revert to the normal.
Yet by forcing the brain to accept propositions of
which one set is absurdity, the other truism, a
new function of brain is established.
Vague and mysterious and all indefinite are the
contents of this new consciousness; yet they are
somehow vital. by use they become luminous.
Unreason becomes Experience.
This lifts the leaden-footed soul to the Experience
of THAT of which Reason is the blasphemy.
But without the Experience these words are the
Lies of a Looby.
Yet a Looby to thee, and a Booby to me, a Balassius
Ruby to GOD, may be!

[88]

COMMENTARY ({Lambda-Theta})

The word Looby occurs in folklore, and was supposed
to be the author, at the time of writing this book, which
he did when he was far from any standard works of
reference, to connote partly "booby", partly "lout".
It would thus be a similar word to "Parsifal".

Paragraphs 2-6 explain the method that was given
in Chapters 11 and 31. This method, however, occurs

throughout the book on numerous occasions, and even
in the chapter itself it is employed in the last paragraphs.

[89]

40

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu}

THE HIMOG(19)

A red rose absorbs all colours but red; red is therefore
the one colour that it is not.

This Law, Reason, Time, Space, all Limitation blinds
us to the Truth.

All that we know of Man, Nature, God, is just that
which they are not; it is that which they throw off
as repugnant.

The HIMOG is only visible in so far as He is imperfect.
Then are they all glorious who seem not to be glorious,

as the HIMOG is All-glorious Within?
It may be so.
How then distinguish the inglorious and perfect
HIMOG from the inglorious man of earth?
Distinguish not!
But thyself Ex-tinguish: HIMOG art thou, and
HIMOG shalt thou be.

[90]
COMMENTARY ({MU})

Paragraph 1 is, of course, a well-known scientific fact.

In paragraph 2 it is suggested analogically that all thinkable things are similarly blinds for the Unthinkable Reality.

Classing in this manner all things as illusions, the question arises as to the distinguishing between illusions; how are we to tell whether a Holy Illuminated Man of God is really so, since we can see nothing of him but his imperfections. :It may be yonder beggar is a King."

But these considerations are not to trouble such mind as the Chela may possess; let him occupy himself, rather, with the task of getting rid of his personality; this, and not criticism of his holy Guru, should be the occupation of his days and nights.

NOTE

(19) HIMOG is a Notariqon of the words Holy Illuminated Man of God.

[91]

41

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Alpha}

CORN BEEF HASH(20)

In V.V.V.V.V. is the Great Work perfect.
Therefore none is that pertaineth not to V.V.V.V.V.
In any may he manifest; yet in one hath he chosen
to manifest; and this one hath given His ring as a
Seal of Authority to the Work of the A.'.A.'.
through the colleagues of FRATER PER-
DURABO.

But this concerns themselves and their administra-
tion; it concerneth none below the grade of
Exempt Adept, and such an one only by com-
mand.

Also, since below the Abyss Reason is Lord, let men
seek by experiment, and not by Questionings.

[92]

COMMENTARY ({Mu-Alpha})

the title is only partially explained in the note; it means that the statements in this chapter are to be understood in the most ordinary and commonplace way, without any mystical sense.

V.V.V.V.V. is the motto of a Master of the Temple (or so much He disclosed to the Exempt Adepts), referred to in Liber LXI. It is he who is responsible for the whole of the development of the A.'.A.'. movement which has been associated with the publication of THE EQUINOX; and His utterance is enshrined in the sacred writings.

It is useless to enquire into His nature; to do so leads to certain disaster. Authority from him is exhibited, when necessary, to the proper persons, though in no case to anyone below the grade of Exempt Adept. The person enquiring into such matters is politely requested to work, and not to ask questions about matters which in no way concern him.

The number 41 is that of the Barren Mother.

NOTE

(20) I.e. food suitable for Americans.

[93]

42

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Beta}

DUST-DEVILS

In the wind of the mind arises the turbulence
called I.
It breaks; down shower the barren thoughts.
All life is choked.
This desert is the Abyss wherein the Universe.
The Stars are but thistles in that waste.
Yet this desert is but one spot accursed in a world of
bliss.
Now and again Travellers cross the desert; they come
from the Great Sea, and to the Great Sea they go.
As they go they spill water; one day they will irrigate
the desert, till it flower.
See! five footprints of a Camel! V.V.V.V.V.

[94]

COMMENTARY ({Mu-Beta})

This number 42 is the Great Number of the Curse. See Liber 418, Liber 500, and the essay on the Qabalah in the Temple of Solomon the King. This number is said to be all hotch-potch and accursed.

The chapter should be read most carefully in connection with the 10th Aethyr. It is to that dramatic experience that it refers.

The mind is called "wind", because of its nature; as has been frequently explained, the ideas and words are identical.

In this free-flowing, centreless material arises an eddy; a spiral close-coiled upon itself.

The theory of the formation of the Ego is that of the Hindus, whose Ahamkara is itself a function of the mind, whose ego it creates. This Ego is entirely divine.

Zoroaster describes God as having the head of the Hawk, and a spiral force. It will be difficult to understand this chapter without some experience in the transvaluation of values, which occurs throughout the whole of this book, in nearly every other sentence. Transvaluation of values is only the moral aspect of the method of contradiction.

The word "turbulence" is applied to the Ego to suggest the French "tourbillion", whirlwind, the false Ego or dust-devil.

True life, the life, which has no consciousness of "I", is said to be choked by this false ego, or rather by the thoughts which its explosions produce. In paragraph 4 this is expanded to a macrocosmic plane.

The Masters of the Temple are now introduced; they are inhabitants, not of this desert; their abode is not this universe.

They come from the Great Sea, Binah, the City of the Pyramids. V.V.V.V.V. is indicated as one of these travellers; He is described as a camel, not because of the connotation of the French form of this word, but because "camel" is in hebrew Gimel, and Gimel is the path leading from Tiphareth to Kether, uniting Microprosopus and Macroprosopus, i.e. performing the Great Work.

The card Gimel in the Tarot is the High Priestess, the Lady of Initiation; one might even say, the Holy Guardian Angel.

[95]

43

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Gamma}

MULBERRY TOPS

Black blood upon the altar! and the rustle of angel
wings above!

Black blood of the sweet fruit, the bruised, the
violated bloom-that setteth The Wheel a-spinning
in the spire.

Death is the veil of Life, and Life of Death; for both
are Gods.

This is that which is written: "A feast for Life, and
a greater feast for Death!" in THE BOOK OF
THE LAW.

The blood is the life of the individual: offer then
blood!

[96]

COMMENTARY ({Mu-Gamma})

The title of this chapter refers to a Hebrew legend, that of the prophet who heard "a going in the mulberry tops"; and to Browning's phrase, "a bruised, black-blooded mulberry".

In the World's Tragedy, Household Gods, The Scorpion, and also The God-Eater, the reader may study the efficacy of rape, and the sacrifice of blood, as magical formulae. Blood and virginity have always been the most acceptable offerings to all the gods, but especially the Christian God.

In the last paragraph, the reason of this is explained; it is because such sacrifices come under the Great Law of the Rosy Cross, the giving-up of the individuality, as has been explained as nauseam in previous chapters. We shall frequently recur to this subject.

By "the wheel spinning in the spire" is meant the manifestation of magical force, the spermatozoon in the conical phallus. For wheels, see Chapter 78.

[97]

44

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Delta}

THE MASS OF THE PHOENIX

The Magician, his breast bare, stands before an altar
on which are his Burin, Bell, Thurible, and two
of the Cakes of Light. In the Sign of the Enterer he
reaches West across the Altar, and cries:
Hail Ra, that goest in Thy bark
Into the Caverns of the DarK!

He gives the sign of Silence, and takes the Bell, and
Fire, in his hands.
East of the Altar see me stand
With Light and Musick in mine hand!

He strikes Eleven times upon the Bell 3 3 3-5 5 5 5-
3 3 3 and places the Fire in the Thurible.
I strike the Bell: I light the flame:
I utter the mysterious Name.

ABRAHADABRA

He strikes Eleven times upon the Bell.

Now I begin to pray: Thou Child,
holy Thy name and undefiled!
Thy reign is come: Thy will is done.
Here is the Bread; here is the Blood.
Bring me through midnight to the Sun!
Save me from Evil and from Good!
That Thy one crown of all the Ten.
Even now and here be mine. AMEN.

He puts the first Cake on the Fire of the Thurible.
I burn the Incense-cake, proclaim
These adorations of Thy name.

He makes them as in Liber Legis, and strikes again
Eleven times upon the Bell. With the Burin he then
makes upon his breast the proper sign.

[98]

Behold this bleeding breast of mine
Gashed with the sacramental sign!

He puts the second Cake to the wound.
I stanch the blood; the wacer soaks
It up, and the high priest invokes!

He eats the second Cake.

This Bread I eat. This Oath I swear
As I enflame myself with prayer:
"There is no grace: there is no guilt:
This is the Law: DO WHAT THOU WILT!"

He strikes Eleven times upon the Bell, and cries
ABRAHADABRA.
I entered in with woe; with mirth
I now go forth, and with thanksgiving,
To do my pleasure on the earth
Among the legions of the living.

He goeth forth.

COMMENTARY ({Mu-Delta})

This is the special number of Horus; it is the Hebrew blood, and the multiplication of the 4 by the 11, the number of Magick, explains 4 in its finest sense. But see in particular the accounts in Equinox I, vii of the circumstances of the Equinox of the Gods.

The word "Phoenix" may be taken as including the idea of "Pelican", the bird, which is fabled to feeds its young from the blood of its own breast. Yet the two ideas, though cognate, are not identical, and "Phoenix" is the more accurate symbol.

This chapter is explained in Chapter 62.

It would be improper to comment further upon a ritual which has been accepted as official by the A.'.A.'.

[99]

45

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Epsilon}

CHINESE MUSIC

"Explain this happening!"
"It must have a `natural' cause." \
"It must have a `supernatural' cause." / Let
these two asses be set to grind corn.
May, might, must, should, probably, may be, we
may safely assume, ought, it is hardly question-
able, almost certainly-poor hacks! let them be
turned out to grass!

Proof is only possible in mathematics, and mathematics is only a matter of arbitrary conventions. And yet doubt is a good servant but a bad master; a perfect mistress, but a nagging wife. "White is white" is the lash of the overseer: "white is black" is the watchword of the slave. The Master takes no heed.

The Chinese cannot help thinking that the octave has 5 notes.

The more necessary anything appears to my mind, the more certain it is that I only assert a limitation. I slept with Faith, and found a corpse in my arms on awaking; I drank and danced all night with Doubt, and found her a virgin in the morning.

[100]

COMMENTARY ({Mu-Epsilon})

The title of this chapter is drawn from paragraph 7. We now, for the first time, attack the question of doubt.

"Th Soldier and the Hunchback" should be carefully studied in this connection. The attitude recommended is scepticism, but a scepticism under control. Doubt inhibits action, as much as faith binds it. All the best Popes have been Atheists, but perhaps the greatest of them once remarked, "Quantum nobis prodest haec fabula Christi".

The ruler asserts facts as they are; the slave has therefore no option but to deny them passionately, in order to express his discontent. Hence such absurdities as "Liberte, Egalite, Fraternite", "In God we trust", and the like. Similarly we find people asserting today that woman is superior to man, and that all men are born equal.

The Master (in technical language, the Magus) does

not concern himself with facts; he does not care whether a thing is true or not: he uses truth and falsehood indiscriminately, to serve his ends. Slaves consider him immoral, and preach against him in Hyde Park.

In paragraphs 7 and 8 we find a most important statement, a practical aspect of the fact that all truth is relative, and in the last paragraph we see how scepticism keeps the mind fresh, whereas faith dies in the very sleep that it induces.

[101]

46

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Digamma}

BUTTONS AND ROSETTES

The cause of sorrow is the desire of the One to the Many, or of the Many to the One. This also is the cause of joy.

But the desire of one to another is all of sorrow; its birth is hunger, and its death satiety.

The desire of the moth for the star at least saves him satiety.

Hunger thou, O man, for the infinite: be insatiable even for the finite; thus at The End shalt thou devour the finite, and become the infinite.

Be thou more greedy than the shark, more full of yearning than the wind among the pines.

The weary pilgrim struggles on; the satiated pilgrim stops.

The road winds uphill: all law, all nature must be overcome.

Do this by virtue of THAT in thyself before which law and nature are but shadows.

[102]

COMMENTARY ({Mu-Digamma})

The title of this chapter is best explained by a reference to Mistinguette and Mayol.

It would be hard to decide, and it is fortunately unnecessary even to discuss, whether the distinction of their art is the cause, result, or concomitant of their private peculiarities.

The fact remains that in vice, as in everything else, some things satiate, others refresh. Any game in which perfection is easily attained soon ceases to amuse, although in the beginning its fascination is so violent.

Witness the tremendous, but transitory, vogue of ping-pong and diabolos. Those games in which perfection is impossible never cease to attract.

The lesson of the chapter is thus always to rise hungry from a meal, always to violate one's own nature. Keep on acquiring a taste for what is naturally repugnant; this is an unfailing source of pleasure, and it has a real further advantage, in destroying the Sankharas, which, however "good" in themselves, relatively to other Sankharas, are yet barriers upon the Path; they are modifications of the Ego, and therefore those things which bar it from the absolute.

[103]

47

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Zeta}

WINDMILL-WORDS

Asana gets rid of Anatomy-con- \
sciousness. | Involuntary
Pranayama gets rid of Physiology- | "Breaks"
consciousness. /
Yama and Niyama get rid of \ Voluntary
Ethical consciousness. / "Breaks"
Pratyhara gets rid of the Objective.
Dharana gets rid of the Subjective.
Dhyana gets rid of the Ego.
Samadhi gets rid of the Soul Impersonal.

Asana destroys the static body (Nama).
Pranayama destroys the dynamic body (Rupa).
Yama destroys the emotions. \ (Vedana).
Niyama destroys the passions. /
Dharana destroys the perceptions (Sanna).
Dhyana destroys the tendencies (Sankhara).
Samadhi destroys the consciousness (Vinnanam).
Homard a la Thermidor destroys the digestion.
The last of these facts is the one of which I am most
certain.

[104]

COMMENTARY ({Mu-Zeta})

The allusion in the title is not quite clear, though it may be connected with the penultimate paragraph.

The chapter consists of two points of view from which to regard Yoga, two odes upon a distant prospect of the Temple of Madura, two Elegies on a mat of Kusha-grass.

The penultimate paragraph is introduced by way of repose. Cynicism is a great cure for over-study.

There is a great deal of cynicism in this book, in one place and another. It should be regarded as Angostura Bitters, to brighten the flavour of a discourse which were else too sweet. It prevents one from slopping over into sentimentality.

[105]

48

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Eta}

MOME RATHS(22)

The early bird catches the worm and the twelve-
year-old prostitute attracts the ambassador.
Neglect not the dawn-meditation!

The first plovers' eggs fetch the highest prices; the
flower of virginity is esteemed by the pandar.
Neglect not the dawn-meditation!

early to bed and early to rise
Makes a man healthy and wealthy and wise:
But late to watch and early to pray
Brings him across The Abyss, they say.
Neglect not the dawn-meditation!

[106]
COMMENTARY ({Mu-Eta})

This chapter is perfectly simple, and needs no comment whatsoever.

NOTE

(22) "The mome raths outgrabe"-Lewis Carroll.
But "mome" is Parisian slang for a young girl,
and "rathe" O.E. for early. "The rathe primrose"-
Milton.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Mu-Theta}

WARATAH-BLOSSOMS

Seven are the veils of the dancing-girl in the harem
of IT.

Seven are the names, and seven are the lamps beside
Her bed.

Seven eunuchs guard Her with drawn swords; No
Man may come nigh unto Her.

In Her wine-cup are seven streams of the blood of
the Seven Spirits of God.

Seven are the heads of THE BEAST whereon She
rideth.

The head of an Angel: the head of a Saint: the head
of a Poet: the head of An Adulterous Woman: the
head of a Man of Valour: the head of a Satyr:
and the head of a Lion-Serpent.

Seven letters hath Her holiest name; and it is

	A		B	
		77		
B				A
	77		77	
N				L
		7		
		O		

(Drawn upon this page is the
Sigil of BABALON.)

This is the Seal upon the Ring that is on the Fore-
finger of IT: and it is the Seal upon the Tombs of
them whom She hath slain.

Here is Wisdom. Let Him that hath Understanding
count the Number of Our Lady; for it is the
Number of a Woman; and Her Number is
An Hundred and Fifty and Six.

[108]

COMMENTARY ({Mu-theta})

49 is the square of 7.

7 is the passive and feminine number.

The chapter should be read in connection with Chapter 31
for IT now reappears.

The chapter heading, the Waratah, is a voluptuous scarlet

flower, common in Australia, and this connects the chapter with Chapters 28 and 29; but this is only an allusion, for the subject of the chapter is OUR LADY BABALON, who is conceived as the feminine counterpart of IT.

This does not agree very well with the common or orthodox theogony of Chapter 11; but it is to be explained by the dithyrambic nature of the chapter.

In paragraph 3 NO MAN is of course NEMO, the Master of the Temple, Liber 418 will explain most of the allusions in this chapter.

In paragraphs 5 and 6 the author frankly identifies himself with the BEAST referred to in the book, and in the Apocalypse, and in LIBER LEGIS. In paragraph 6 the word "angel" may refer to his mission, and the word "lion-serpent" to the sigil of his ascending decan. (Teth=Snake=spermatozoon and Leo in the Zodiac, which like Teth itself has the snake-form. theta first written {Sun} = Lingam-Yoni and Sol.)

Paragraph 7 explains the theological difficulty referred to above. There is only one symbol, but this symbol has many names: of those names BABALON is the holiest. It is the name referred to in Liber Legis, 1, 22.

It will be noticed that the figure, or sigil, of BABALON is a seal upon a ring, and this ring is upon the forefinger of IT. This identifies further the symbol with itself.

It will be noticed that this seal, except for the absence of a border, is the official seal of the A.'.A.'. Compare Chapter 3.

It is also said to be the seal upon the tombs of them that she hath slain, that is, of the Masters of the Temple.

In connection with the number 49, see Liber 418, the 22nd Aethyr, as well as the usual authorities.

[109]

50

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu}

THE VIGIL OF ST. HUBERT

In the forest God met the Stag-beetle. "Hold! Worship me!" quoth God. "For I am All-Great, All-Good, All Wise....The stars are but sparks from the forges of My smiths...."

"Yea, verily and Amen," said the Stag-beetle, "all this do I believe, and that devoutly."

"Then why do you not worship Me?"

"Because I am real and your are only imaginary."
But the leaves of the forest rustled with the laughter
of the wind.
Said Wind and Wood: "They neither of them know
anything!"

[110]
COMMENTARY ({Nu})

St. Hubert appears to have been a saint who saw a stag of a mystical or sacred nature.

The Stag-beetle must not be identified with the one in Chapter 16. It is a merely literary touch.

the chapter is a resolution of the universe into Tetragrammaton; God the macrocosm and the micro-cosm beetle. Both imagine themselves to exist; both say "you" and "I", and discuss their relative reality.

The things which really exist, the things which have no Ego, and speak only in the third person, regard these as ignorant, on account of their assumption of Knowledge.

[111]

51

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Alpha}

TERRIER-WORK

Doubt.

Doubt thyself.

Doubt even if thou doubttest thyself.

Doubt all.

Doubt even if thou doubttest all.

It seems sometimes as if beneath all conscious doubt
there lay some deepest certainty. O kill it! Slay the
snake!

The horn of the Doubt-Goat be exalted
Dive deeper, ever deeper, into the Abyss of Mind,
until thou unearth the fox THAT. On, hounds!
Yoicks! Tally-ho! Bring THAT to bay!
Then, wind the Mort!

[112]

COMMENTARY ({Nu-Alpha})

The number 51 means failure and pain, and its subject is appropriately doubt.

The title of the chapter is borrowed from the health-giving and fascinating sport of fox-hunting, which Frater Perdurabo followed in his youth.

This chapter should be read in connection with "The Soldier and the Hunchback" of which it is in some sort an epitome.

Its meaning is sufficiently clear, but in paragraphs 6 and 7 it will be noticed that the identification of the Soldier with the Hunchback has reached such a pitch that the symbols are interchanged, enthusiasm being represented as the sinuous snake, scepticism as the Goat of the Sabbath. In other words, a state is reached in which destruction is as much joy as creation. (Compare Chapter 46.)

Beyond that is a still deeper state of mind, which is THAT.

[113]

52

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Beta}

THE BULL-BAITING

Fourscore and eleven books wrote I; in each did I
expound THE GREAT WORK fully, from The
beginning even unto The End thereof.

Then at last came certain men unto me, saying:

O Master! Expound thou THE GREAT WORK
unto us, O Master!

And I held my peace.

O generation of gossipers! who shall deliver you
from the Wrath that is fallen upon you?

O Babblers, Prattlers, Talkers, Loquacious Ones,
Tatlers, Chewers of the Red Rag that inflameth
Apis the Redeemer to fury, learn first what is
Work! and THE GREAT WORK is not so far
beyond!

[114]

COMMENTARY ({Nu-Beta})

52 is BN, the number of the Son, Osiris-Apis, the Redeemer, with whom the Master (Fra. P.) identifies himself. he permits himself for a moment the pleasure of feeling his wounds; and, turning upon his generation, gores it with his horns.

The fourscore-and-eleven books do not, we think, refer to the ninety-one chapters of this little masterpiece, or even to the numerous volumes he has penned, but rather to the fact that 91 is the number of Amen, implying the completeness of his work.

In the last paragraph is a paranomasia. "To chew the red rag" is a phrase for to talk aimlessly and persistently, while it is notorious that a red cloth will excite the rage of a bull.

[115]

53

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Gamma}

THE DOWSER

Once round the meadow. Brother, does the hazel
twig dip?
Twice round the orchard. Brother, does the hazel
twig dip?
Thrice round the paddock, Highly, lowly, wily, holy,
dip, dip, dip!
Then neighed the horse in the paddock-and lo!
its wings.
For whoso findeth the SPRING beneath the earth
maketh the treaders-of-earth to course the heavens.
This SPRING is threefold; of water, but also of steel,
and of the seasons.
Also this PADDOCK is the Toad that hath the
jewel between his eyes-Aum Mani Padmen
Hum! (Keep us from Evil!)

[116]

COMMENTARY ({Nu-Gamma})

A dowser is one who practises divination, usually with the object of finding water or minerals, by means of the vibrations of a hazel twig.

The meadow represents the flower of life; the orchard its fruit.

The paddock, being reserved for animals, represents life itself. That is to say, the secret spring of life is found in the place of life, with the result that the horse, who represents ordinary animal life, becomes the divine horse Pegasus.

In paragraph 6 we see this spring identified with the phallus, for it is not only a source of water, but highly elastic, while the reference to the seasons alludes to the well-known lines of the late Lord Tennyson:

"In the spring a livelier iris changes on the burnished dove,
In the Spring a young man's fancy lightly turns to thoughts
of love."

-Locksley Hall.

In paragraph 7 the place of life, the universe of animal souls, is identified with the toad, which

"Ugly and venomous,
Wears yet a precious jewel in his head"
-Romeo and Juliet-

this jewel being the divine spark in man, and indeed in all that "lives and moves and has its being". Note this phrase, which is highly significant; the word "lives" excluding the mineral kingdom, the word "moves" the vegetable kingdom, and the phrase "has its being" the lower animals, including woman.

This "toad" and "jewel" are further identified with the Lotus and jewel of the well-known Buddhist phrase and this seems to suggest that this "toad" is the Yoni; the suggestion is further strengthened by the concluding phrase in brackets, "Keep us from evil", since, although it is the place of life, the means of grace, it may be ruinous.

[117]

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Delta}

Five and forty apprentice masons out of work!
Fifteen fellow-craftsmen out of work!
Three Master Masons out of work!
All these sat on their haunches waiting The Report
of the Sojourner; for THE WORD was lost.
This is the Report of the Sojourners: THE WORD
was LOVE;(23) and its number is An Hundred and
Eleven.
Then said each AMO;(24) for its number is An Hundred
and Eleven.
Each took the Trowel from his LAP,(25) whose number
is AN Hundred and Eleven.
Each called moreover on the Goddess NINA,(26) for
Her number is An Hundred and Eleven.
Yet with all this went The Work awry; for THE
WORD OF THE LAW IS {Theta-Epsilon-Lambda-Eta-Mu-Alpha}.

[118]

COMMENTARY ({Nu-Delta})

The title of this chapter refers to the duty of the Tyler
in a blue lodge of Freemasons.

The numbers in paragraphs 1 to 3 are significant;
each Master-Mason is attended by 5 Fellow-Crafts,

and each Fellow-Craft by 3 Apprentices, as if the Masters were sitting in pentagrams, and the Fellow-Craftsmen in triangles. This may refer to the number of manual signs in each of these degrees.

The moral of the chapter is apparently that the mother-letter {Aleph} is an inadequate solution of the Great Problem. {Aleph} is identified with the Yoni, for all the symbols connected with it in this place are feminine, but {Aleph} is also a number of Samadhi and mysticism, and the doctrine is therefore that Magick, in that highest sense explained in the Book of the Law, is the truer key.

NOTES

- (23) L=30, O=70, V=6, E=5=111.
- (24) A=1, M=40, O=70=111.
- (25) The trowel is shaped like a diamond or Yoni.
L=30, A=1, P=80=111
- (26) N=50, I=10, N=50, A=1=111.

[119]

55

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Epsilon}

THE DROOPING SUNFLOWER

The One Thought vanished; all my mind was torn to rags: --- nay! nay! my head was mashed into wood pulp, and thereon the Daily Newspaper was printed.

Thus wrote I, since my One Love was torn from me.
I cannot work: I cannot think: I seek distraction

here: I seek distraction there: but this is all my truth, that I who love have lost; and how may I regain?

I must have money to get to America.

O Mage! Sage! Gauge thy Wage, or in the Page of Thine Age is written Rage!

O my darling! We should not have spent Ninety Pounds in that Three Weeks in Paris!...Slash the Breaks on thine arm with a pole-axe!

[120]

COMMENTARY ({Nu-Epsilon})

The number 55 refers to Malkuth, the ride; it should then be read in connection with Chapters 28, 29, 49.

The "drooping sunflower" is the heart, which needs the divine light.

Since Jivatma was separated from Paramatma, as in paragraph 2, not only is the Divine Unity destroyed but Daath, instead of being the Child of Chokmah and Binah, becomes the Abyss, and the Qliphoth arise. The only sense which abides is that of loss, and the craving to retrieve it. In paragraph 3 it is seen that this is impossible, owing (paragraph 4) to his not having made proper arrangements to recover the original position previous to making the divisions.

In paragraph 5 it is shown that this is because of allowing enjoyment to cause forgetfulness of the really

important thing. Those who allow themselves to wallow in Samadhi are sorry for it afterwards.

The last paragraph indicated the precautions to be taken to avoid this.

The number 90 in the last paragraph is not merely fact, but symbolism; 90 being the number of Tzaddi, the Star, looked at in its exoteric sense, as a naked woman, playing by a stream, surrounded by birds and butterflies. The pole-axe is recommended instead of the usual razor, as a more vigorous weapon. One cannot be too severe in checking any faltering in the work, any digression from the Path.

[121]

56

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Digamma}

TROUBLE WITH TWINS

Holy, holy, holy, unto Five Hundred and Fifty Five times holy be OUR LADY of the STARS!

Holy, holy, holy, unto One Hundred and Fifty Six times holy be OUR LADY that rideth upon THE BEAST!

Holy, holy, holy, unto the Number of Times Necessary and Appropriate be OUR LADY Isis in Her Millions-of-Names, All-Mother, Genetrix-Meretrix!

Yet holier than all These to me is LAYLAH, night and death; for Her do I blaspheme alike the finite and the The Infinite.

So wrote not FRATER PERDURABO, but the Imp Crowley in his Name.

For forgery let him suffer Penal Servitude for Seven Years; or at least let him do Pranayama all the way home-home? nay! but to the house of the harlot whom he loveth not. For it is LAYLAH that

he loveth.....

And yet who knoweth which is Crowley, and which is
FRATER PERDURABO?

[122]

COMMENTARY ({Nu-Digamma})

The number of the chapter refers to Liber Legis I, 24, for paragraph 1 refers to Nuit. The "twins" in the title are those mentioned in paragraph 5.

555 is HADIT, HAD spelt in full. 156 is BABALON.

In paragraph 4 is the gist of the chapter, Laylah being again introduced, as in Chapters 28, 29, 49 and 55.

The exoteric blasphemy, it is hinted in the last paragraph, may be an esoteric arcanum, for the Master of the Temple is interested in Malkuth, as Malkuth is in Binah; also "Malkuth is in Kether, and Kether in Malkuth"; and, to the Ipsissimus, dissolution in the body of Nuit and a visit to a brothel may be identical.

[123]

57

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Zeta}

THE DUCK-BILLED PLATYPUS

Dirt is matter in the wrong place.
Thought is mind in the wrong place.
Matter is mind; so thought is dirt.
Thus argued he, the Wise One, not mindful that all
place is wrong.
For not until the PLACE is perfected by a T saith
he PLACET.
The Rose uncrucified droppeth its petals; without
the Rose the Cross is a dry stick.
Worship then the Rosy Cross, and the Mystery of
Two-in-One.
And worship Him that swore by His holy T that One
should not be One except in so far as it is Two.
I am glad that LAYLAH is afar; no doubt clouds
love.

[124]

COMMENTARY ({Nu-Zeta})

The title of the chapter suggest the two in one, since the ornithorhynchus is both bird and beast; it is also an Australian animal, like Laylah herself, and was doubtless chosen for this reason.

This chapter is an apology for the universe.

Paragraphs 1-3 repeat the familiar arguments against reason in an epigrammatic form.

Paragraph 4 alludes to Liber Legis I, 52; "place" implies space; denies homogeneity to space; but when "place" is perfected by "t"-as it were, Yoni by Lingam -we get the word "placet", meaning "it pleases".

Paragraphs 6 and 7 explain this further; it is necessary to separate things, in order that they might rejoice in uniting. See Liber Legis I, 28-30, which is paraphrased in the penultimate paragraph.

In the last paragraph this doctrine is interpreted in common life by a paraphrase of the familiar and beautiful proverb, "Absence makes the heart grow fonder". (PS. I seem to get a subtle after-taste of bitterness.)

(It is to be observed that the philosopher having first committed the syllogistic error quaternis terminorum, in attempting to reduce the terms to three, staggers into non distributia medii. It is possible that considerations with Sir Wm. Hamilton's qualification (or quantification (?)) of the predicate may be taken as intervening, but to do so would render the humour of the chapter too subtle for the average reader in Oshkosh for whom this book is evidently written.)

[125]

58

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Eta}

Haggard am I, an hyaena; I hunger and howl. Men
think it laughter-ha! ha! ha!
There is nothing movable or immovable under the
firmament of heaven on which I may write the
symbols of the secret of my soul.
Yea, though I were lowered by ropes into the
utmost Caverns and Vaults of Eternity, there is
no word to express even the first whisper of the
Initiator in mine ear: yea, I abhor birth, ululating
lamentations of Night!
Agony! Agony! the Light within me breeds veils; the
song within be dumbness.
God! in what prism may any man analyse my Light?
Immortal are the adepts; and ye hey die-They
die of SHAME unspeakable; They die as the
Gods die, for SORROW.
Wilt thou endure unto THE End, O FRATER
PERDURABO, O Lamp in The Abyss? Thou hast
the Keystone of the Royal Arch; yet the
Apprentices, instead of making bricks, put the
straws in their hair, and think they are Jesus
Christ!
O sublime tragedy and comedy of THE GREAT
WORK!

[126]

COMMENTARY ({Nu-Eta})

Haggai, a notorious Hebrew prophet, is a Second Officer in a Chapter of the Royal Arch Masons.

In this chapter the author, in a sort of raging eloquence, bewails his impotence to express himself, or to induce others to follow into the light. In paragraph 1 he explains the sardonic laughter, for which he is justly celebrated, as being in reality the expression of this feeling.

Paragraph 2 is a reference to the Obligation of an Entered Apprentice Mason.

Paragraph 3 refers to the Ceremony of Exaltation in Royal Arch Masonry. The Initiate will be able to discover the most formidable secret of that degree concealed in the paragraph.

Paragraphs 4-6 express an anguish to which that of Gethsemane and Golgotha must appear like whitlows.

In paragraph 7 the agony is broken up by the sardonic or cynical laughter to which we have previously alluded.

And the final paragraph, in the words of the noblest simplicity, praises the Great Work; rejoices in its sublimity, in the supreme Art, in the intensity of the passion and ecstasy which it brings forth. (Note that the words "passion" and "ecstasy" may be taken as symbolical of Yoni and Lingam.)

[127]

59

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Nu-Theta}

There is no help-but hotch pot!-in the skies
When Astacus sees Crab and Lobster rise.
Man that has spine, and hopes of heaven-to-be,
Lacks the Amoeba's immortality.
What protoplasm gains in mobile mirth
Is loss of the stability of earth.
Matter and sense and mind have had their day:
Nature presents the bill, and all must pay.
If, as I am not, I were free to choose,
How Buddhahood would battle with The Booze!
My certainty that destiny is "good"
Rests on its picking me for Buddhahood.
Were I a drunkard, I should think I had
Good evidence that fate was "bloody bad".

[128]

COMMENTARY ({Nu-Theta})

The title is a euphemism for homo sapiens.
The crab and the lobster are higher types of crustaceae
than the crayfish.

The chapter is a short essay in poetic form on Determinism. It hymns the great law of Equilibrium and Compensation, but cynically criticises all philosophers, hinting that their view of the universe depends on their own circumstances. The sufferer from toothache does not agree with Doctor Pangloss, that "all is for the best in the best of all possible worlds". Nor does the wealthiest of our Dukes complain to his cronies that "Times is cruel 'ard".

[129]

60

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi}

THE WOUND OF AMFORTAS(27)

The Self-mastery of Percivale became the Self-masturbatory of the Bourgeois.
Vir-tus has become "virture".
The qualities which have made a man, a race, a city,
a caste, must be thrown off; death is the penalty

of failure. As it is written: In the hour of success
sacrifice that which is dearest to thee unto the
Infernal Gods!

The Englishman lives upon the excrement of his
forefathers.

All moral codes are worthless in themselves; yet in
every new code there is hope. Provided always that
the code is not changed because it is too hard, but
because it is fulfilled.

The dead dog floats with the stream; in puritan
France the best women are harlots; in vicious
England the best women are virgins.

If only the Archbishop of Canterbury were to go
make in the streets and beg his bread!

The new Christ, like the old, is the friend of publicans
and sinners; because his nature is ascetic.

O if everyman did No Matter What, provided that it
is the one thing that he will not and cannot do!

[130]

COMMENTARY (X)

The title is explained in the note.

The number of the chapter may refer to the letter
Samech (Samech), Temperance, in the Tarot.

In paragraph 1 the real chastity of Percivale or
Parsifal, a chastity which did not prevent his dipping
the point of the sacred lance into the Holy Grail, is
distinguished from its misinterpretation by modern
crapulence. The priests of the gods were carefully
chosen, and carefully trained to fulfill the sacrament of
fatherhood; the shame of sex consists in the usurpation
of its function by the unworthy. Sex is a sacrament.

The word *virtus* means "the quality of manhood".
Modern "virtue" is the negation of all such qualities.

In paragraph 3, however, we see the penalty of
conservatism; children must be weaned.

In the penultimate paragraph the words "the new Christ" alluded to the author.

In the last paragraph we reach the sublime mystic doctrine that whatever you have must be abandoned. Obviously, that which differentiates your consciousness from the absolute is part of the content of that consciousness.

NOTE

(27) Chapter so called because Amfortas was wounded by his own spear, the spear that had made him king.

[131]
61

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Alpha}

THE FOOL'S KNOT

O Fool! begetter of both I and Naught, resolve this Naught-y Knot!

O! Ay! this I and O-IO!-IAO! For I owe "I" aye to Nibbana's Oe.(28)

I Pay-Pe, the dissolution of the House of God-for Pe comes after O-after Ayin that triumphs over Aleph in Ain, that is O.(29)

OP-us, the Work! the OP-ening of THE EYE!(30)

Thou Naughty Boy, thou openest THE EYE OF HORUS to the Blind Eye that weeps!(31) The Upright One in thine Uprightness rejoiceth-Death to all Fishes!(32)

[132]

COMMENTARY ({Xi-Alpha})

The number of this chapter refers to the Hebrew word Ain, the negative and Ani, 61.

The "fool" is the Fool of the Tarot, whose number is 0, but refers to the letter Aleph, 1.

A fool's knot is a kind of knot which, although it has the appearance of a knot, is not really a knot, but pulls out immediately.

The chapter consists of a series of complicated puns on 1 and I, with regard to their shape, sound, and that of the figures which resemble them in shape.

Paragraph 1 calls upon the Fool of the Tarot, who is to be referred to Ipsissimus, to the pure fool, Parsifal, to resolve this problem.

The word Naught-y suggests not only that the problem is sexual, but does not really exist.

Paragraph 2 shows the Lingam and Yoni as, in conjunction, the foundation of ecstasy (I!), and of the complete symbol I A O.

The latter sentence of the paragraph unites the two meanings of giving up the Lingam to the Yoni, and the Ego to the Absolute.

This idea, "I must give up", I owe, is naturally completed by I pay, and the sound of the word "pay" suggest the Hebrew letter Pe (see Liber XVI), which represents the final dissolution in Shivadarshana.

I Hebrew, the letter which follows O is P; i therefore follows Ayin, the Devil of the Tarot.

AYIN is spelt O I N, thus replacing the A in A I N by an O, the letter of the Devil, or Pan, the phallic God.

Now AIN means nothing, and thus the replacing of AIN by OIN means the completion of the Yoni by the Lingam, which is followed by the complete dissolution symbolised in the letter P.

These letters, O P, are then seen to be the root of opus, the Latin word for "work", in this case, the Great Work. And they also begin the word "opening". In Hindu philosophy, it is said that Shiva, the Destroyer, is asleep, and that when he opens his eye the universe is destroyed-another synonym, therefore, for the accomplishment of the Great Work. But the "eye" of Shiva is also his Lingam. Shiva is himself the Mahalingam, which unites these symbolisms. The opening of the eye, the ejaculation of the lingam, the destruction of the universe, the accomplishment of the Great Work-all these are different ways of saying the same thing.

The last paragraph is even obscurer to those unfamiliar to the masterpiece referred to in the note; for the eye of Horus (see 777, Col.

XXI, line 10, "the blind eye that weeps" is a poetic Arab name for the lingam).

The doctrine is that the Great Work should be accomplished without creating new Karma, for the letter N, the fish, the vesica, the womb, breeds, whereas the Eye of Horus does not; or, if it does so, breeds, according to Turkish tradition, a Messiah.

Death implies resurrection; the illusion is reborn, as the Scythe of Death in the Tarot has a crosspiece. This is in connection with the Hindu doctrine, expressed in their injunction, "Fry your seeds". Act so as to balance your past Karma, and create no new, so that, as it were, the books are balanced. While you have either a credit or a debit, you are still in account with the universe.

(N.B. Frater P. wrote this chapter-61-while dining with friends, in about a minute and a half. That is how you must know the Qabalah.)

NOTE

(28) Oe = Island, a common symbol of Nibbana.

(29) {Vau-Yod-Aleph} Ain. {Vau-Yod-Ayin} Ayin.

(30) Scil. of Shiva.

(31) Cf. Bagh-i-Muattar for all this symbolism.

(32) Death = Nun, the letter before O, means a fish, a symbol of Christ, and also by its shape the Female principle

[133]

62

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Beta}

TWIG?(33)

The Phoenix hat a Bell for Sound; Fire for Sight; a
Knife for Touch; two cakes, one for taste, the other
for smell.

He standeth before the Altar of the Universe at
Sunset, when Earth-life fades.

He summons the Universe, and crowns it with
MAGICK Light to replace the sun of natura light.

He prays unto, and give homage to, Ro-Hoor_khuit;
to Him he then sacrifices.

The first cake, burnt, illustrates the profit drawn
from the scheme of incarnation.

The second, mixt with his life's blood and eaten,
illustrates the use of the lower life to feed the
higher life.

He then takes the Oath and becomes free-un
conditioned-the Absolute.

Burning up i the Flame of his Prayer, and born
again-the Phoenix!

[134]

COMMENTARY ({Xi-Beta})

This chapter is itself a comment on Chapter 44.

NOTE

(33) Twig? = dost thou understand? Also the Phoenix takes twigs to kindle the fire in which it burns itself.

[135]

63

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Gamma}

MARGERY DAW

I love LAYLAH.
I lack LAYLAH.
"Where is the Mystic Grace?" sayest thou?
Who told thee, man, that LAYLAH is not Nuit, nd
I hadit?
I destroyed all things; they are reborn in other
shapes.
I gave up all for One; this One hath given up its
Unity for all?
I wrenched DOG backwards to find GOD; now GOD
barks.
Think me not fallen because I love LAYLAH, and
lack LAYLAH.
I am the Master of the Universe; then give me a
heap of straw in a hut, and LAYLAH naked!
Amen.

[136]
COMMENTARY ({Xi-Gamma})

This chapter returns to the subject of Laylah, and to the subject already discussed in Chapters 3 and others, particularly Chapter 56.

The title of the chapter refers to the old rime:

"See-saw, Margery Daw,
Sold her bed to lie upon straw.
Was not she a silly slut
To sell her bed to lie upon dirt?"

The word "see-saw" is significant, almost a comment upon this chapter. To the Master of the Temple opposite rules apply. His unity seeks the many, and the many is again transmuted to the one. Solve et Coagula.

[137]
64

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Delta}

CONSTANCY

I was discussing oysters with a crony:
GOD sent to me the angels DIN and DONI.
"An man of spunk," they urged, "would hardly
choose
To breakfast every day chez Laperouse."
"No!" I replied, "h would not do so, BUT
Think of his woe if Laperouse were shut!
"I eat these oysters and I drink this wine
Solely to drown this misery of mine.
"Yet the last height of consolation's cold:
Its pinnacle is-not to be consoled!
"And though I sleep with Janefore and Eleanor
"And Julian only fixes in my mind
Even before feels better than behind.
"You are Mercurial spirits-be so kind
As to enable me to raise the wind.
"Put me in LAYLAH'S arms again: the Accurst,
Leaving me that. elsehow may do his worst."
DONI and DIN, perceiving me inspired,
Conceived their task was finished: they retired.
I turned upon my friend, and, breaking bounds,
Borrowed a trifle of two hundred pounds.

[138]

COMMENTARY ({Xi-Delta})

64 is the number of Mercury, and of the intelligence
of that planet, Din and Doni.

Th moral of the chapter is that one wants liberty,
although one may not wish to exercise it: the author
would readily die in defence of the right of Englishmen
to play football, or of his own right not to play it.
(As a great poet has expressed it: "We don't want to

fight, but, by Jingo, if we do-") This is his meaning towards his attitude to complete freedom of speech and action. He refuses to listen to the ostensible criticism of the spirits, and explains his own position. Their real mission was to rouse him to confidence and action.

[139]

65

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Epsilon}

SIC TRANSEAT---

"At last I lifted up mine eyes, and beheld; and lo!
the flames of violet were become as tendrils of
smoke, as mist at sunset upon the marsh-lands.
"And in the midst of the moon-pool of silver was the
Lily of white and gold. In this Lily is all honey,
in this Lily that flowereth at the midnight. In
this Lily is all perfume; in this Lily is all music.
And it enfolded me."

Thus the disciples that watched found a dead body
kneeling at the altar. Amen!

[140]

COMMENTARY ({Xi-Epsilon})

65 is the number of Adonai, the Holy Guardian Angel; see Liber 65, Liber Konx Om Pax, and other works of reference.

The chapter title means, "So may he pass away", the blank obviously referring to N E M O.

The "moon-pool of silver" is the Path of Gimel, leading from Tiphareth to Kether; the "flames of violet" are the Ajna-Chakakra; the lily itself is Kether, the lotus of the Sahasrara. "Lily" is spelt with a capital to connect with Laylah.

[141]

66

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Digamma}

THE PRAYING MANTIS

"Say: God is One." This I obeyed: for a thousand
and one times a night for one thousand nights and
one did I affirm th Unity.

But "night" only means LAYLAH(34); and Unity and
GOD are not worth even her blemishes.

Al-lah is only sixty-six; but LAYLAH counteth
up to Seven and Seventy.(35)

"Yea! the night shall cover all; the night shall cover
all."

[142]
COMMENTARY ({Xi-Digamma})

66 is the number of Allah; the praying mantis is a blasphemous grasshopper which caricatures the pious.

The chapter recurs to the subject of Laylah, whom the author exalts above God, in continuation of the reasonings given in Chapter 56 and 63. She is identified with N.O.X. by the quotation from Liber 65.

NOTES

(34) Laylah is the Arabic for night.

(35) A L L H = 1 + 30 + 30 + 5 = 66. L + A + I
+ L + A + H = 77, which also gives MSL, the In-
fluence of the Highest, OZ, a goat, and so on.

[143]

67

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Zeta}

SODOM-APPLES

I have bought pleasant trifles, and thus soothed my
lack of LAYLAH.

Light is my wallet, and my heart is also light; and
yet I know that the clouds will gather closer for
the false clearing.

The mirage will fade; then will the desert be thirstier
than before.

O ye who dwell in the Dark Night of the Soul, beware
most of all of every herald of the Dawn!

O ye who dwell in the City of the Pyramids beneath
the Night of PAN, remember that ye shall see no
more light but That of the great fire that shall
consume your dust to ashes!

[144]

COMMENTARY ({Xi-Zeta})

This chapter means that it is useless to try to abandon the Great Work. You may occupy yourself for a time with other things, but you will only increase your bitterness, rivet the chains still on your feet.

Paragraph 4 is a practical counsel to mystics not to break up their dryness by relaxing their austerities.

The last paragraph will only be understood by Masters of the Temple.

[145]

68

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Eta}

MANNA

At four o'clock there is hardly anybody in Rumpel-
mayer's.
I have my choice of place and service; the babble of
the apes will begin soon enough.
"Pioneers, O Pioneers!"
Sat no Elijah under the Juniper-tree, and wept?
Was not Mohammed forsaken in Mecca, and Jesus
in Gethsemane?
These prophets were sad at heart; but the chocolate
at Rumpelmayer's is great, and the Mousse Noix
is like Nephtys for perfection.
Also there are little meringues with cream and
chestnut-pulp, very velvety seductions.
Sail I not toward LAYLAH within seven days?
Be not sad at heart, O prophet; the babble of the
apes will presently begin.
Nay, rejoice exceedingly; for after all the babble of
the apes the Silence of the Night.

[146]
COMMENTARY ({Xi-Eta})

Manna was a heavenly cake which, in the legend, fed the Children of Israel in the Wilderness.

The author laments the failure of his mission to mankind, but comforts himself with the following reflections:

(1) He enjoys the advantages of solitude. (2) Previous prophets encountered similar difficulties in convincing their hearers. (3) Their food was not equal to that obtainable at Rumpelmayer's. (4) In a few days I am going to rejoin Laylah. (5) My mission will succeed soon enough. (6) Death will remove the nuisance of success.

[147]
69

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Xi-Theta}

THE WAY TO SUCCEED-AND THE WAY TO
SUCK EGGS!

This is the Holy Hexagram.

Plunge from the height, O God, and interlock with
Man!

Plunge from the height, O Man, and interlock with
Beast!

The Red Triangle is the descending tongue of grace;
the Blue Triangle is the ascending tongue of
prayer

This Interchange, the Double Gift of Tongues, the
Word of Double Power-ABRAHADABRA!-is

the sign of the GREAT WORK, for the GREAT
WORK is accomplished in Silence. And behold is
not that Word equal to Cheth, that is Cancer.

whose Sigil is {Cancer}?

This Work also eats up itself, accomplishes its own
end, nourishes the worker, leaves no seed, is per-
fect in itself.

Little children, love one another!

[148]

COMMENTARY ({Xi-Theta})

The key to the understanding of this chapter is given
in the number and the title, the former being intelligible
to all nations who employ Arabic figures, the latter
only to experts in deciphering English puns.

The chapter alludes to Levi's drawing of the Hexa-
gram, and is a criticism of, or improvement upon, it.

In the ordinary Hexagram, the Hexagram of nature, the red triangle is upwards, like fire, and the blue triangle downwards, like water. In the magical hexagram this is reversed; the descending red triangle is that of Horus, a sign specially revealed by him personally, at the Equinox of the Gods. (It is the flame descending upon the altar, and licking up the burnt offering.) The blue triangle represents the aspiration, since blue is the colour of devotion, and the triangle, kinetically considered, is the symbol of directed force.

In the first three paragraphs this formation of the hexagram is explained; it is a symbol of the mutual separation of the Holy Guardian Angel and his client. In the interlocking is indicated the completion of the work.

Paragraph 4 explains in slightly different language what we have said above, and the scriptural image of tongues is introduced.

In paragraph 5 the symbolism of tongues is further developed. Abrahadabra is our primal example of an interlocked word. We assume that the reader has thoroughly studied that word in Liber D., etc. The sigil of Cancer links up this symbolism with the number of the chapter.

The remaining paragraphs continue the Gallic symbolism.

[149]

70

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron}

BROOMSTICK-BABBLINGS

FRATER PERDURABO is of the Sanhedrim of the Sabbath, say men; He is the Old Goat himself, say women.

Therefore do all adore him; the more they detest him the more do they adore him.

Ay! let us offer the Obscene Kiss!

Let us seek the Mystery of the Gnarled Oak, and of the Glacier Torrent!

To Him let us offer our babes! Around Him let

us dance in the mad moonlight!
But FRATER PERDURABO is nothing but AN
EYE; what eye none knoweth.
Skip, witches! Hop, toads! Take your pleasure!-
for the play of the Universe is the pleasure of
FRATER PERDURABO.

[150]
COMMENTARY ({Omicron})

70 is the number of the letter Ain, the Devil in the Tarot.

The chapter refers to the Witches' Sabbath, the description of which in Payne Knight should be carefully read before studying this chapter. All the allusions will then be obvious, save those which we proceed to not.

Sanhedrim, a body of 70 men. An Eye. Eye in Hebrew is Oin, 70.

The "gnarled oak" and the "glacier torrent" refer to the confessions made by many witches.

I paragraph 7 is seen the meaning of the chapter; the obscene and distorted character of much of the universe is a whim of the Creator.

[151]

71

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Alpha}

KING'S COLLEGE CHAPEL

For mind and body alike there is no purgative like
Pranayama, no purgative like Pranayama.
For mind, for body, for mind and body alike-
alike!-there is, there is, there is no purgative, no
purgative like Pranayama-Pranayama!-Prana-
yama! yea, for mind and body alike there is no
purgative, no purgative, no purgative (for mind
and body alike!) no purgative, purgative, purgative
like Pranayama, no purgative for mind and body
alike, like Pranayama, like Pranayama, like
Prana-Prana-Prana-Prana-pranayama!
-Pranayama!

AMEN.

[152]

COMMENTARY ({Omicron-Alpha})

This chapter is a plain statement of fact, put in anthem form for emphasis.

The title is due to the circumstances of the early piety of Frater Perdurabo, who was frequently refreshed by hearing the anthems in this chief of the architectural glories of his Alma Mater.

[153]

72

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Beta}

HASHED PHEASANT

Shemhamphorash! all hail, divided Name!
Utter it once, O mortal over-rash!-
The Universe were swallowed up in flame
-Shemhamphorash!

Nor deem that thou amid the cosmic crash
May find one thing of all those things the same!
The world has gone to everlasting smash.

No! if creation did possess an aim
(It does not.) it were only to make hash
Of that most "high" and that most holy game,
Shemhamphorash!

[154]

COMMENTARY ({Omicron-Beta})

There are three consecutive verses in the Pentateuch, each containing 72 letters. If these be written beneath each other, the middle verse being reversed, i.e. as in English, and divisions are then made vertically, 72 tri-lateral names are formed, the sum of which is Tetragrammaton; this is the great and mysterious Divided Name; by adding the terminations Yod He, or Aleph Lamed, the names of 72 Angels are formed. The Hebrews say that by uttering this Name the universe is destroyed. This statement means the same as that of the Hindus, that the effective utterance of the name of Shiva would cause him to awake, and so destroy the universe.

In Egyptian and Gnostic magick we meet with pylons and Aeons, which only open on the utterance of the proper word.

In Mohammedan magick we find a similar doctrine and practice; and the whole of Mantra-Yoga has been built on this foundation.

Thoth, the god of Magick, is the inventor of speech; Christ is the Logos.

Lines 1-4 are now clear.

In lines 507 we see the results of Shivadarshana. Do not imagine that any single idea, however high, however holy (or even however insignificant!!), can escape the destruction.

The logician may say, "But white exists, and if white is destroyed, it leaves black; yet black exists. So that in that case at least one known phenomenon of this universe is identical with one of that." Vain word! The logician and his logic are alike involved in the universal ruin.

Lines 8-11 indicate that this fact is the essential one about Shivadarshana.

The title is explained by the intentionally blasphemous puns and colloquialisms of lines 9 and 10.

[155]

73

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Gamma}

THE DEVIL, THE OSTRICH, AND THE
ORPHAN CHILD

Death rides the Camel of Initiation.(36)
Thou humped and stiff-necked one that groanest in
Thine Asana, death will relieve thee!
Bite not, Zelator dear, but bide! Ten days didst
thou go with water in thy belly? Thou shalt go
twenty more with a firebrand at thy rump!
Ay! all thine aspiration is to death: death is the
crown of all thine aspiration. Triple is the cord of
silver moonlight; it shall hang thee, O Holy One,
O Hanged Man, O Camel-Termination-of-the-
third-person-plural for thy multiplicity, thou
Ghost of a Non-Ego!
Could but Thy mother behold thee, O thou UNT!(37)
The Infinite Snake Ananta that surroundeth the
Universe is but the Coffin-Worm!

[156]
COMMENTARY ({Omicron-Gamma})

The Hebrew letter Gimel adds up to 73; it means a camel.

The title of the chapter is borrowed from the well-known lines of Rudyard Kipling:

"But the commissariat camel, when all is said and done,
'E's a devil and an awstridge and an orphan-child in one."

Paragraph 1 may imply a dogma of death as the highest form of initiation. Initiation is not a simple phenomenon. Any given initiation must take place on several planes, and is not always conferred on all of these simultaneously. Intellectual and moral perception of truth often, one might almost say usually, precedes spiritual and physical perceptions. One would be foolish to claim initiation unless it were complete on every plane.

Paragraph 2 will easily be understood by those who have practised Asana. there is perhaps a sardonic reference to rigor mortis, and certainly one conceives the half-humorous attitude of the expert towards the beginner.

Paragraph 3 is a comment in the same tone of rough good nature. The word Zelator is used because the Zelator of the A.'.A.'. has to pass an examination in Asana before he becomes eligible for the grade of Practicus. The ten days allude merely to the tradition about the camel, that he can go ten days without water.

Paragraph 4 identifies the reward of initiation with death; it is a cessation of all that we call life, in a way in which what we call death is not. 3, silver, and the moon, are all correspondences of Gimel, the letter of the Aspiration, since gimel is the Path that leads from the Microcosm in tiphareth to the Macrocosm in Kether.

The epithets are far too complex to explain in detail, but Mem, the Hanged man, has a close affinity for Gimel, as will be seen by a study of Liber 418.

Unt is not only the Hindustani for Camel, but the usual termination of the third person plural of the present tense of Latin words of the Third and Fourth Conjugations.

The reason for thus addressing the reader is that he has now transcended the first and second persons. Cf. Liber LXV, Chapter III, vv. 21-24, and FitzGerald's Omar Khayyam:

"Some talk there was of Thee and Me
There seemed; and then no more of Thee and Me.")

The third person plural must be used, because he has now perceived himself to be a bundle of impressions. For this is the point on the Path of Gimel when he is actually crossing the Abyss; the student must consult the account of this given in "The Temple of Solomon the King".

The Ego is but "the ghost of a non-Ego", the imaginary focus at which the non-Ego becomes sensible.

Paragraph 5 expresses the wish of the Guru that his Chela may attain safely to binah, the Mother.

Paragraph 6 whispers the ultimate and dread secret of initiation into his ear, identifying the vastness of the Most Holy with the obscene worm that gnaws the bowels of the damned.

NOTES

(36) Death is said by the Arabs to ride a Camel. The Path of Gimel (which means a Camel) leads from Tiphareth to Kether, and its Tarot trump is the "High Priestess".

(37) UNT, Hindustani for Camel. I.e. Would that BABALON might look on thee with favour.

[157]

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Delta}

CAREY STREET

When NOTHING became conscious, it made a bad
bargain.
This consciousness acquired individuality: a worse
bargain.
The Hermit asked for love; worst bargain of all.
And now he has let his girl go to America, to have
"success" in "life": blank loss.
Is there no end to this immortal ache
That haunts me, haunts me sleeping or awake?
If I had Laylah, how could I forget
Time, Age, and Death? Insufferable fret!
Were I an hermit, how could I support
The pain of consciousness, the curse of thought?
Even were I THAT, there still were one sore
spot-
The Abyss that stretches between THAT and
NOT.
Still, the first step is not so far away:-
The Mauretania sails on Saturday!

[158]

COMMENTARY ({Omicron-Delta})

Carey Street is well known to prosperous Hebrews
and poor Englishmen as the seat of the Bankruptcy
buildings.

Paragraphs 1-4 are in prose, the downward course,
and the rest of the chapter in poetry, the upward.

The first part shows the fall from Nought in four steps; the second part, the return.

The details of this Hierarchy have already been indicated in various chapters. It is quite conventional mysticism.

Step 1, the illumination of Ain as Ain Soph Aour; step 2, the concentration of Ain Soph Aour in Kether; step 3, duality and the rest of it down to Malkuth; step 4, the stooping of Malkuth to the Qliphoth, and the consequent ruin of the Tree of Life.

Part 2 show the impossibility of stopping on the Path of Adeptship.

The final couplet represents the first step upon the Path, which must be taken even although the aspirant is intellectually aware of the severity of the whole course. You must give up the world for love, the material for the moral idea, before that, in its turn, is surrendered to the spiritual. And so on. This is a Laylah-chapter, but in it Laylah figures as the mere woman.

[159]

75

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Epsilon}

PLOVERS' EGGS(38)

Spring beans and strawberries are in: goodbye to the oyster!

If I really knew what I wanted, I could give up

Laylah, or give up everything for Laylah.

But "what I want" varies from hour to hour.

This wavering is the root of all compromise, and so of all good sense.

With this gift a man can spend his seventy years in

peace.
Now is this well or ill?
Emphasise gift, then man, then spend, then seventy
years, and lastly peace, and change the intonations
--each time reverse the meaning!
I would show you how; but-for the moment!
--I prefer to think of Laylah.

[160]
COMMENTARY ({Omicron-Epsilon})

The title is explained in the note, but also alludes to paragraph 1, the plover's egg being often contemporary with the early strawberry.

Paragraph 1 means that change of diet is pleasant; vanity pleases the mind; the idee fixe is a sign of insanity. See paragraphs 4 and 5.

Paragraph 6 puts the question, "Then is sanity or insanity desirable?" The oak is weakened by the ivy which clings around it, but perhaps the ivy keeps it from going mad.

The next paragraph expresses the difficulty of expressing thought in writing; it seems, on the face of it, absurd that the the text of this book, composed as it is of English, simple, austere, and terse, should need a commentary. But it does so, or my most gifted Chela and myself would hardly have been at the pains to write one. It was in response to the impassioned appeals of many most worthy brethren that we have yielded up

that time and thought which gold could not have bought,
or torture wrested.

Laylah is again the mere woman.

NOTE

(38) These eggs being speckled, resemble the wandering mind referred to.

[161]

76

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Digamma}

PHAETON

No.

Yes.

Perhaps.

O!

Eye.

I.

Hi!

Y?

No.

Hail! all ye spavined, gelded, hamstrung horses!

Ye shall surpass the planets in their courses.

How? Not by speed, nor strength, nor power to stay,

But by the Silence that succeeds the Neigh!

[162]

COMMENTARY ({Omicron-Digamma})

Phaeton was the charioteer of the Sun in Greek mythology.

At first sight the prose of this chapter, though there is only one dissyllable in it, appears difficult; but this is a glamour cast by Maya. It is a compendium of various systems of philosophy.

No = Nihilism; Yes = Monism, and all dogmatic systems; Perhaps = Pyrrhonism and Agnosticism; O! = The system of Liber Legis. (See Chapter 0.)

Eye = Phallicism (cf. Chapters 61 and 70); I = Fichteanism; Hi! = Transcendentalism; Y? = Scepticism, and the method of science. No denies all these and closes the argument.

But all this is a glamour cast by Maya; the real meaning of the prose of this chapter is as follows:

No, some negative conception beyond the IT spoken of in Chapters 31, 49 and elsewhere.

Yes, IT.

Perhaps, the flux of these.

O!, Nuit, Hadit, Ra-Hoor-Khuit.

Eye, the phallus in Kether.

I, the Ego in Chokmah.

Hi!, Binah, the feminine principle fertilised. (He by Yod.)

Y?, the Abyss.

No, the refusal to be content with any of this.

But all this is again only a glamour of Maya, as previously observed in the text (Chapter 31). All this is true and false, and it is true and false to say that it is true and false.

The prose of this chapter combines, and of course denies, all these meanings, both singly and in combination. It is intended to stimulate thought to the point where it explodes with violence and for ever.

A study of this chapter is probably the best short cut to Nibbana.

The thought of the Master in this chapter is exceptionally lofty.

That this is the true meaning, or rather use, of this chapter, is evident from

the poetry.

The master salutes the previous paragraphs as horses which, although in themselves worthless animals (without the epithets), carry the Charioteer in the path of the Sun. The question, How? Not by their own virtues, but by the silence which results when they are all done with.

The word "neigh" is a pun on "nay", which refers to the negative conception already postulated as beyond IT. The suggestion is, that there may be something falsely described as silence, to represent absence-of-conception beyond that negative.

It would be possible to interpret this chapter in its entirety as an adverse criticism of metaphysics as such, and this is doubtless one of its many sub-meanings.

[163]

77

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Zeta}

THE SUBLIME AND SUPREME SEPTENARY
IN ITS MATURE MAGICAL MANIFESTATION
THROUGH MATTER: AS IT IS WRITTEN: AN
HE-GOAT ALSO

Laylah.

[164]

COMMENTARY ({Omicron-Zeta})

77 is the number of Laylah (LAILAH), to whom this chapter is wholly devoted.

The first section of the title is an analysis of 77 considered as a mystic number.

7, the septenary; 11, the magical number; 77, the manifestation, therefore, of the septenary.

Through matter, because 77 is written in Hebrew Ayin Zayin (OZ), and He-Goat, the symbol of matter, Capricornus, the Devil of the Tarot; which is the picture of the Goat of the Sabbath upon an altar, worshipped by two other devils, male and female.

As will be seen from the photogravure inserted opposite this chapter, Laylah is herself not devoid of "Devil", but, as she habitually remarks, on being addressed in terms implying this fact, "It's nice to be a devil when you're one like me."

The text need no comment, but it will be noticed that it is much shorter than the title.

Now, the Devil of the Tarot is the Phallus, the Redeemer, and Laylah symbolises redemption to Frater P. The number 77, also, interpreted as in the title, is the redeeming force.

The ratio of the length of title and text is the key to the true meaning of the chapter, which is, that Redemption is really as simple as it appears complex, that the names (or veils) of truth are obscure and many, the Truth itself plain and one; but that the latter must be reached through the former. This chapter is therefore an apology, were one needed, for the Book of Lies itself. In these few simple words, it explains the necessity of the book, and offers it humbly, yet with confidence-as a means of redemption to the world of sorrowing men.

The name with full-stops: L.A.Y.L.A.H. represents an analysis of the name, which may be left to the ingenuity of the advanced practicus (see photograph).

[165]

78

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Eta}

WHEEL AND--WOA!

The Great Wheel of Samsara.

The Wheel of the Law [Dhamma].

The Wheel of the Taro.

The Wheel of the Heavens.

The Wheel of Life.

All these Wheels be one; yet of all these the Wheel of
the TARO alone avails thee consciously.

Meditate long and broad and deep, O man, upon this
Wheel, revolving it in thy mind

Be this thy task, to see how each card springs
necessarily from each other card, even in due order
from The Fool unto The Ten of Coins.

Then, when thou know'st the Wheel of Destiny
complete, mayst thou perceive THAT Will which
moved it first. [There is no first or last.]

And lo! thou art past through the Abyss.

[166]
COMMENTARY ({Omicron-Eta})

The number of this chapter is that of the cards of the Tarot.

The title of this chapter is a pun of the phrase "weal and woe". It means motion and rest. The moral is the conventional mystic one; stop thought at its source!

Five wheels are mentioned in this chapter; all but the third refer to the universe as it is; but the wheel of the Tarot is not only this, but represents equally the Magickal Path.

This practice is therefore given by Frater P. to his pupils; to treat the sequence of the cards as cause and effect. Thence, to discover the cause behind all causes. Success in this practice qualifies for the grade of Master of the Temple.

In the penultimate paragraph the bracketed passage reminds the student that the universe is not to be contemplated as a phenomenon in time.

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Omicron-Theta}

THE BAL BULLIER

Some men look into their minds into their memories,
and find naught but pain and shame.

These then proclaim "The Good Law" unto mankind.

These preach renunciation, "virtue", cowardice in
every form.

These whine eternally.

Smug, toothless, hairless Coote, debauch-emasculated
Buddha, come ye to me? I have a trick to
make you silent, O ye foamers-at-the mouth!

Nature is wasteful; but how well She can afford it!

Nature is false; but I'm a bit of a liar myself.

Nature is useless; but then how beautiful she is!

Nature is cruel; but I too am a Sadist.

The game goes on; it y have been too rough for

Buddha, but it's (if anything) too dull for me.

Viens, beau negre! Donne-moi tes levres encore!

[168]

COMMENTARY ({Omicron-Theta})

the title of this chapter is a place frequented by
Frater P. until it became respectable.

The chapter is a rebuke to those who can see nothing
but sorrow and evil in the universe.

The Buddhist analysis may be true, but not for

men of courage. The plea that "love is sorrow", because its ecstasies are only transitory, is contemptible.

Paragraph 5. Coote is a blackmailer exposed by The Equinox. The end of the paragraph refers to Catullus, his famous epigram about the youth who turned his uncle into Harpocrates. It is a subtle way for Frater P. to insist upon his virility, since otherwise he could not employ the remedy.

The last paragraph is a quotation. In Paris, Negroes are much sought after by sportive ladies. This is therefore presumably intended to assert that even women may enjoy life sometimes.

The word "Sadist" is taken from the famous Marquis de Sade, who gave supreme literary form to the joys of torture.

[169]

80

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi}

BLACKTHORN

The price of existence is eternal warfare.(39)
Speaking as an Irishman, I prefer to say: The price
of eternal warfare is existence.
And melancholy as existence is, the price is well
worth paying.
Is there is a Government? then I'm agin it! To Hell
with the bloody English!

"O FRATER PERDURABO, how unworthy are
these sentiments!"

"D'ye want a clip on the jaw?"(40)

[170]

COMMENTARY ({Pi})

Frater P. continues the subject of Chapter 79.

He pictures himself as a vigorous, reckless, almost rowdy Irishman. he is no thin-lipped prude, to seek salvation in unmanly self-abnegation; no Creeping Jesus, to slink through existence to the tune of the Dead March in Saul; no Cremerian Callus to warehouse his semen in his cerebellum.

"New Thoughtist" is only Old Eunuch writ small.

Paragraph 2 gives the very struggle for life, which disheartens modern thinkers, as a good enough reason for existence.

Paragraph 5 expresses the sorrow of the modern thinker, and paragraph 6 Frater P.'s suggestion for replying to such critics.

NOTES

(39) ISVD, the foundation scil. of the universe = 80

= P, the letter of Mars.
(40) P also means "a mouth".

[171]

81

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Alpha}

LOUIS LINGG

I am not an Anarchist in your sense of the word:
your brain is too dense for any known explosive
to affect it.

I am not an Anarchist in your sense of the word:
fancy a Policeman let loose on Society!

While there exists the burgess, the hunting man, or
any man with ideals less than Shelley's and self-
discipline less than Loyola's-in short, any man
who falls far short of MYSELF-I am against
Anarchy, and for Feudalism.

Every "emancipator" has enslaved the free.

[172]
COMMENTARY ({Pi-Alpha})

The title is the name of one of the authors of the affair of the Haymarket, in Chicago. See Frank Harris, "The Bomb".

Paragraph 1 explains that Frater P. sees no use in the employment of such feeble implements as bombs. Nor does he agree even with the aim of the Anarchists, since, although Anarchists themselves need no restraint, not daring to drink cocoa, lest their animal passions should be aroused (as Olivia Haddon assures my favourite Chela), yet policemen, unless most severely repressed, would be dangerous wild beasts.

The last bitter sentence is terribly true; the personal liberty of the Russian is immensely greater than that of the Englishman. The latest Radical devices for securing freedom have turned nine out of ten Englishmen into Slaves, obliged to report their movements to the government like so many ticket-of-leave men.

The only solution of the Social Problem is the creation of a class with the true patriarchal feeling, and the manners and obligations of chivalry.

[173]

82

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Beta}

BORTSCH

Witch-moon that turnest all the streams to blood,
I take this hazel rod, and stand, and swear
An Oath-beneath this blasted Oak and bare
That rears its agony above the flood
Whose swollen mask mutters an atheist's prayer.
What oath may stand the shock of this offence:
"There is no I, no joy, no permanence"?

Witch-moon of blood, eternal ebb and flow
Of baffled birth, in death still lurks a change;
And all the leopards in thy woods that range,
And all the vampires in their boughs that glow,
Brooding on blood-thirst-these are not so strange
And fierce as life's unfailing shower. These die,
Yet time rebears them through eternity.

Hear then the Oath, with-moon of blood, dread
moon!
Let all thy stryges and thy ghouls attend!
He that endureth even to the end
Hath sworn that Love's own corpse shall lie at noon
Even in the coffin of its hopes, and spend
All the force won by its old woe and stress
In now annihilating Nothingness.

This chapter is called Imperial Purple
and A Punic War.

[174]

COMMENTARY ({Pi-Beta})

The title of this chapter, and its two sub-titles, will need no explanation to readers of the classics.

This poem, inspired by Jane Cheron, is as simple as it is elegant.

The poet asks, in verse 1, How can we baffle the Three Characteristics?

In verse 2, he shows that death is impotent against life.

In verse 3, he offers the solution of the problem.

This is, to accept things as they are, and to turn your whole energies to progress on the Path.

[175]

83

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Gamma}

THE BLIND PIG(41)

Many becomes two: two one: one Naught. What comes to Naught?
What! shall the Adept give up his hermit life, and go eating and drinking and making merry?
Ay! shall he not do so? he knows that the Many is Naught; and having Naught, enjoys that Naught even in the enjoyment of the Many.
For when Naught becomes Absolute Naught, it becomes again the Many.
Any this Many and this Naught are identical; they are not correlatives or phases of some one deeper Absence-of-Idea; they are not aspects of some further Light: they are They!
Beware, O my brother, lest this chapter deceive thee!

[176]

COMMENTARY ({Pi-Gamma})

The title of this chapter refers to the Greek number, PG being "Pig" without an "i".

The subject of the chapter is consequently corollary to Chapters 79 and 80, the ethics of Adept life.

The Adept has performed the Great Work; He has reduced the Many to Naught; as a consequence, he is no longer afraid of the Many.

Paragraph 4. See berashith.

Paragraph 5, takes things for what they are; give up interpreting, refining away, analysing. Be simple and lucid and radiant as Frater P.

Paragraph 6. With this commentary there is no further danger, and the warning becomes superfluous.

NOTE

(41) {Pi-Upsilon} = PG = Pig without an I = Blind Pig.

[177]

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Delta}

THE AVALANCHE

Only through devotion to FRATER PERDURABO
may this book be understood.
How much more then should He devote Himself to
AIWASS for the understanding of the Holy Books
of {Theta-Epsilon-Lambda-Eta-Mu-Alpha}?
Yet must he labour underground eternally. The
sun is not for him, nor the flowers, nor the voices
of the birds; for he is past beyond all these. Yea,
verily, oft-times he is weary; it is well that the
weight of the Karma of the Infinite is with him.
Therefore is he glad indeed; for he hath finished THE
WORK; and the reward concerneth him no whit.

[178]

COMMENTARY ({Pi-Delta})

This continues the subject of Chapter 83.
The title refers to the mental attitude of the Master;
the avalanche does not fall because it is tired of staying

on the mountain, or in order to crush the Alps below it, or because that it feels that it needs exercise. Perfectly unconscious, perfectly indifferent, it obeys the laws of Cohesion and of Gravitation.

It is the sun and its own weight that loosen it.

So, also, is the act of the Adept. "Delivered from the lust of result, he is every way perfect."

Paragraphs 1 and 2. By "devotion to Frater Perdurabo" is not meant sycophancy, but intelligent reference and imaginative sympathy. Put your mind in tune with his; identify yourself with him as he seeks to identify himself with the Intelligence that communicates to him the Holy Books.

Paragraphs 3 and 4 are explained by the 13th Aethyr and the title.

[179]

85

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Epsilon}

BORBORYGMI

I distrust any thoughts uttered by any man whose health is not robust. All other thoughts are surely symptoms of disease. Yet these are often beautiful, and may be true within the circle of the conditions of the speaker. Any yet again! Do we not find that the most robust

of men express no thoughts at all? They eat, drink, sleep, and copulate in silence. What better proof of the fact that all thought is dis-ease? We are Strassburg geese; the tastiness of our talk comes from the disorder of our bodies. We like it; this only proves that our tastes also are depraved and debauched by our disease.

[180]
COMMENTARY (Pi-Epsilon)

We now return to that series of chapters which started with Chapter 8 (Eta). The chapter is perfectly simple and needs no comment.

[181]

86

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Digamma}

Ex nihilo N. I. H. I. L. fit.

N. the Fire that twisteth itself and burneth like a scorpion.

I, the unsullied ever-flowing water.

H. the interpenetrating Spirit, without and within.

Is not its name ABRAHADABRA?

I. the unsullied ever-flowing air.

L. the green fertile earth.

Fierce are the Fires of the Universe, and on their daggers they hold aloft the bleeding heart of earth.

Upon the earth lies water, sensuous and sleepy.

Above the water hangs air; and above air, but also below fire-and in all-the fabric of all being

woven on Its invisible design, is

{Alpha-Iota-Theta-Eta-Rho}.

[182]

COMMENTARY ({Pi-Digamma})

The number 86 refers to Elohim, the name of the elemental forces.

The title is the Sanskrit for That, in its sense of "The Existing".

This chapter is an attempt to replace Elohim by a more satisfactory hieroglyph of the elements.

The best attribution of Elohim is Aleph, Air; Lamed, Earth; He, Spirit; Yod, Fire; Mem, Water. But the order is not good; Lamed is not satisfactory for Earth, and Yod too spiritualised a form of Fire. (But see Book 4, part III.)

Paragraphs 1-6. Out of Nothing, Nothing is made. The word Nihil is taken to affirm that the universe is Nothing, and that is now to be analysed. The order of the element is that of Jeheshua. The elements are taken rather as in Nature; N is easily Fire, since Mars is the ruler of Scorpio: the virginity of I suits Air and Water, elements which in Magick are closely interwoven: H, the letter of of breath, is suitable for Spirit; Abrahadabra is called the name of Spirit, because it is cheth: L is Earth, green and fertile, because Venus, the greenness, fertility, and earthiness of things is the Lady of Libra, Lamed.

In paragraph 7 we turn to the so-called Jetziratic attribution of Pentagrammaton, that followed by Dr. Dee, and by the Hindus, Tibetans, Chinese and Japanese. Fire is the Foundation, the central core, of things; above this forms a crust, tormented from below, and upon this condenses the original steam. Around this flows the air, created by Earth and Water through the action of vegetation.

Such is the globe; but all this is a mere strain in the aethyr, {Alpha-Iota-Theta-Eta-Rho}. Here is a new Pentagrammaton, presumably suitable

for another analysis of the elements; but after a different manner. Alpha ({Alpha}) is Air; Rho ({Rho}) the Sun; these are the Spirit and the Son of Christian theology. In the midst is the Father, expressed as Father-and-Mother. I-H (Yod and He), Eta ({Eta}) being used to express "the Mother" instead of Epsilon ({Epsilon}), to show that She has been impregnated by the Spirit; it is the rough breathing and not the soft. The centre of all is Theta ({Theta}), which was originally written as a point in a circle ({Sun}), the sublime hieroglyph of the Sun in the Macrocosm, and in the Microcosm of the Lingam in conjunction with the Yoni.

This word {Alpha-Iota-Theta-Eta-Rho} (Aethyr) is therefore a perfect hieroglyph of the Cosmos in terms of Gnostic Theology.

The reader should consult *La Messe et ses Mysteres*, par Jean 'Marie de V (Paris et Nancy, 1844), for a complete demonstration of the incorporation of the Solar and Phallic Mysteries in Christianity.

[183]

87

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Zeta}

MANDARIN-MEALS

There is a dish of sharks' fins and of sea-slug, well set
in birds' nests...oh!

Also there is a souffle most exquisite of Chow-Chow.

These did I devise.

But I have never tasted anything to match the

(?)

which she gave me before She went away.

March 22, 1912. E. V.

[184]

COMMENTARY ({Pi-Zeta})

This chapter is technically one of the Laylah chapters.
It means that, however great may be one's own
achievements the gifts from on high are still better.
The Sigil is taken from a Gnostic talisman, and
refers to the Sacrament.

[185]

88

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Eta}

GOLD BRICKS

Teach us Your secret, Master! yap my Yahoos.
Then for the hardness of their hearts, and for the
softness of their heads, I taught them Magick.
But...alas!
Teach us Your real secret, Master! how to become
invisible, how to acquire love, and oh! beyond all,
how to make gold.
But how much gold will you give me for the Secret
of Infinite Riches?
Then said the foremost and most foolish; Master, it
is nothing; but here is an hundred thousand
pounds.
This did I deign to accept, and whispered in his ear
this secret:
A SUCKER IS BORN EVERY MINUTE.

[186]

COMMENTARY ({Pi-Eta})

The term "gold bricks" is borrowed from American finance.

The chapter is a setting of an old story.

A man advertises that he could tell anyone how to make four hundred a year certain, and would do so on receipt of a shilling. To every sender he dispatched a post-card with these words: "Do as I do."

The word "sucker" is borrowed from American finance.

The moral of the chapter is, that it is no good trying to teach people who need to be taught.

[187]

89

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Pi-Theta}

UNPROFESSIONAL CONDUCT

I am annoyed about the number 89.

I shall avenge myself by writing nothing in this chapter.

That, too, is wise; for since I am annoyed, I could not write even a reasonably decent lie.

[188]

COMMENTARY ({Pi-Theta})

Frater P. had been annoyed by a scurvy doctor, the number of whose house was 89.

He shows that his mind was completely poisoned in respect of that number by his allowing himself to be annoyed.

(But note that a good Qabalist cannot err. "In Him all is right." 89 is Body-that which annoys-and the Angel of the Lord of Despair and Cruelty.

Also "Silence" and "Shut Up".

The four meanings completely describe the chapter.)

[189]

90

{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Rho}

STARLIGHT

Behold! I have lived many years, and I have travelled in every land that is under the dominion of the Sun, and I have sailed the seas from pole to pole. Now do I lift up my voice and testify that all is

vanity on earth, except the love of a good woman,
and that good woman LAYLAH. And I testify
that in heaven all is vanity (for I have journeyed
oft, and sojourned oft, in every heaven), except the
love of OUR LADY BABALON. And I testify
that beyond heaven and earth is the love of OUR
LADY NUIT.

And seeing that I am old and well stricken in years,
and that my natural forces fail, therefore do I rise
up i my throne and call upon THE END.

For I am youth eternal and force infinite.

ANd at THE END is SHE that was LAYLAH, and
BABALON, and NUIT, being...

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COMMENTARY ({Rho})

This chapter is a sort of final Confession of Faith.
It is the unification of all symbols and all planes.
The End is expressible.

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{Kappa-Epsilon-Phi-Alpha-Lambda-Eta Rho-Alpha}

THE HEIKLE

A. M. E. N.

COMMENTARY ({Rho-Alpha})

The "Heikle" is to be distinguished from the "Huckle", which latter is defined in the late Sir W.S. Gilbert's "Prince Cherry-Top".

A clear definition of the Heikle might have been obtained from Mr Oscar Eckenstein, 34 Greencroft

Gardens, South Hampstead, London, N.W. (when this comment was written).

But its general nature is that of a certain minute whiteness, appearing at the extreme end of great blackness.

It is a good title for the last chapter of this book, and it also symbolises the eventual coming out into the light of his that has wandered long in the darkness.

91 is the numeration of Amen.

The chapter consists of an analysis of this word, but gives no indication as to the result of this analysis, as if to imply this: The final Mystery is always insoluble.

FINIS.

CORONAT OPUS.

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PRO AND CON TENTS

(dots?)

1. The Sabbath of the Goat.
2. The Cry of the Hawk.
3. The Oyster.
4. Peaches.
5. The battle of the Ants.
6. Caviar.
7. The Dinosaurs.
8. Steeped Horsehair.
9. The Branks.
10. Windlestraws.
11. The Glow-Worm.
12. The Dragon-Flies.
13. Pilgrim-Talk.
14. Onion-Peelings.
15. The Gun-Barrel.
16. The Stag-Beetle.
17. The Swan.
18. Dewdrops.
19. The Leopard and the Deer.
20. Samson.
21. The Blind Webster.
22. The Despot.
23. Skidoo!
24. The Hawk and the blindworm.
25. THE STAR RUBY.
26. The Elephant and the Tortoise.
27. The Sorcerer.
28. The Pole-Star.
29. The Southern Cross.
30. John-a-Dreams.

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31. The Garotte.
32. The Mountaineer.
33. BAPHOMET.
34. THE Smoking Dog.
35. Venus of Milo.
36. THE STAR SAPPHIRE.
37. Dragons.
38. Lambskin.
39. The Looby.
40. The HIMOG.
41. Corn Beef Hash.
42. Dust-Devils.
43. Mulberry Tops.
44. THE MASS OF THE PHOENIX.
45. Chinese Music.
46. Buttons and Rosettes.
47. Windmill-Words.
48. Mome Raths.
49. WARATAH-BLOSSOMS.
50. The Vigil of St. Hubert.
51. Terrier Work.
52. The Bull-Baiting.
53. The Dowser.
54. Eaves-Droppings.
55. The Drooping Sunflower.
56. Trouble with Twins.
57. The Duck-Billed Platypus.
58. Haggai-Howlings.
59. The Tailless Monkey.
60. The Wound of Amfortas.
61. The Fool's Knot.
62. Twig?
63. Margery Daw.
64. Constancy.
65. Sic Transeat ---
66. The Praying Mantis.
67. Sodom-Apples.
68. Manna.

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69. The Way to Succeed-and the Way to Suck Eggs!
70. Broomstick-Babblings.
71. King's College Chapel.
72. Hashed Pheasant.
73. The Devil, the Ostrich, and the Orphan Child.
74. Carey Street.
75. Plover's Eggs.
76. Phaeton.
77. THE SUBLIME AND SUPREME SEPTEN-ARY IN ITS MATURE MAGICAL MANI-FESTATION THROUGH MATTER: AS IT IS WRITTEN: AN HE-GOAT ALSO.
78. Wheel and-Woa!
79. The Bal bullier.
80. Blackthorn.
81. Louis Lingg.
82. Bortsch: also Imperial Purple (and A PUNIC WAR).
83. The Blind Pig.
84. The Avalanche.
85. Borborygmi.
86. TAT.
87. Mandarin-Meals.
88. Gold Bricks.
89. Unprofessional Conduct.
90. Starlight.
91. The Heikle.

THE LOST CONTINENT

By Aleister Crowley

Ordo Templi Orientis
P.O Box 2303
Berkeley, CA 94702

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June 21, 1985 e.v.

Sun in Cancer
Moon in Leo

AN 81 e.n.

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The Lost Continent

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*

PREFACE

Last year I was chosen to succeed the venerable K-Z--who had it in his mind to die, that is, to join Them in Venus, as one of the Seven Heirs of Atlantis, and I have been appointed to declare, so far as may be found possible, the truth about that mysterious lost land. Of course, no more than one seventh of the wisdom is ever confided to one of the Seven, and the Seven meet in council but once in every thirty-three years. But its preservation is guaranteed by the interlocked systems of "dreaming true" and of "preparation of the antinomy". The former almost explains itself; the latter is almost inconceivable to normal man. Its essence is to train a man to be anything by training him to be its opposite. At the end of anything, think they, it turns out to be its opposite, and that opposite is thus mastered without having been soiled by the labours of the student, and without the false impressions of early learning being left upon the mind.

I myself, for example, had unknowingly been trained to record these observations by the life of a butterfly. All my impressions came clear on the soft wax of my brain; I had never worried because the scratch on the wax in no way resembled the sound it represented. In other words, I observed perfectly because I never knew that I was observing. So, if you pay sufficient attention to your heart, you will make it palpitate.

I accordingly proceed to a description of the country.

Aleister Crowley

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I.
OF THE PLAINS BENEATH ATLAS,
AND ITS SERVILE RACE*.

Atlas is the true name of this archipelago--continent is an altogether false term, for every 'house' or mountain peak was cut from its fellows by natural, though often very narrow waterways. The African Atlas is a mere offshoot of the range. It was the true Atlas that supported the ancient world by its moral and magical strength, and hence the name of the fabled globe-bearer. The root is the Lemurian 'Tla' or 'Tlas', black, for reasons which will appear in due course. 'A' is the feminine prefix, derived from the shape of the mouth when uttering the sound. 'Black woman' is therefore as near a translation as one can give in English; the Latin has a closer equivalent.

The mountains are cut off, not only from each other by the channels of the sea, but from the plains at their feet by cliffs naturally or artificially smoothed and undercut for at least thirty feet on every side in order to make access impossible.

These plains had been made flat by generations of labour. Vines and fruit-trees growing only on the upper slopes, they were devoted principally to corn, and to grass pastures for the amphibian herds of Atlas. This corn was of a kind now unknown, flourishing in sea-water, and the periodical flood-tides served the same purpose as the Nile in Egypt. Enormous floating stages of spongy rock--no trees of any kind grew anywhere on the plains so wood was unknown--supported the villages. These were inhabited by a type of man similar to the modern Caucasian race. They were not permitted to use any of the food of their masters, neither the corn, nor the amphibians, nor the vast supplies of shellfish, but were fed by what they called "bread from heaven", which indeed came down from the mountains, being the whole of their refuse of every kind. The whole population was put to perpetual hard labour. The young and active tended the amphibians, grew the corn, collected the shell-fish, gathered the "bread from heaven" for their elders, and were compelled to reproduce their kind. At twenty they were considered strong enough for the factory, where they worked in gangs on a machine combining the features of our pump and treadmill for sixteen hours of the twentyfour. This machine supplied Atlas with its 'ZRO'* or 'power', of which I shall speak presently. Any worker showing even temporary weakness was transferred to the phosphorus works, where he was sure to die within a few months. Phosphorus was a prime necessity of Atlas; however, it was not used in its red or yellow forms, but in a third allotrope, a blue-black or rather violet-black substance, only known in powder finer than precipitated gold, harder than diamond, eleven times heavier than yellow phosphorus, quite incombustible, and so shockingly poisonous that, in spite of every precaution, an ounce of it cost the lives (on an average) of some two hundred and fifty men. Of its properties I shall speak later.

The people were left in utmost slavery and ignorance by the wise counsel of the first of the philosophers of Atlas, who had written: "An empty brain is a threat to Society." He had consequently instituted a system of mental culture, comprising two parts:

1. As a basis, a mass of useless disconnected facts.
2. A superstructure of lies.

Part 1 was compulsory; the people then took Part 2 without protest.*

The language of the plains was simple but profuse. They had few nouns and fewer verbs. 'To work again' (there was no word for 'to work' simply), 'to eat again', 'to break the law' (no word for 'to break the law again'), 'to come from without', 'to find light' (i.e. to go to the phosphorus factory) were almost the only verbs used by adults. The young men and women had a verb-language yet simpler, and of degraded coarseness. All had, however, an extraordinary wealth of adjectives, most of them meaningless, as attached to no noun ideas, and a great quantity of abstract nouns such as 'Liberty', 'Progress', without which no refined inhabitant could consider a sentence complete. He would introduce them into a discussion on the most material subjects. "The immoral snub-nose", "the unprogressive teeth", "lascivious music", "reactionary eyebrows"--such were phrases familiar to all. "To eat again, to sleep again, to work again, to find the light--that is Liberty, that is Progress" was a proverb common in every mouth.

The religion of the people was Protestant Christianity in all essentials, but with an even closer dependence upon God. They asserted its formulae, without attaching any meaning to the words, in a manner both reverent and passionate. Sexual life was entirely forbidden to the workers, a single breach implying relegation to the phosphorus works.

In every field was, however, an enormous tablet of rock, carved on one side with a representation of the three stages of life: the fields, the labour mill, the factory; and on the other side with these words: "To enter Atlas, fly." Beneath this an elaborate series of graphic pictures showed how to acquire the art of flying. During all the generations of Atlas, not one man had been known to take advantage of these instructions.

The principal fear of the populace was a variation of any kind from routine. For any such the people had one word only, though this word changed its annotation in different centuries. 'Witchcraft', 'Heresy', 'Madness', 'Bad Form', 'Sex-Perversion', 'Black Magic' were its principal shapes in the last four thousand years of the dominion of Atlas.

Sneezing, idleness, smiling, were regarded as premonitory. Any cessation from speech, even for a moment to take breath, was considered highly dangerous. The wish to be alone was worse than all; the delinquent would be seized by his fellows, and either killed outright or thrust into the compound of the phosphorus factory, from which there was no egress.

The habits of the people were incredibly disgusting. Their principal relaxations were art, music and the drama, in which they could show achievement hardly inferior to that of Henry Arthur Jones, Pinero, Lehar, George Dance, Luke Fildes, and Thomas Sidney Cooper.

Of medicine they were happily ignorant. The outdoor life in that equable climate bred strong youths and maidens, and the first symptoms of illness in a worker was held to impair his efficiency and qualify him for the phosphorous factory. Wages were permanently high, and as there were no merchants even of alcohol, whose use was forbidden, every man saved all his earnings, and died rich. At his death his savings went back to the community. Taxation was consequently unnecessary. Clothes were unnecessary and unknown, and the 'bread from heaven' was the "free gift of God". The dead were thrown to the amphibians. Each man built his own shelter of the rough stone sponge which

abounded. The word 'house' was used only in Atlas; the servile race called its huts 'Hloklost' (equivalent to the English word 'home'). Discontent was absolutely unknown. It had not been considered necessary to prohibit traffic with foreign countries, as the inhabitants of such were esteemed barbarians. Had a ship landed men, they would have been murdered to a man, supposing that Atlas had permitted any approach to its shores. That it hindered such, and by infallible means, was due to other considerations, whose nature will form the subject of a subsequent chapter.

This then is the nature of the plains beneath Atlas, and the character of the servile race.

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II. OF THE RACE OF ATLAS

In the city or 'house' which was formed from the crest of every mountain, dwelt a race not greatly superior in height to our own, but of vaster frame. The bulk and strength of the bear is not inappropriate as a simile for the lower classes; the higher had the enormous chest and shoulders and the lean haunches of the lion. This strength gave an infallible beauty, made monstrous by their most inexorable law, that every child who developed no special feature in the first seven years should be sacrificed to the Gods. This special feature might be a nose of prodigious size, hands and wrists of gigantic strength, a gorilla jaw, an elephant ear--or any of these might entitle its owner to life:* for in all such variations from the normal they perceived the possibility of a development of the race. Men and women were hairy as the ourang-outang and all were closely shaven from head to foot. It had been found that this practice developed tactile sensibility. It was also done in reverence to the 'Living Atla', of which more in its place.

The lower class were few in number. Its function was to superintend the servile race, to bring the food of the children to the banqueting-hall, to remove the same, to attend to the disposition of the 'light-screens', to ensure the continuance of the race by the begetting, bearing and nourishing of the children.

The priestly class was concerned with the further preparation of the Zro supplied by the labour-mills, and its impregnation with phosphorus. This class had much leisure for 'work', a subject to be explained later.

The High Priests and High Priestesses were restricted in number to eleven times thirty-three in any one 'house'. To them were entrusted the final secrets of Atlas, and to them was confided the conduct of the experiments in which every will was bound up.*

The colour of the Atlanteans was very various, though the hair was invariably of a fiery chestnut with bluish reflections. One might see women whiter than Aphrodite, others tawny as Cleopatra, others yellow as Tu-Chi, others of a strange, subtle blue like the tattooed faces of Chin women, others again red as copper. Green was however a prohibited hue for women, and red was not liked in men. Violet was rare, but highly prized, and children born of that colour were specially reared by the High Priestesses.

However, in one part of the body all the women were perfectly black with a blackness no negro can equal; from this circumstance comes the name Atlas. It is absurdly attributed by some authors

to the deposit of excess of phosphorus in the Zro. I need only point out that the mark existed long before the discovery of black phosphorus. It is evidently a racial stigma. It was the birth of a girl child without this mark which raised her mother to the rank of goddess, and ended the terrestrial adventure of the Atlanteans, as will presently appear.

Of the ethics of this people little need be said. Their word for 'right' is 'phph' made by blowing with the jaw drawn sharply across from left to right, thus meaning 'a spiral life contrary to the course of the sun'. We may assume it as 'contrary'. "Whatever is, is wrong" seems to have been their first principle. Legs were 'wrong' because they only carry you five miles in the hour: let us refuse to walk; let us ride horseback. So the horse is 'wrong' compared to the train and the motor-car; and these are 'wrong' to the aeroplane. If speed had been the Atlantean's object, he would have thought aeroplanes 'wrong' and all else too, so long as the speed of light was not surpassed by him.

Curious survivals of these laws are found in the Jewish transcript of the Egyptian code, which they, being a slave race, interpreted in the reverse manner.

"Thou shalt not make any graven image." Every male child on attaining manhood, had a graven image given him to worship, a miracle-working image, whose principle exploits he would tattoo upon it.

"Remember the Sabbath Day and keep it holy." The Atlantean kept one day in seven for all purposes unconnected with his principle task.

"Thou shalt not commit adultery." Though the Atlanteans married, intercourse with the wife was the only act forbidden.

"Honour thy father and thy mother." On the contrary, they worshipped their children, as if to say: "This is the God whom I have made in my own likeness."

Similarly, there is one exception and one only to the rule of silence. It is the utterance of the 'Name' which it is death to pronounce. This word was constantly in their mouths; it is 'Zcrra', a sort of venomous throat-gargling. Hence, possibly the Gaelic 'Scurr' 'speak', English 'Scaur' or 'Scar' in Yorkshire and the Pennines. 'Zcrra' is also the name of the 'High House', and of the graven image referred to above.

Others traces may be found in folklore; some mere superstitions. Thus the correct number for a banquet was thirteen, because if there were only one more sign in the Zodiac, the year would be a month longer, and one would have more time 'for work'. This is probably a debased Egyptian notion. Atlanteans knew better than anyone that the Zodiac is only an arbitrary division. Still it may be laid down that the impossible never daunted Atlas. If one said, "Two and two make Four" his thought would be "Yes, damn it!"*

I now explain the language of Atlas. The third and greatest of their philosophers saw that speech had wrought more harm than good, and he consequently instituted a peculiar rite. Two men were chosen by lot to preserve the language, which, by the way, consisted of monosyllables only, two hundred and fourteen in number, to each of which was attached a diacritical gesture, usually ideographic.

Thus 'wrong' is given as 'phph' moving the jaw from right to left. Wiping the brow with 'phph' means 'hot', hollowing the hands over the mouth 'fire', striking the throat 'to die;' so that each 'radicle' may have hundreds of gesture-derivatives. Grammar, by the way, hardly existed, the quick apprehension of the Atlanteans rendering it unnecessary.

These two men then departed to a cavern on the side of the mountain just above the cliff, and there for a year they remained, speaking the language and carving it symbolically upon the rock. At the end of the year they returned; the elder is sacrificed and the younger returns with a volunteer, usually one who wishes to expiate a fault, and teaches him the language. During his visit he observes whether any new thing needs a name, and if so he invents it, and adds it to the language. This process continued to the end. The rest of the people abandoned altogether the use of speech, only a few years' practice enabling them to dispense with the radicle. They then sought to do without gesture, and in eight generations the difficulty was conquered, and telepathy* established. Research then devoted itself to the task of doing without thought; this will be discussed in detail in the proper place. There was also a 'listener', three men who took turns to sit upon the highest peak, above the 'light-screens', and whose duty it was to give the alarm if any noise disturbed Atlas. On their report that High Priest charged with active governorship would take steps to ascertain and destroy the cause.

The 'light-screens' spoken of were a contrivance of laminae of a certain spar such that the light and heat of the sun were completely cut off, not by opacity, but by what we call 'interference'. In this way other subtle rays of the sun entered the 'house', these rays being supposed to be necessary to life. These matters were the subjects of the deepest controversy. Some held that these rays themselves were injurious and should be excluded. Others considered that the light-screens should be put in position during moonlight, instead of being opened at sunset, as was the custom. This, however, was never attempted, the great mass of the people being devoted to the moon. Others wished full sunlight, the aim of Atlas being (they thought) to reach the sun. But this theory contradicted the prime axiom of attaining things through their opposites, and was only held by the lower classes, who were not initiated into this doctrine.

The 'houses' of Atlas were carved from the living rock by the action of Zro in its seventh precipitation. Enormously solid, the walls were lofty and smoother than glass, though the pavements were rough and broken almost everywhere for a reason which I am not permitted to disclose. The passages were invariably narrow, so that two persons could never pass each other. When two met, it was the law to greet by joining in 'work' and then going away together on their separate errands, or passing one above the other. This was done purposely, so as to remind every man of his duty to Atlas on every occasion on which he might meet a fellow-citizen.

The Banqueting-Hall of the children was usually very large. The furniture, which had been brought by the first colonists, and gradually disused by adults, never needed repair. A vast open doorway facing North opened on the mountainside on to the vineyards and orchards, the meadows and gardens, in which the children passed their time. Suckled by the mother for three months only, the child was then already able to nourish itself on the bread and wine, and on the flesh of the amphibious herds, of which there were several kinds; one a piglike animal with flesh resembling wild duck, another a sort of amatee tasting like salmon, its fat being somewhat like caviar in everything but texture, and a sure specific for any of childhood's troubles. A third, an ancestor of our hippopotamus, was really tamed, and was employed by the serviles for preparing the ground for the corn, trampling through the fields while they were covered with sea-

water, and thus leaving deep holes in which the seeds were cast. Its flesh was not unlike bear, but more delicate. Notable, too, was the great quantity of turtle; also the giant oysters, the huge deep sea crabs, a kind of octopus whose flesh made a nutritious and elegant soup, and innumerable shell-fish, added to the table. The waterways were haunted by shoals of a small and poisonous fish,* whose bite was immediate death to man, a fact which altogether cut off communication between one island and another except by air, as the hippopotamus-animal, although immune to its bite, was unable to swim.

Of the sleeping chambers I shall tell more particularly in the course of my remarks on Zro.

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III.

OF THE AIM OF THE MAGICIANS OF
ATLAS: OF ZRO; AND ITS PROPERTIES
AND USES: OF THAT WHICH
COMBINED WITH IT: AND OF
BLACK PHOSPHORUS.

It was the most ancient tradition of the Atlantean magicians that they were the survivors of a race inhabiting a country called Lemuria, of which the South Pacific archipelago may be the remains. These Lemurians had, they held, built up a civilization equal, if not superior to their own; but through a misunderstanding of magical law--some said the 2nd, some the 8th, some the 23rd--had involved themselves and their land in ruin. Others thought that the Lemurians had succeeded in their magical task, and broken their temple. In any case, it was the secret Lemurian tradition that they themselves represented the survivals of a yet earlier race who lived on ice, and they of yet another who lived in fire, and they again of earlier colonists from Mars. The theory, in fine, was that the aim of man is to attain the Sun, whence, according to one school of cosmology, he was exiled in the cosmic catastrophe which resulted in the formation of Neptune. His task on any given planet was therefore to overturn the laws of Nature on that planet, thus mastering it sufficiently to enable him to make the leap to the next planet inward. Exactly how and in what sense the leap was made remains obscure, even to the heirs of Atlantis.*

The men of Atlas could fly, it is true, and that by a method so simple that men will laugh outright when it is rediscovered; but they needed air to support them; they could not confront the cold and emptiness of space. Was it in some subtler body that they conveyed the Palladium? Or, content to die, could they project some vehicle across so great a distance? The answer to such questions probably lies in the recovery by mankind of the knowledge of Zro and its properties.

Beneath the labour mills* run troughs* in which the sweat of the workers collects and drains off into an open basin without the mill. In this basin churns with immense rapidity--through multiple bevel gearing--a sort of paddle with knife edges. The sweat is thus churned into froth, and gradually disappears, and is as continually replaced. The workers toil in shifts--eight hours work, four hours repose, eight hours work, four hours rest and recreation. The mills never cease day or night.

The basin is of polished silver and agate, and is set at an angle, facing two enormous spheres of crystal, encased in a sort of trellis made of a certain greenish metal, its optical focus at

a point midway between the two.

The only sign of activity is that out of this focus a spark crackles unless the air be dry, a condition difficult to secure in this part of the world, although fans blow air, dried over chloride of calcium and sulphuric acid, over the globes and their focus. These fans are worked by tidal power, human labour being appropriated solely to the one use.

In the temple of the 'house' are two globes similar to those upon the plains, and the mysterious force generated below is transferred to those above, collecting within them. Now the name of this substance is always Zro, but in its first state the gesture is a twiddling of the thumbs. In its second, it is a rapid twittering of the fingers, and in its third state of distillation it is a screwing of the hands together. Within the spheres it sublimes suddenly in the air as a snaky powder (4) of silver, which immediately turns to an iridescent fluid (5) that is forced up, by its own need of expansion, through a fountain into the temple, on whose floor it lies (6) in a semi-solid condition. Expert priests gather this in their hands, and rapidly shape it into its seventh state, when it is a knife of diamond, but alive. An instrument like a Mexican machete is used to carve rocks. The edge shears them, the back smooths them. The rock behaves exactly like wax, responsive to the lightest touch. What is not used for weapons is then gathered up swiftly and kneaded by women of the rank of high priestess. It is not known even to the high priests with what they knead it, but in its eighth stage it is a substance solid enough to support great weight, but eternally heaving of its own force. Of this they make beds, so that the sleeping Atlantean is (as it were) continually massaged. To this they attribute the fact that Atlanteans sleep never more than half an hour, though they do so four times daily. These beds remain active only for a few days, and they are then thrown into the ninth stage by being taken into a room where is a cauldron of great size. They are thrown into this and sprinkled with black phosphorus.* The Zro then divides into two parts, one liquid, one solid. Neither of these has any ascertainable properties, for it is absolutely passive to the will of the user, who may taste therein his utmost desire, whether for food or drink. Among adults there is no other food or drink than this. The children are not allowed to taste it.

The black phosphorus is always added by a high priestess, and it is not known in what manner she does this. The Zro that may remain is the subject of eternal experiments by the Magicians. It is generally thought by the greatest of them that an error was committed in bringing it to a ninth stage of division into two, and many openly deplored the discovery of black phosphorus. All however strive in harmony to produce a tenth stage that shall surpass the virtues of the ninth. Theoretically it is possible to reach an eleventh stage wherein the Zro takes human form, and lives! Opinion is divided as to whether this was not actually done by a certain magician at the time of the passing of Atlas. In any case, I beg the reader to remember that I have only described one seventh of the virtues of Zro, and I have even omitted this, that in its ninth stage it is not only food and drink, but universal medicine, if properly understood. For Zro is also a vision and a voice!

Now the muscles of the people of Atlas are the muscles of giants, and yet they do one thing only. And this thing is combined by the wisdom of the magicians, so that it is at the same time work, exercise, sport, game, pleasure, and all else that may fulfill life.

This work never ceases. It has these parts:

1. Working at Zro, i.e. bringing it from the first stage to the ninth.
2. Working with Zro, i.e. for one's own particular purpose.
3. Working for Zro. This is the common and most honourable task, the Zro eaten and drunken being worked into a quintessence of higher power, though identical in property with the common Zro. This new Zro (Atlas Zro) goes through the same stages as the common Zro of the serviles. But it is the result of free and joyful labour, and so serves the magicians in their experiments, and the Governor of all for his sustenance. None by the way is ever wasted. For example, a tunnel was drilled completely through the earth and filled with Zro, and it is said that by this tunnel the Atlanteans escaped.

This working, whether with or for Zro, requires two persons at least at any one time and place. Great heat is generated in the working, and the bodies of the workers are therefore sprinkled heavily with the black phosphorus, which is incombustible. This black phosphorus, poisonous to the servile race, becomes innocuous to anyone who has been in any way impregnated with Zro. This itself, in its first stage, is as dangerous as electricity of high voltage.

The reverence attached to Zro is unbounded. At one time it was hymned as the father of the gods, and till the end all children were thought to be "begotten of Zro", though everyone might know who was the father.* All such conception was however held indignity. Its official name was 'the old experiment'. It was carried on simply because the new methods of continuing the race were not perfected. Childbirth was therefore in one way accident; although a duty, everyone shrank from it. For though no pain or discomfort attached to the process, it was a sort of second-best achievement from which proud women turned contemptuously. This was in part the reason why the father's name was never mentioned.

On several occasions in the history of Atlas the Zro 'failed'. Although not changed in appearance, its properties were lost or diminished. In such a case young men and maidens in great numbers were captured on the plains, brought into Atlas, and offered in sacrifice to the Gods. Their blood was mingled with Zro in its third stage, and the latter recovered its potency. Their flesh was eaten by the high priests and priestesses in penance for the unknown wrong. It was subject to other and terrible scourges, being the most sensitive as well as the strongest thing on Earth. On one occasion it had to be treated with a fox-like perfume prepared by the chief magician; on another it was subjected to streams of moonlight from parabolic mirrors.

The most serious crisis was some two thousand years before the destruction of Atlas. One of the serviles, riding his 'hippopotamus' to the ploughing, fell off and was instantly bitten by the poisonous fish previously described. Through an accident of boyhood he had, however, for a reason too obscure to describe here, no such vulnerable spot as suited the Zhee-Zhou. He survived and went to work, as it chanced, the next day. The Zro was poisoned; a third of Atlas died within the hour; the plants on the affected island had to be destroyed, and all its people. It was only repopulated some three hundred and eighty years later, and then for particular reasons of magical economy impossible to dwell upon in this account.

Marriage was compulsory on all those whose passion had been so exclusive and enduring as to produce two children. Further intercourse between the pair was barred. The Magicians thought it

was inimical to variation for a woman to have more than one child (a fortiori two) by the same father; and the custom further prevented those stupid sporadic outbursts of burnt-out lust which make so many modern marriages intolerable.

Closely connected with marriage, the close of the reproductive life, is that of death, the close of the little that remains. Death hardly threatened the Atlantean; he would decide to "go and see", as the old phrase ran, and take an overdose of a particular preparation of black phosphorus mixed with a very little Zro in the ninth stage, which ensured a painless death. That none ever returned was taken as proof of the supreme attractiveness of death.

The ghoulish and necromantic practices with which Atlanteans have been unjustly reproached never occurred. A little vampirism, perhaps, in the early days before the perfecting of Zro; but no Atlantean was ever so stupid or so ignorant as to confuse death with life.

Beside this voluntary death only one danger existed. As the use of Zro guaranteed life and health and youth--a centenarian high priest was no better than a kitten!--so did its abuse spell instant corruption of those qualities. As mentioned above, now and then the Zro itself was at fault, and caused epidemics; but from time to time there were deaths in a particularly loathsome form caused by what they called 'misunderstanding' the Zro.* Such mistakes were particularly common in the early days of its discovery, and before its use had become well nigh a worship. The first symptom was a crack in the skin of the temple, or sometimes of the bridge of the nose, more rarely of an eyelid or cheek. Within a few minutes this crack became one open sore, of horrid foetor, and within twenty-four hours, the patient was completely rotted away, bone and marrow. A circumstance of singular atrocity was that death never occurred until the spinal column collapsed. No treatment could be found even to prolong the agony by an hour. This being recognised, sufferers were thrown from the cliffs at the first sign of the malady. In this way too were all other corpses disposed. It was the most honourable death possible, for becoming 'bread from heaven' for the serviles, they were again worked up into Zro itself, a transmutation which in their view would be well worth all the "resurrections of the body" and "immortalities of the soul" of the theoretical, dogmatic, hearsay religions. So much then concerning Zro, and the matters immediately connected with it.

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IV.

OF THE SO CALLED MAGIC OF THE ATLANTEANS.

Magic in Atlas was a 'Science of Sciences'. It was the final integration of all knowledge. In method its theory was differentiation, and in theory its method was integration. For example, the fifth of the great philosophers indicated "Everything is Zro" to the Keeper of the Speech at the annual sacrifice. This in spite of the fact that in that very year two new forms of Zro had been discovered by that same philosopher. It was the third of the galaxy who announced "The ultimate analysis of sensation is pain; that of thought, madness; that of super-consciousness (a state of trance induced by Zro and valued above

all things) annihilation."

His successor had retorted that in this was implicit a postulate that pain, madness and annihilation were undesirable. The third admitted that he had so meant his phrase, but destroying the postulate, still stuck to it. All this was the foundation of much magical theory, and on these purely psychological researches was based the whole magical practice. 'There is no God' was a commonplace. It only implied that the mind was wrong to try to conceive within it what was by definition without it. To set limits to anything whatever seemed to them the greatest of crimes, the exact opposite of the true path to the Sun.

The practical side of magic was for the most part a mere utilization of known forces, such as are employed by modern science. But the resources of Atlas were as great, and the advantages incomparably greater. The whole archipelago was a laboratory. There was no question of the 'cost of research'; every man was devoted to it. Every man thought only of the main problem 'How to reach Venus' and its sub-issues. Further, the main laws of magic had always been found to govern and include chemical and physical laws.

In the early days of colonization Zro was only known in its crude state; it was the genius of a single man that obtained the third state in its purity. From this state to the seventh it moved almost of itself, very much as radium does. The genius, having sufficient in this seventh state, made a sword, and completed in three days the subjugation of the servile races. It was a stroke of fortune, this quickness, for on the fourth day the Zro began to disintegrate. The magicians then began to seek a means of making this state permanent. But in this they failed,* so that knives had always to be replaced twice weekly; but in the course of their failures they discovered the infinitely more valuable eighth and ninth stages of Zro. Tradition has preserved a hint of their efforts in Alchemy with its problems of the fixation of the Universal Mercury, the secret of perpetual motion, and 'potable gold--the Universal Medicine'. It has been theoretically determined towards the end of the tenth state, that Zro should be a solid, but whether this was confirmed is beyond my knowledge.

To return to the main magical theory, the Quintessence, said they, or Universal Substance (which some strove to identify with Hyle, others with the Luminiferous Aether) is the two-in-one, liquid and solid, the former part being also twofold, fluid and gaseous, and the latter earthy and fiery. The combination of these four phases of Zro accounted for the universe. This quintessence is Zro in some state unknown and incalculable. Some expected to find it in its twelfth state, some in a seventeenth, others in a thirty-seventh: all this was pure guesswork. Some tradition to this effect appears to have reached Plato; and the neo-Platonists combined with those Jews who had preserved fragments of the Egyptian tradition to form a new initiated hierarchy, the echo of whose teaching is found in Paracelsus. At one period, too, missionaries (not colonists, as has been ignorantly asserted; there was no trouble of over-population in Atlantis) were sent to the four quarters and parties landed in Mexico, Ireland and Egypt. The adventures of the party who travelled South form an astounding chapter in the history of Atlas. It was they who discovered the Magnetic South, and whose observations rendered possible the theory which resulted in the piercing of the Earth by Zro.*

There were also preparations of Zro which increased the size

of the user, and others which diminished it. In general use among the lower classes, until the very end, was that composition which made the body light. Careful adjustment would equalize its weight with that of the displaced air, and movements of the limbs would then permit flying. In this way the overseers visited the plains and returned. The other and earlier art of flying needed no apparatus, but I am forbidden to disclose the method, except to hint that it is connected closely with the art of 'dreaming true'.

These are but a few of the magic powers so-called of the compounds of Zro; but they will indicate the power of Atlas by shewing what it could afford to neglect. Yet all these powers were implicit in the process of 'working'.

The art of prediction was in the same unsatisfactory state as it is in England today. Nor was its practice encouraged. A magician makes the future, and does not seek to divine it. All true prediction was therefore necessarily catastrophe. The greatest good fortune seemed worthless to an Atlantean, since it was accident, and if accidents are to happen, one of them may be fatal. They believed themselves to be equal to the whole tendency of things, and proudly gazed on Nature as a man might upon a virgin captive to his spear. Everything that was being was Zro; everything that was Energy was 'working for Zro'. Outside this was but by-product and waste-heap.

The arrangement of the houses was in accordance with the magical theory. There was first the High House, then four (later six, last ten) 'Houses of Houses'; and to each of these was attached a varying number of ordinary houses. The High House was the central shrine of the whole archipelago, and must be separately described.

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V.

OF THE HIGH HOUSE OF ATLAS, OF ITS INHABITANTS, AND OF THEIR MANNERS AND CUSTOMS, AND OF THE LIVING ATLA.

The High House was separated from its nearest neighbor by over twenty miles of sea. Its diameter was about an half-mile and its height four miles. It had no plains at the base, and its cliffs went absolutely sheer and smooth into the water. It was in shape a flattish cylinder, but the top broadened into a pointed knob, somewhat in the style of St. Basil's at Moscow. There was not a trace of vegetation, which by the way was despised by the Atlanteans. A child would pick a flower contemptuously thinking "You cannot even move about", or pet it as an English degenerate woman does a dog. The only entrance was by an orifice at the top. But the base was tunneled so that from every house was a channel for the Zro which having been brought to the highest perfection was thus transferred to headquarters. The receptacle at the base being far below the earth, and the Zro further heated by friction, it seethed continually into a bluish or purplish smoke. This was the sole sustenance of the inhabitants of the High House. In early days the old High House, in an island since destroyed by order of the Atla, had been called the House of Blood, the inhabitants subsisting only on blood sucked from the living. The improvements in Zro had changed all that; but the idea was the same, to live on the Quintessence of Life. Hence

while the 'houses' ate and drank Zro, the High House drank its vapour. No children were born in it, and none below the rank of High Priest dwelt there.

Except for one matter which was never thought of, though constantly spoken, the inmost mystery of the High House was the 'Living Atla'. This had many names, 'Wordeater', 'Unshaven' (because the razors of Zro were turned on its hair), 'Fireheart', 'Beginning and End' and so on: but especially a word I can only translate as 'To Her', a defective pronoun existing only in the dative. What the Living Atla really was, is a secret of secrets.* We know it only from its epithets, its veils. Thus it was 'That Black which makes black white'. It was 'twenty-six feet high and fifteen feet across--Oh my Lords, it is the essence of the Incommensurable!' It was 'the wife of Zro', 'the heart of Zro', 'desire of Zro', 'the Atla that eats Atlas', 'the swallower up of her own house', 'the pelican', 'the fire-nest of the Phoenix', according to the greatest of the poets. And the burden of his hymns of worship was that it must be destroyed.

It was impossible to approach the Atla without being instantly sucked up and devoured by it. This was the greatest death, and ardently desired by all. The favour was accorded only to those who discovered improvements in Zro, or otherwise merited signal and supreme recognition from the state. Hidden men listened to the cries of the victim, and thus learned the nature of the death. It appears that the black suddenly broke into a fiery rose, 'the only* luminous thing in Atlas', and a shooting forward enclosed him. For some reason which was never even guessed the Atla refused women. Those who had seen Atla were however useless to instruct. They came forth from the Presence smiling, and even under the most fearful tortures that the magicians could devise, continued to smile. This smile never left them during life, and the conscious superiority of it was so irritating, and so contrary to the harmony of life in Atlas that the women were killed, and their companions for the future forbidden to approach the Atla.

Whatever theories as to its nature may have been formed by the magicians were upset by a famous experiment. A most holy high priest, a man who at puberty had insisted on immediate marriage with all the women of his house, a magician who had formed four new compounds of Zro, and discovered how to pass matter through matter, was honoured by the great death. On reaching the last corridor, where the concentrated spirals of Zro vapour whirled up into the Presence of Atla, he bade farewell to the appointed listeners in the manner suitable to his dignity, and then, taking a last deep draught of Zro into his lungs, rushed into the antrum. They heard him cry aloud "O!" with surprise, and then with inexpressible rapture the words "Behind Atla, Otle!" which were, and still are, completely unintelligible. Their surprise was greater, when, seven days later he came striding past them without greeting. He went to his 'house' and shut himself up, was never seen or heard again, but was assuredly living at the time of the 'catastrophe'. This man founded a school of philosophy, or rather, it founded itself on what it supposed him to have discovered; and this school disputes with the orthodox the credit of the final success.

The lesser mysteries of the High House were concerned almost entirely with the creation of life, and the bridging of the gulf between Earth and Venus. These were connected intimately; the theory was that if Atlantean brains could exist in bodies sufficiently subtle to traverse aether, the task was done. Some of the experiments were crude enough, and, to our minds,

horrible. They attempted to breed a new race by crossing with snakes, swans, horses and other animals.* The Greek legends of such monsters as Chimaera, Medusa, Lamia, Minotaur, the Centaurs, the Satyrs and the like are mere filtrations of the Atlantean tradition. The only theory behind such experiments was that they were contrary to the natural order, and so worth trying. Men of more scientific mind more plausibly passed Zro vapour through sea-water; but they only created serpents of vast size, which they cast into the sea about the High House as guardians. The sea-serpent, whether legend or fact, is derived from this experiment. It is quite possible that some such survive. Another school, objecting strongly to the sex-process, "which must be transcended as the Lemurians overcame gemmation" vivisected men and women, taking various parts of the brain, especially the cerebellum, the pineal gland, and the pituitary body, and cultivated them in solutions of Zro under the invisible rays of black phosphorus. The best results of this work was a race of translucent jelly-folk of great intellectual development; but so far from being able to travel through space, they could hardly move in their own element. Another school argued that as Zro in vapour combined the virtues of the liquid and the solid Zro, so a fiery state might be produced which would so impregnate their bodies as to make them 'mates of the aether'. This school held that fiery Zro already existed in Nature, "in the heart of the Living Atla", and asserted that those who died by absorption into Atla passed straight to Venus. Many of them therefore tried hard to obtain messages from that planet. Familiar with Newton's first law of motion, they further held it possible to prepare Zro in such a state that a current of it could never be deflected or dissipated, and so, if it could be made in sufficient quantity, a bridge to Venus might be built by which they might travel. They therefore tunneled through the planet, as previously explained, to have a sort of cannon for the Zro. But as their supply was pitifully insufficient, they endeavoured also to prepare a Zro which would have the power of multiplying itself. Alchemical tradition has some record of this problem.

Yet another group of magicians argued that as Nature had cast off the planets from the Sun--a disputed point, some thinking this due to magic, which if so completely destroys the argument--it would be contrary to Nature to cause the planets to fall back into it. They busied themselves with attempts to increase the Earth's gravitational pull, and (alternatively) to check her course. Their schemes were generally regarded as Utopian--yet they could boast of the discovery of the Zro that lightened bodies, and of a kind of aether-screen which generated mechanical power in inexhaustible quantities by making matter slightly opaque to aether. This engine only worked on a very small scale. A screen two inches long would tear itself from fastenings that would have held an earthquake, while the rocks in its neighbourhood would melt in a few minutes, and the sea boil instantly where its rays struck. The most brilliant of this school asserted "Matter is a strain in the aether." He explained gravitation in this way. Place two ivory spheres in a rubber tube; the strain on the tube is least when the balls touch. The tendency is therefore for them to come together. Friction alone checks them. Now aether is infinitely elastic and without friction. From these data he calculated the Law of Inverse Squares.

A more mystic school saw life everywhere. It knew all that we know, and more, about ions and electrons; it saw every phenomenon as a manifestation of will. The crowning glory of this school was

the discovery that Zro in its ninth stage, eaten and drunken with concentrated intention, produced the desired result, whatever (within wide limits) that result might be. This went far to supersede the use of all specialized forms of Zro, and so to unify the magical practice.

It seems curious with all this magic, Magic itself should be the thing most deplored. But it was the means, and, as such, "that which is in particular not the end". The word for Magic, 'Ijynx', was the only dissyllable in the language, for Magic was the essentially two-fold thing, more two-fold (in a way) than the number two itself. It is interesting here to sketch briefly the mathematics of Atlas. The task is not easy, as their minds worked very differently from ours.

The number 1 was a fairly simple idea; but two was not only two, but also 'the result of adding 1 to 1' and 'the root of 4'. The numbers grew in complexity out of all reason. Seven was 6 plus 1, and 5 plus 2, and 4 plus 3, and so on; as well as 'the root of 49', 'half 14' and the like. They even distinguished 4 plus 3 from 3 plus 4. Each number also represented an idea or group of ideas on all sorts of planes. It would have been quite possible to discuss dressmaking in terms of pure number. To give an example of the way in which their minds thought, consider the number three. Three, in so far as it gives the first plane figure, suggests superficies; with regard to the dimensions of space, solidity. Three itself is therefore 'that ineffably holy thing in which the superficies is the solid'. Of course hundreds of other ideas must be added to this; and to grasp and harmonize them all in one colossal supra-rational idea was the constant task of every mathematician. The upshot of this was that all numbers above 33 were regarded as spurious, illusionary; they had no real existence of their own*; they were temporary compounds, unreal in very much the same sense as our square root of 1. They were always expressed by graphic formulae, like our own organic compounds. To take an example, the number 156 was regarded as a sort of efflorescence of the number 7; it was never written but as $77 \text{ plus } [(7+7)/7] \text{ plus } 77$. Again 11 was usually written $3 \text{ plus } 5 \text{ plus } 3$. It was always the aim to find symmetry in these expressions, and also 'to find an easy way to 1'. This last is difficult to explain.

Eleven was their great 'Key of Magic'. It is a twofold number in 'the act of becoming 1'. Thirty-seven was the essence of 1 inasmuch as multiplying it by 3 gives 111, three ones, which divided again by 3 in another manner, yield 1. "One would rather think of 48 as 37 plus 11 than as 4 times 12" is the statement of an elementary text-book dating from the earliest days of Atlas. It was a sort of moral duty to teach the mind to think in this manner.

The number 7 was the 'perfect number' with them as with us, but for very different reasons. It was the link between Earth and Venus, for one thing; I cannot explain why. It was 'the number of Atla', and the 'house of success' (two being the 'house of battle'). It was also grace, softness, ease, healing and 'joy of Zro' as well as 'play of phosphorus'. Many mathematicians, however, attacked it with rigour; there was at one time an almost general consent to replace it by 8, and its 'rapture-combination' 31, by 33. Despite the intense preoccupation with such ideas, mathematics as we know them had reached a perfection which if it does not surpass that of our own civilization, fails principally because of its theorems, handed down to Euclid and Pythagoras, although imperfectly, formed a springboard whence we might leap.

The initiation of children was also a matter reserved for the

High House. Weaned at three months, the children were tended by the lower classes until the age of puberty, an occurrence which fitted them at once for initiation. A legate from the High House was sent for, and in his presence the child was brought, acquainted with Zro by its father and mother, and full instruction in 'working' was further conferred by any member of the 'house' who chose to do so, this in practice meaning by everybody. The ceremonies were frequently long and exhausting; children often enough died in the course of them. This was not regarded as a serious calamity; some schools of magicians even pretended to rejoice. The representatives of the High House had a prior right to the parents of the child; at times he conducted the initiation in person, a high honour, but invariably fatal. On rare occasions male children were sent over to the Atla to be devoured. The parents of so fortunate a child were advanced in rank on the spot, and had special privileges conferred on them, sometimes even being transferred to a 'House of Houses'. All those who dwelt in the High House were veiled whenever they appeared, in order to prevent it being known that they were of the same appearance in all respects as their inferiors. This ordinance had been made after the Great Conspiracy, with which I shall deal in the chapter on History.

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VI.

OF THE UNDERGROUND GARDENS OF ATLAS, AND OF THE ALLEGED COMMERCE OF THE ATLANTEANS WITH INCUBI, SUCCUBI, AND THE DEMONS OF DARKNESS.

I have referred to the contempt with which the Atlanteans were prone to regard the vegetable kingdom. Animals, including man, shared their scorn. The idea may have been that with their advantages they ought to have done much better for themselves. Minerals, however, were regarded as helpless; and hence the extraordinary attention paid to them. Beneath the houses the rock had been tunneled out into grottos, some in odd fantastic forms, but most in immense polyhedra or combinations of curves. Each 'house' had some twenty of such gardens. Three reagents were used in the cultivation; the 'seed of metals', 'the seed of Light', and the seed of '', an untranslatable idea approximating to our mystic's interpretation of 'Alpha and Omega'. The two former produced simple effects, the first formed jewels, self-luminous, which yet grew like flowers, the second similar effects with metals; while the third brought any mineral to flower in the most extravagant combinations of colour and form. All such conditions as texture, hardness, elasticity, and physical attributes in general, were considered worthy of the profoundest attention.

As an instance of these, I may describe particular gardens. One would have a roof of softly-glowing sapphires, foxglove, bluebell or gentian, and between these champak stars of ruby. The walls would be covered with tendrils of vine within whose depths lurked tiny blossoms of amethyst. The floor would be of malachite, but alive, growing as a coral does, softer than any earthly moss and more elastic to the tread. On every darker leaf might glow dew-drops of self-strung diamond formed from the carbon dioxide of the air by the action of the 'seed of Light'. Another grotto would be a monochrome of blue, various copper salts being 'planted' everywhere, and growing in incrustations and festoons of every shade of blue from the faintest tinge of

coerulean azure and green and grey, in whose abyss would be seen shapes of anemonies, perhaps of such hues as iron oxide, silver chromate, and cupramonium cyanurate. All this floor would in all respects resemble water but for its greater solidity, and floating on it would be giant lilies, great green leaves of emerald with cups of pearl not less than twelve feet in diameter, with corollae of pure gold, so fine that they glimmered green, with pistils of platinum on whose tops trembled great pigeon-blooded rubies. Another might be wholly of metal, a mere bower of jasmine, with its floor of violets. The law of growth of these creatures of wisdom was not that of plants or animals, or even of crystals; it was that of the earth. Constantly growing as the planet approached the sun, they as steadily shrank as she departed to aphelion. This was not growth and decay, but the rise and fall of an eternal bosom. It is probable, too, that this is one of the reasons why Atlas neglected the higher kingdoms; they had learned to grow, but on wrong lines, and it was too late to endeavour to correct the error.

These gardens were the principal places of working. It was hardly possible to pass from one place to another without coming upon one of them, so cunningly were they distributed; and in every garden would be found, joyful and noble, parties of workers intent on their beloved task. The passer-by would gladly join one of such parties, engage in the work for so long as he wished, and then proceed upon his private business. In these same gardens too, were salvers and goblets always filled with Zro, and after toil, refreshment fitted the workers to return to labour.

Now of these workings in the gardens strange tales are told. It is said that the inhabitants falling to repose were visited in sleep by incubi and succubi (whatever the nature of these may be, and I by no means concur in the opinion of Sinistrari), and that they welcomed such with eagerness. Nay, darker legends tell of infamous commerce and intercourse with demons foul and malicious, and pretend that the power of Atlas was devilish, and that the catastrophe was the judgement of God. These mediaeval fables of the debased and perverted phallicism miscalled Christianity are unworthy even to be refuted, founded as they are on hypotheses contrary to common sense. Nor would they who knew themselves masters of the earth have deigned to degrade themselves, and moreover to vitiate their whole work by commerce with inferiors. If there be any truth whatever in these stories, it will then be more easily supposable that the Atlanteans aspiring to journey sunwards to Venus, might invoke the beings of that planet, should it be possible for them to travel to us. And that this is impossible, who can assert? On the theory of the Magicians, power increases as the sun is approached, the inhabitants of Earth being more highly infused with the magical force of Our Star than those of Mars, and they again more than those of great Jupiter, gloomy and disastrous Saturn and Uranus, or Neptune lost in star-dreams. Again, the powers of each particular planet may, nay, must be wholly diverse. So fundamental a condition of existence as the value of g being vastly various, must not the inhabitants differ equally in body and in mind? What lives on the minute and airless Moon can be no inhabitant of what may hide beneath the flaming envelope of the sun, with its fountains of hydrogen flaming an hundred thousand miles into the aether. And surely so wild an ambition as that of Atlas would not have been held by beings so wise and powerful for so many centuries had they not either a sure memory of coming from Mars, or some earnest of their eventual departure to Venus. Man does not persist in the chimerical for more than a few generations. Alchemy achieved

results so startling and so beneficial to humanity at large--one need only mention the discovery of zinc, antimony, hydrogen, opium, gas itself--that the original ideals were changed for others more limited and more practical--or at least more immediately realizable.

Nor is this view unsupported by testimony of a sort. "Great and glorious, rays of our father the Sun", says one of the poets of Atlas, "are they within us. Let us call them forth by utterance that is not uttered, by the gesture that is not made, by the working that is above all working, for they are great and glorious, rays of our father the Sun. Then from our bride that waits for us in the nuptial chamber, green in the green West, blue in the blue East, exalted above our father in the even and in the morn, spring forth our heirs and our hosts, to greet us in the darkness. Dim-glimmering are our gardens in the light of the seed of light; they are peopled with shadows; they take form; they are as serpents, they are as trees, they are as the holy Zcrra, they are as all things straight or curved, they are winged, they are wonderful. With us do they work, and that which was but one in seven, and that which was two is become eleven! With us do they work, and give us of the draught miraculous; us do they instruct in magic, and feed us the delicate food. Let us call forth them that are within us, that they that are without may enter in, as it was made manifest by Him that maketh secret." This passage, not devoid of a rude eloquence, makes clear what was held in exoteric circles. For in Atlas the poet was not as in England a holy and exalted being, one set apart for his high calling, throned in the hearts of the people, cherished by kings and nobles, one on whom no wealth and honour are too great to shower, but one of the people themselves, of no greater consequence than any other. Every man was an artist in so far as he was a man; and every man being equally so in nature, whether so in achievement or not mattered nothing, as appreciation was of no moment. Accomplishing Art for the sake of Art, the interest of the creator in his work died with its creation. It may therefore be possible that these words are those of poetic exaggeration, or that there is a concealed meaning in them, or that they are intended to mask and mislead, or that the poet was not himself fully instructed. Indeed it is certain that only the High House had the secrets of Atlas, and that the magicians of the House held the undeniable if sometimes dangerous doctrine that the truth and falsehood of any statement alternated as do day and night according to the status of the hearer of the statement. However, so strong is the tradition concerning the 'Angel of Venus' that it must at least be considered carefully. The theory appears to have been that if the magicians of Venus invited the Atlanteans, means would assuredly follow, just as if a King summons a paralysed man to his presence, he will also send officers to convey him. Now whether the 'Angel of Venus' is really an angel in anything like the modern sense of the word, or merely a title of one of the principal magicians of the planet, it is evident that the High House ardently desired his presence. That this might be manifested by the birth of a child 'without the stain of Atla' was clearly an ultimate desideratum, an outward and visible sign of redemption, an obvious guarantee of the reality of the occurrence. It was then a Virgin high priestess who achieved so notable a renown; whether or not this is a mere poetic parable of the abiogenesis--if it is indeed fair so to describe it--of the eleventh stage of Zro is another and an open question. In any case, such is the tradition, and numerous parodies of it are still extant in the stories of the births of

Romulus and Remus, Bacchus, Buddha and many other legendary heroes of modern times; we even catch an echo in the myths of such barbarian lands as Syria.

So much and no more concerning the Underground Gardens of Atlas, and of their commerce with the inhabitants of Venus.

VII.

OF MARRIAGE AND OTHER CURIOUS CUSTOMS OF THE ATLANTEANS: AND OF SACRIFICES TO THE GODS.

I have already adverted to that most singular conception of the duty of the married which opposes the customs of Atlas to those of any other race on Earth. But the considerations which established it have yet to be discussed. I will not insist on that gross and cynical point of view which might perceive in English marriage today a practical vindication of the Atlantean position. On the contrary, in Atlas marriage formed the loftiest of ideals. It resembles the 'Hermetic marriage' of certain alchemists. The bond between the parties was only stronger for the absence of the lower link. The idea underlying this was in the main a particular case of the general proposition that whatever was natural should be transcended. As will be seen in the final chapter, the very stigma of success in their Great Work was the transcending of the sexual process. The bond of marriage was not, however, entirely of this negative character. It had its positive side, and here closely resembled the so-called Christian doctrine of Christ and the church. Husband and wife were to be father and daughter, mother and son, brother and sister, teacher and pupil, and above all, friends. And this relation was to subsist on all planes. The hieroglyph of love was a cross; that of marriage, parallel straight lines, and as the cross was to be transcended in the circle, so were these lines to converge not on earth, but in Venus. In the meanwhile each partner led his own free life; and it often occurred that a woman, having borne two children to a man and married him, would bear two children to another man, and so on perhaps for two centuries, thus acquiring a cohort of husbands. Such an arrangement must clearly have led to grave confusion had any question of property and inheritance been involved, but notions so unfortunate were unknown. Where all had every heart's desire, of what value were they? It is true that some division of labour (though little) was involved in the social scheme, but it occurred to no one to regard the supervision of serviles as less honourable than the offering of great sacrifices. In a perfect organism one part is as necessary and decent as any other part, and no sane observer can reason otherwise. For a perfect organism has a single definite aim, and the only dishonourable feather on an arrow would be one that was out of place. Human nature being what it is, one may nevertheless agree that this measureless content with the existing order, except in so far as the purpose of the establishment of that order was unfulfilled, was rendered possible by the extreme lightness of the toil demanded of any individual. But it is impossible for slaves to understand free men. It is always a wonder to Englishmen that a man should devote himself to unremitting toil for an ideal. He is called a crank, basely slandered, the lowest motives being without any reason assigned to his actions, mocked, persecuted, perhaps crucified. This is partly forgivable, as in England philanthropy is almost invariably the mask of vice and fraud.

The ceremony of marriage* was simple, dignified, yet poignant.

The lovers in the presence of their whole house, publicly embraced for the last time. Their two children pressed them apart. Elevating their hands in a crossed clasp they gave way, and the children passed through, preceding a most holy image which was borne by a priest and priestess between them. Then they parted, and each was severally congratulated and embraced by any of the others who chose, and the priest and priestess then, exalting the image and setting it in a suitable shrine, closed the ceremony by the command "To work" and adding force to the same by their example.

The education of the children was another important matter in which their ideas were wholly opposed to our own. It ceased altogether at the age of puberty, which was sometimes as early as six, never later than fourteen. Were it so delayed, the delinquent was crowned in mockery with a square black cap, sometimes tassellated, and sent among the serviles to instruct them in religion and similar branches of learning, and never permitted to return to Atlas. The ignorance and superstition of the plains was thus kept at a proper height.

The method of education was indeed singular. Certain Atlanteans who made it their study would place the various articles in the hands of the infants, and observe what use they made of them. In the course of a few months the experts had accurately mapped the psychology of the child, and it was led in accordance therewith. The marriage customs of Atlas allowed no too rapid growth in numbers, and it was therefore easy to give each child attention. The method of opposition was again employed in education, the child's natural wish being constantly stimulated by a parallel training in the contrary subject. Children were also shewn a series of ordered facts, and an explanation given. But not the least pains was taken to ascertain whether the child had retained those instructions; they were left as impressions on the mind. The brain was not injured by the strain of being constantly forced to bring up its stores from the subconscious. It was found in practice that every child learnt everything that it was shown, and that this learning was always ready for use, while the consciousness was never wearied or overcrowded. It was also found that those whose memories were what we call good were precisely those who failed to develop in other ways more useful to society.

The most peculiar of their methods was the search for genius. It was the business of the experts to pay the most serious and reverent attention to all that a child did, and whenever they failed to understand the workings of its mind, to place it under the charge of a special guardian, who did his utmost to comprehend sufficiently to be able to encourage it to become yet more unintelligible.

Apud eos membrum virile membrano lucido erat; ob quod qualis circumscisio die nativitatis facta erat. Vix credere dignum est, tanquam verum, feminarum montes venereales similitudine facies fuere, facies demonicae, sardonicae, Satyricae, cujus os erat os vulvae, res horribiles atque ridiculosa. Ferunt similia de virorum membris, quae fingunt sicut imagines homunculorum fuere. Lege--Judice--Tace.

Many of the men had ossified extensions of the frontal process which amounted to horns, and the formation was occasionally found in the higher types of women. Curiously carven head-dresses of gold were worn by both sexes, and those of priestly rank adorned these with living serpents, and the high priests yet further with feathers or with wings, such being not the spoils of dead birds, but the blossoms of the live gold of the crowns. Some tradition

of this custom is found in the pictures of the 'Gods' of Egypt, these gods being merely the Atlanteans whose mission civilized the country. The names of some of the earlier gods confirm this. Nu (Hebrew Noah) is Atlantean for arch, Zu (Egyptian Shu) for many ideas connecting with wind, Asi means 'cum quasi serpens', obviously the name of an actual High Priestess. Ra is pure Atlantean for Sun, and 'Mse' (Egyptian Chomse) for moon. The idea in 'Mse is that of a strong woman ('M) closing the mouth of a serpent (S) or dragon, and from this we have the XIth card of the Bohemian Tarot, and the legend in the Apocalypse. In the mystic Greek used by the Gnostics we find similar traces, SOPHIA being from S Ph, giving the idea of 'serpent breath' i.e. wisdom. IAO is PHALLOS, KTEIS, PROKTOS. The word LOGOS means the Boy (G) naturally engendered of the Virgin (L) and the Serpent (S). THEOS (root O, first written 0) means the sun in his strength and also the Lingam-Yoni conjoined. CHRISTOS is 'The love of passion of the Rising Sun (R) and the serpent' (S). The I and T indicate certain details which are foreign to the present discussion. NEUMA (Atlantean N M) is the 'Arch of the Woman', MARIA, the Woman of the Sun.* The words MEITHRAS and ABRAXAS are again derived from Atlas. "The woman entered, Lingam being conjoined with Yoni, bears the sun from her serpent womb" and "From the womb's mouth the sun (cometh seeking) a womb for his desire, even the womb of a serpent", the course of the year being signified in this manner, as usual with the ancients. This plan of an idea corresponding to each letter was carried out very strictly: thus TLA, black, means the stigma or mark of the virgin's womb, IA (Hail! Greeting!) 'Face to Face', from the other peculiarity described above. These few examples will suffice to indicate the singular character of the language,* and the way in which its essential dogmatic symbols have been incorporated by the heirs of Atlas in the inmost sanctuaries of races which they deemed worthy of such assistance.

I must not pass over in silence the question of sacrifice to the gods, to which a passing reference has already been made. Such sacrifices were not very frequent; the victims were the 'failures', those who were useless to the social economy.* As they represented capital expenditure, the object was to recover this, at least, since no interest could be expected. The victim was therefore handed over to a High Priest or Priestess, who extracted the life by an instrument devised for and excellently adapted to the purpose, so that it died of exhaustion. The life thus regained was given to 'the gods' in a manner too complex to be described in this brief account.

The early age at which puberty occurred was due to design. The normal period of gestation had also been shortened to four months. This was all part of the scheme to economize time. Old age had been almost done away with by the great readiness of the Atlanteans to 'go and see' at the first sign of failing power. No doubt, further improvements would have been made but for the loss of interest in the matter, all generation being regarded as 'the old experiment', not likely to repay the trouble of further research. In the 200 or 300 years of a man's full vigour, only 8 years on an average was the wastage of childhood, and even this was not all waste, since some time at least must be necessary for the experts to discover and direct the tendencies of the mind. The body ought therefore to be regarded as an engine, the theoretical limit of whose efficiency had been reached.

So much I mention of the customs of the Atlanteans with regard to marriage, education and religious sacrifices.

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VIII.

OF THE HISTORY OF ATLAS, FROM
ITS EARLIEST ORIGINS
TO THE PERIOD IMMEDIATELY
PRECEDING THE CATASTROPHE.

The origin of Atlas is lost in the obscurity of antiquity. The official religious explanation is this: "We came across the waters on the living Atla", which is pious but improbable. A mystic meaning is to be suspected. The lay historian says "We came, escaping from destruction, eight persons in a ship, bearing the living Zro." This reminds one of later legends of presumably equal value. Poets frankly claim "We descended from heaven", and it has been seriously urged that seafarers would have preferred the plains to the rocks. The law of contrariety to Nature explains this away. Others maintain that the earliest settlers came 'by air,' or 'through air'. This must mean balloons or airplanes, as flying was not known until centuries after. What is definitely known is that the earliest settlers were of a purely fighting race.

An Atlantean Homer, Ylo, has described the first battle in such detail as to leave no doubt that he is retelling facts--a marked contradiction to his earlier books. There appear to have been but few Atlanteans, unless the names given are those of chiefs, which internal evidence contraverts. Their valour seems to have been prodigious. The natives were armed with every possible instrument of precision, having cavalry and artillery in abundance, as well as weapons that must have been as superior to the modern rifle (unless Ylo exaggerates) as that is to the arquebus. In spite of this the men of Atlas 'smote them with rods' or 'fell upon them with their cones', and routed them utterly. This mention of rods and cones has absurdly suggested to commentators that the Atlanteans used their eyes, and hypnotised the enemy. To state such an opinion is sufficient to expose its author to the contempt of the thoughtful. Altogether 86 battles were fought, extending over five years, before the natives were reduced to sue for peace. This was granted on generous terms, which the colonists broke, as soon as they dared to do so, in accordance with the invariable rule of colonists, then as much as today. However, it was nigh on a hundred years before the first college of magic was established. Previously the Atla had been carried about as occasion demanded. It was now enshrined with some decency of ceremonial upon a mountain. About three hundred years later we find ourselves face to face with the first great Mystery of Atlas. This is a translation of the record of that most strange event.

"Now it came to pass that all men turned black and died, and that the living Atla abode alone, bearing Mercury, whereof the Sun knoweth. Thus came again the true men of Atlas, and their women, bearing gods and goddesses. And the void suffered nothing, and the earth was at peace. Now then indeed arose Art, and men builded, being blind. And there was light, and some of the light wrought mischief. Wherefore the wise men destroyed them with their magic, and there is no record because it is written in that which is." A sort of 'Si monumentum quaeris, circumspice' seems here implied. In any case there were clearly two gaps unbridgeable between the early struggles of the settlers, the period of great buildings, and the modern period, which proved stable of 'houses'. The 'houses' were only made possible by the perfecting

of Zro, and this helps considerably to fix the date. The next 2500 years were years of peaceable progress; the labour-mills were run without a hitch, and the next event was the discovery of black phosphorus. It had been the custom to worship the Atla with lights, and these lights had been candles of yellow phosphorus in golden sheathes. At that time the Atla was veiled. At one festival of Spring the veils were burnt up, the lights extinguished, and the yellow phosphorus was found to have been turned into the black powder. The magicians examined this, and brought Zro to its ninth stage. This revolutionized the condition of things: old age and disease were no more, and death voluntary. Strangely enough this led directly to the Great Conspiracy.

At the end of this period of 2500 years the system of 'houses' was well established. There were over 400 such 'houses', each of perhaps 1000 souls on an average. These were governed by 4 'houses of houses' whose rulers took orders from the High House, at the head of which was the living Atla. The plain principle of Atlas was revolution; and like all revolutionary bodies, was obliged to adopt the strictest form of autocracy. A democracy is always soddently conservative. The only hope is to catch it in one of its moments of crazy enthusiasm, and crush it before it has time to recover. Caesar and Napoleon both did this as far as they could; Cromwell and Porfirio Diaz did the same within narrower limits.

Now a certain sophist--for philosopher one cannot call him--tried to enunciate a magical law to the effect that the present standard of life was all that could be desired; that further progress would be harmful, that Venus was not worth attaining, and that the sole endeavour of the magicians should be to preserve things as they were. That such a proposition could be supposed a 'law' reflects no credit on its author or its supporters. Yet of these it found many. The ninth stage of Zro was a leap calculated to unsettle the calmest mind. Its reality had beggared the optimist's daydream. Poets had thrown down their stiletto.* High Priests who had spent decades in hopeful experiment saw their results attained by an entirely different method. In short, two thirds of the people were infected with the heresy, and hoped to hear it promulgated as a Law of Magic.

It should here be explained that every Law of Magic had its turn as the principal law of practical working, and the school supporting any law, or insisting on it, became prominent with it. Every dominant law in all history had always been made insignificant by a new discovery about Zro, or other matter of practical importance, just as the "Peace with Honour" battle-cry of Disraeli was drowned by the calculation of the cost of warships, soldiers and patriotism. Each step in Zro had consequently implied the rise to power of a new school; and the sophist was ambitious, and yet the law he wished to establish was the ruling law of the servile races.

The 'law' was accordingly sent to the High House for approval. Some opposition may have been foreseen, but no one was prepared for the blackness of disapproval which actually radiated, striking hearts cold. A course without precedent, no answer was vouchsafed. On the contrary, even normal communication was suspended. The houses which favoured the innovation--333 in numbers--took counsel, came to the decision that it was useless to oppose the High House, and were about to acquiesce, when a woman who had once been in the presence of 'To Her' rose and thought vehemently 'The Living Atla is the head of our conspiracy'. In other words, they were the loyalists, the Magicians of the High House the rebels. This was why they had cut

themselves off, because their own head was against them. It was instantly resolved to go to the High House, and demand the custody of 'To Her'. Nearing the goal, however, a remnant of the ancient reverence half cowed even the ringleaders--I may mention that five of every six of the heretics were women--when they saw a stern phalanx of magicians, its point threatening their centre. As they wavered, a woman cried "They are only men such as we are." The ranks stiffened; on all sides the army closed upon the tiny phalanx, which only numbered 66 all told. It was then that the truth was known. Ere a blow could be struck, the attacking party vanished; it was instantaneous and complete annihilation. From that moment it was certain that the ruling power in Atlas was Something* infinitely more awful than the Living Atla. In order to avoid any possible repetition of such a disaster--for the Magicians of the High House knew that any manifestation of the Supreme must undo the work of centuries--they gave out that they had become too terrible to look upon, and for the future they always appeared with heavy veils, or rather masks, since for the most part they were carved fantastically by the wearers in their leisure hours. A further alteration was made in the system of government. The head of one of the 'houses of houses' was made supreme: the High House took no part in affairs of state. Thus the Atla was to all intents and purposes deposed, although the same reverence and sacrifice were paid to it as formerly. It became a 'constitutional monarch', in our modern jargon.

The next thousand years were years of serious trial in other ways. The toil of repopulation was excessive, and there was a revolt or rather strike of the servile races, which was ended by the substitution of 'bread from heaven' for those products of the earth on which they had formerly been fed, a diet which proved so adapted to their natures that no labour troubles ever recurred.

The Greek legends of the wars between Gods, giants, Titans are traditional of a real war or series of wars which continued with intervals over 200 years. The enemy had developed naval armament to an extreme. Their tactics were these:

1. To wipe out the servile races and so to interfere with the production of Zro.
2. To rush and destroy the High House.

The first of these met with a great deal of success, the floating rock being struck with projectiles and sunk. This occurred chiefly on the outlying islands, where they were not too much afraid to make raids in force. They also sent epidemic disease of many kinds. Atlas was reduced to such extremity in these ways that at one time the waterways were forced and the assault on the High House was actually carried out, bombardment continuing day and night for months together. Through a misunderstanding of a well known magical law, Atlanteans at that time considered themselves prohibited from employing any other defence than the rods and the cones of their forefathers; and these, it appears, were useless against machinery, or against men protected by fortification in such a way that they could not be got at from any quarter. Thus the sharklike submarines of the enemy were unassailable. The war was therefore at first entirely one-sided. A certain youthful magician, however, resolving to die for his country if need were, decided to retaliate. He had found that Zro in its nascent state (i.e. between the globes) had the power of bringing about endothermic reaction, seawater for example, becoming caustic soda and hydrochloric acid; and further

that this acid thus produced was many thousand times more active than in its normal state. For example, the rock basins in which he conducted his first experiment dissolved as rapidly as butter under boiling oil. He then prepared a number of pairs of receiver-globes, and dropped them in the vicinity of the enemy's submarines by night. In this manner he destroyed the hulls of almost the whole fleet in a single night; and the remainder fled in panic at dawn. They returned the following year, carrying out daylight raids only and devoting themselves chiefly to destroying the labour-mills. The young magician had been rewarded for his services by being presented to the Atla, and this example encouraged others to find means of attacking the invaders. Artificial darkness was therefore invented, and combined with the former method; but this was only partially successful, the tremendous pace of the 'sharks' enabling them to evade any threatening clouds. They did enormous damage, and the supplies of Zro were seriously curtailed. Things now went from bad to worse, and culminated in the attack on the High House, the besiegers keeping their battleships surrounded by rafts of fire, so that attack was impossible even by night. It was then that the High House called on the heorism of its sons. Armed with long swords of Zro, they plunged into the sea, to perish under the tooth of the Zhee-Zhou, but not before they had time to hack the invading battleships to shreds. Their floating torch-rafts only assisted the attack by directing the swimmers to their quarry. The attack on the High House had aroused Atlas at last. A counter invasion was plotted and carried out with immediate and complete success, the enemy being exterminated, and their country not merely ravaged but destroyed by arousing the forces of earthquake. All activity of this kind however was deprecable, a recurrence was guarded against by removing the High House to the lofty mountain previously described, and a 'house' was chosen to cultivate the art of war, and entrusted with the duty of destroying any living thing that might approach within a hundred miles of Atlas.

Only one other adventure of historical importance remains to be recorded. It is the attempt of some foolish Atlanteans to found an 'Empire', and so to be entirely distinguished from the missionary effort referred to previously. The original settlement of Atlas, as has been the case with all flourishing colonies, was made by a few hardy pioneers, who strengthened themselves gradually by growth. But Atlas in her momentary madness poured out blood and treasure in the fatuous attempt to impose alien domination on lands utterly unsuited to the genius of the people. The idea, of course, was to increase the supply of labour and consequently of crude Zro. In the first place the adventure was expensive. It was uneconomical (in the scientific sense) to send ships with less than 1000 fighting men. The Zro required for these meant the employment of at least 7000 serviles, and the naval construction was therefore of a colossal order. But although little difficulty was found in conquering the country in the military sense, the natives had to be almost exterminated, and the labour of the survivors proved difficult to enforce. It was even then not a tenth as efficient as that of the serviles at home. The imported serviles moreover caught native diseases, and died in hundreds; and though by prodigious sacrifices the West African Empire was kept going for nearly 200 years, it had to end at last no less ingloriously than the French adventure in Mexico, or the English in India, and South Africa.*

The main causes were the impossibility of breeding children in a climate so unsuitable, even of maintaining their own women, and above all the fact that the crude Zro was not of a quality equal

to that obtained in Atlas, and that the Zro generated by the Atlanteans themselves was not to be made at all outside their own country. The lesson was learnt. Until the end no further attempt was made to advance in any but the true direction. The great majority of the colonists returned to Atlas; but many, degenerating as is the fashion with colonists of this conquering kind, abandoned Zro for gross food, intermarried with the natives, and have generally degenerated yet further to races inferior even to the present descendants of those who were in those days the equivalents of the serviles of Atlas.

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IX.

OF THE CATASTROPHE, ITS ANTECEDENTS AND PRESUMED CAUSES.

In my remarks on Zro I have a necessarily somewhat diffuse account of the properties of this remarkable substance. It must now be made clearer that the crude Zro in its nine stages produced by the serviles, and consumed in the 'houses' was in each stage of inferior quality to that of the same degree produced by the Atlanteans, and consumed by the High House. For example, the crude Zro was made in a labour-mill with all sorts of insulations. The first stage of the priest's Zro could be made anywhere and at any time, and naturally directed itself to the receptacle for it without any precautions. It must, I think, be presumed that the Zro generated in the High House was again of far greater purity and potency. Very little of it can have been used in the experiments of the magicians, and it is therefore necessary to account for enormous quantities, produced during many centuries of uninterrupted labour. I have, however, no data of any kind for this investigation; the mysteries of the High House have ever been inscrutable, and were not wholly delivered to the Heirs of Atlas. They must be rediscovered by the magicians of the new race. It may be that in some form or other the Zro had been made stable, and used to impregnate the column which is alleged to have been driven 'through the Earth'; perhaps, and less improbably, only to the depth of a few hundred miles. This column, however long it may have been, had certainly its top immediately beneath the reservoir of the High House. It had been completed about 70 years before the 'catastrophe' but apparently no effort was made to utilize it in any way. To me it appears probable that in some one mind the whole 'catastrophe' was brooding, that the column was part of the device, and that the event which I shall now describe was the other part.

This event was the birth of a child in the High House, a child without the distinguishing mark of the daughters of Atlas. That any child at all should have been born there is so incredible that I am inclined to suspect an improper use of the word 'born'. I think rather that a magician brought Zro to its eleventh stage, when it takes human form, and lives! The alternative theory is that of the 'Angel of Venus' described in the chapter on the Underground Gardens of Atlas. The supporters of this theory hold that the child was not born of a priestess, but of the Living Atla.

In any case, the whole country gave itself up to unbridled rejoicing. Work was carried on at a greater speed than ever before: one might say a delirium of labour. For eleven years this continued without cessation, and then without warning came the order to repair to the High House--every man, woman and child of

Atlas. What was then done, I know not, and dare not guess; that same day seven volunteers, heroic exiles from the reward of so many centuries of toil, voluntary maroons on the discarded planet, the Heirs of Atlas, turned their faces from the High House, and severally sought distant mountains, there each to guard his share of the Secrets of the Holy Race, and in due time to discover and train up fit children of other races of the earth so that one day another people might be founded to undertake another such task as that now ended.

Hardly had the pinnacle of Atlas melted into the sea behind them, than the 'catastrophe' occurred. The High House and the column beneath it, with all the inhabitants of Atlas, shot from the earth with the vehemence of a million lightnings, bound for that green blaze of glory that scintillated in the West above the sunset.

Instantly the Earth, its god departed, gave itself up to anguish. The sea rushed unto the void of the column and in a thousand earthquakes Atlas, 'houses' and plains together were overwhelmed forever in the ocean. Tidal waves rolled round the world; everywhere great floods carried away villages and towns; earthquakes rocked and tempests roared; tumult was triumphant. For years after the catastrophe the dying tremors of the Event still shook mankind with fear.* And the eternal waves of the great mother rolled over Atlas, save where Earth in her agony thrust up gaunt pinnacles, bare masts of wreckage to mark the vanished continent. Save for its heirs, of whose successors it is my highest honour to be the youngest and the least worthy, oblivion fell, like one last night in which the sun should be forever extinct, upon the land of Atlas and its people.

Shall such high purpose fail of emulation, such achievement and example not excite us to like striving? Then let earth fall indeed from her high place in heaven, and mankind be outcast forever from the sun! Men of Earth! Seek out the heirs of Atlas; let them order you into a phalanx, let them build you into a pyramid, that may pierce that appointed which awaits you, to establish a new dynasty of Atlanteans to be the mainstay and mainspring of the Earth, the pioneers of their own path to heaven, and to our lord and Father, the Sun! And he put his hand upon his thigh, and swore it.

By the ineffable , Tla, and by the holy Zro, did he swear it, and entered into the body of the new Atla that is alive upon the earth.

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NOTES:

Chapter I:

p3. There were four (some say five) distinct races, each having several sub-races. But the main characteristics were the same. Some alleged the Portuguese and the English to be survivals of this or kindred stock.

p3. Or ZRA'D. The ZR is drawled slowly; then the lips are suddenly curled back in a sneering snarl, and the vowel sharply and forcibly uttered. It is disputed whether this word is connected with the Sanscrit SRI, holy.

p4. The same danger to society in our own time has been foreseen, and an identical remedy discovered and applied in compulsory education and cheap newspapers.

Chapter II:

p6. Gautama Buddha was the reincarnation or legend of a previous Buddha who was a missionary from Atlas, hence the account of his immovable neck, the ears that he could fold over his face, and other monstrous details.

p6. There was a Governor of these, of whose name, nature and function I am not permitted to speak.

p7. One of the most brilliant children committed suicide on learning that he could not move his upper jaw. This boy is of the eleven heroes who had statues in the High House. And the Atlantean for 'sorrow' in its ultimate sense ('dukka' or 'weltschmerz') is to wrench at the upper jaw.

p8. This system of communication has great advantages over any other. It is independent of distance, and dependent on the will of the transmitter. Telepathic messages could not be 'tapped' or miscarry in any way.

p9. Called by them Zhee-Zhou, in imitation of the swish of the tail and the cry of its victim.

Chapter III:

p10. The point was discussed fully, and finally relegated, in the Council of Stockholm, 1913.

p10. The scene is so real to me that I find it impossible to avoid using the historic present here and elsewhere, inadvertently.

p10. There are six other pieces of apparatus to insulate and carry to the basin the six subtler principles of sweat.

p11. Only the smallest quantity is required, and it is unchanged, its function being purely catalytic. This form of phosphorus is one of the most stable elements. It combines (so far as is known) only with Zro. But if thrown out of such a combination, it becomes ordinary yellow phosphorous.

p12. In spite of the absolute promiscuity of the Atlanteans, this was never in doubt, owing to the special mark of each man, whose stigma or variation was infallibly transmitted.

p13. This item is loosely used, as equivalent of 'life.' The sacrifice is described later, and the point made clear.

p13. No other disease was known after the bringing of the Zro to its ninth stage, all indisposition being instantly cured by a single dose.

Chapter IV:

p14. No known state of pure Zro is stable. From this it will be seen how entirely Atlas was in the hands of the servile races. Fortunately no trouble ever arose; the supply of labour was always ample.

p15. There was also a settlement in Finland. Its only remains in historic periods is 'Lapland Witches.'

Chapter V:

p16. There are various theories; one a sort of avatar affair, another that the Atla is a quintessence of some kind; another calls 'To Her' the 'Angel of Venus, the force of our aspiration.'

p16. A mere compliment.

p17. Especially monkeys. The results of this experiment were sent to colonize an island, but escaped, and after many journeys, reached Japan, where their descendents flourish still.

p19. A partial exception existed for prime numbers, as being self-generated, and each of these which had been investigated had its special (and comparatively simple) signification.

Chapter VII:

p25. There was also the marriage of those of the Magicians who refused all intercourse with the opposite sex, and were therefore married to the whole sex as such. Here was no ceremony used; but each had a special mark signifying that he or she was thus consecrated.

p26. MAR is Atlantean (also Sanscrit) for die. This word throws light on their conception of death.

p26. Note that no tautologies defile its linguistic wells. "As I have written" is never changed to 'as I have observed, noted, described, said, indicated, remarked, pointed out' and so on.

p26. I must revert for a moment to the language. OIK, Greek OIKOS meant the 'House of the penetrating men.' NOM, Greek NOMOS, the 'arch of the House of the Women,' i.e. that which roofed them in or protected them. Hence "the law."

Chapter VIII:

p29. Needle-sharp daggers of Zro in its seventh stage were used to write on the rock walls of Atlas.

p30. This matter is not for open discussion. Even at this distant date it would be dangerous to do so much even as indulge in speculation.

p32. I write a little, but not much, in advance of the events. To illustrate the theory here advanced I will ask the reader to compare the results of the attempts to colonize America by (a) the whole military power of Spain at her zenith, (b) the handful of exiles in the 'Mayflower.'

Chapter IX:

p34. The Legend of the Deluge is derived from this event.

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ASCII VERSION

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O.T.O.
P.O.Box 430
Fairfax, CA 94978
USA

(415) 454-5176 ---- Messages only.

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e.g. WEH note = Bill Heidrick note, etc.

Soror Grimaud has designated this Liber as Equinox III, No. VIII, in posthumous interpretation of Crowley's intent.

The endnotes from the TS have been collected to the page citation points. All footnotes have been moved up to the place in text indexed and set off in double wedge brackets, viz. <<note...>>

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THE TAO TEH KING

(LIBER CLVII)

A New Translation By

KO YUEN

(ALEISTER CROWLEY)

THE EQUINOX (Volume III, No. VIII.)

INTRODUCTION

I bound myself to devote my life to Magick at Easter 1898, and received my first initiation on November 18 of that year.

My friend and climbing companion, Oscar Eckenstein, gave me my first instructions in learning the control of the mind early in 1901 in Mexico City. Shri Parananda, Solicitor General of Ceylon and an eminent writer upon and teacher of Yoga from the orthodox Shaivite standpoint, and Bhikkhu Ananda Metteya, the great English Adept, who was one of my earliest instructors in Magick and joined the Sangha in Burma in 1902, gave me my first groundings in mystical theory and practice. I spent some months of 1901 in Kandy, Ceylon, with the latter until success crowned my work.

I also studied all varieties of Asiatic philosophy, especially with regard to the practical question of spiritual development, the Sufi doctrines, the Upanishads, the Sankhya, Vedanta, the Bagavad Gita and Purana, the Dhammapada, and many other classics, together with numerous writings on the Tantra and Yoga of such men as Patanjali, Vivekananda, etc. etc. Not a few of these teachings are as yet wholly unknown to scholars. I made the scope of {1} my studies as comprehensive as possible, omitting no school of thought however unimportant or repugnant.

I made a critical examination of all these teachers in the light of my practical experiences. The physiological and psychological uniformity of mankind guaranteed that the diversity of expression concealed a unity of significance. This discovery, furthermore, was confirmed by reference to Jewish, Greek and Celtic traditions. One quintessential truth was common to all cults, from the Hebrides to the Yellow Sea, and even the main branches proved essentially identical. It was only the foliage that exhibited incompatibility.

When I walked across China in 1905-6, I was fully armed and accoutred by the above qualifications to attack the till-then-insoluble problem of the Chinese conception of religious truth. Practical studies of the psychology of such Mongolians as I had met in my travels, had already suggested to me that their acentric conception of the universe might represent the correspondence in consciousness of their actual psychological characteristics. I was therefore prepared to examine the doctrines of their religious and {2} philosophical Masters without prejudice such as had always rendered nugatory the efforts of missionary sinologists and indeed all oriental scholars with the single exception of Rhys Davids. Until his time translators had invariably assumed, with absurd naivete, or more often arrogant bigotry, that a Chinese writer must either be putting forth a more or less distorted and degraded variation of some Christian conception, or utterly puerile absurdities. Even so great a man as Max Muller in his introduction to the Upanishads seems only half inclined to admit that the apparent triviality and folly of many passages in these so-called sacred writings might owe their appearance to our ignorance of the historical and religious circumstances, a knowledge of which would render them intelligible.

During my solitary wanderings among the mountainous wastes of Yun Nan, the spiritual atmosphere of China penetrated my consciousness, thanks to the absence of any intellectual impertinences from the organ of knowledge. The TAO TEH KING revealed its simplicity and sublimity to my soul, little by little, as the conditions of my physical life, no less than of my spiritual, penetrated the {3} sanctuaries of my spirit. The

philosophy of Lao Tze communicated itself to me, in despite of the persistent efforts of my mind to compel it to conform with my preconceived notions of what the text must mean. This process, having thus taken root in my innermost intuition during those tremendous months of wandering across Yun Nan, grew continually throughout succeeding years. Whenever I found myself able once more to withdraw myself from the dissipations and distractions which contact with civilisation forces upon one, no matter how vigorously he may struggle against their insolence, to the sacred solitude of the desert, whether among the sierras of Spain, or the sands of the Sahara, I found that the philosophy of Lao Tze resumed its sway upon my soul, subtler and stronger on each successive occasion.

But neither Europe nor Africa can show such desolation as America. The proudest, stubbornest, bitterest peasant of deserted Spain; the most primitive and superstitious Arab of the remotest oases, these are a little more than kin and never less than kind at their worst; whereas in the United States one is almost always conscious of an instinctive lack of sympathy and understanding with even the {4} most charming and cultured people. It was therefore during my exile in America that the doctrines of Lao Tze developed most rapidly in my soul, even forcing their way outwards until I felt it imperious, nay inevitable, to express them in terms of conscious thought.

No sooner had this resolve taken possession of me than I realized that the task approximated to impossibility. His very simplest ideas, the primitive elements of his thought, had no true correspondences in any European terminology. The very first word "Tao" presented a completely insoluble problem. It had been translated "Reason," the "Way," "TO ON." None of these convey the faintest conception of the Tao.

The Tao is "Reason" in this sense, that the substance of things may be in part apprehended as being that necessary relation between the elements of thought which determines the laws of reason. In other words, the only reality is that which compels us to connect the various forms of illusion as we do. It is thus evidently unknowable, and expressible neither by speech nor by silence. All that we can know about it is that there is inherent in it a {5} power (which, however, is not itself) by virtue whereof all beings appear in forms congruous with the nature of necessity.

The Tao is also the Way -- in the following sense. Nothing exists except as a relation with other similarly postulated ideas. Nothing can be known in itself, but only as one of the participants in a series of events. Reality is therefore in the motion, not in the things moved. We cannot apprehend anything except as one postulated element of an observed impression of change. We may express this in other terms as follows. Our knowledge of anything is in reality the sum of our observations of its successive movements, that is to say, of its path from event to event. In this sense the Tao may be translated as the Way. It is not a thing in itself in the sense of being an object susceptible of apprehension by sense or mind. It is not the cause of any thing, but the category underlying all existence or event, and therefore true and real as they are illusory, being merely landmarks invented for convenience in describing our experiences. The Tao possesses no power to cause anything to exist or to take place. Yet our experience when analyzed tells {6} us that the only reality of which we may be sure is this path or Way which resumes the whole of our knowledge.

As for TO ON, which superficially might seem the best translation of Tao as described in the text, it is the most misleading of the three. For TO ON possesses an extensive connotation implying a whole system of Platonic concepts than which nothing can be more alien to the essential quality of the Tao. Tao is neither being nor not-being in any sense which Europe could understand. It is neither existence nor a condition or form of existence. At the same time, TO MH ON gives no idea of Tao. Tao is altogether alien to all that class of thought. From its connection with "that principle which necessarily underlies the fact that events occur" one might suppose that the "Becoming" of Heraclitus might assist us to describe the Tao. But the Tao is not a principle at all of that kind. To understand it requires an altogether different state of mind to any with which European thinkers in general are familiar. It is necessary to pursue unflinchingly the path of spiritual development on the lines indicated by the Sufis, the Hindus and the Buddhists; {7} and having reached the Trance called Nerodha-Sammapati, in which are destroyed all forms soever of consciousness, there appears in that abyss of annihilation the germ of an entirely new type of idea, whose principal characteristic is this: that the entire concatenation of one's previous experiences and conceptions could not have happened at all, save by virtue of this indescribable necessity.

I am only too painfully aware that the above exposition is faulty in every respect.

In particular it presupposes in the reader considerable familiarity with the substance, thus practically begging the question. It must also prove almost wholly unintelligible to the average reader, him in fact whom I especially aim to interest. For his sake I will try to elucidate the matter by an analogy. Consider electricity. It would be absurd to say that electricity is any of the phenomena by which we know it. We take refuge in the *petitio principii* of saying that electricity is that form of energy which is the principle cause of such and such phenomena. Suppose now that we eliminate this idea as evidently illogical. What remains? We must not hastily answer, "Nothing {8} remains." There is some thing inherent in the nature of consciousness, reason, perception, sensation, and of the universe of which they inform us, which is responsible for the fact that we observe these phenomena and not others; that we reflect upon them as we do, and not otherwise. But even deeper than this, part of the reality of the inscrutable energy which determines the form of our experience, consists in determining that experience should take place at all. It should be clear that this has nothing to do with any of the Platonic conceptions of the nature of things.

The least abject asset in the intellectual bankruptcy of European thought is the Hebrew Qabalah. Properly understood it is a system of symbolism infinitely elastic, assuming no axioms, postulating no principles, asserting no theorems, and therefore adaptable, if managed adroitly, to describe any conceivable doctrine. It has been my continual study since 1898, and I have found it of infinite value in the study of the Tao Teh King. By its aid I was able to attribute the ideas of Lao Tze to an order with which I was exceedingly familiar, and whose practical worth I had repeatedly proved by using {9} it as the basis of the analysis and classification of all Aryan and Semitic religions and philosophies. Despite the essential difficulty of correlating the ideas of Lao Tze with any others, the persistent application of the Qabalistic keys eventually unlocked his treasure-house. I was able to explain to myself his teachings in terms of familiar systems.

This achievement broke the back of my Sphinx. Having once reduce Lao Tze to Qabalistic form, it was easy to translate the result into the language of philosophy. I had already done much to create a new language based on English with the assistance of a few technical terms borrowed from Asia, and above all by the use of a novel conception of the idea of Number and algebraic and arithmetical proceedings, to convey the results of spiritual experience to intelligent students.

It is therefore not altogether without confidence that I present this translation of the Tao Teh King to the public. I hope and believe that careful study of the text, as elucidated by my commentary, will enable serious aspirants to the hidden wisdom to understand with fair accuracy what Lao Tze taught. It must however be laid to {10} heart that the essence of his system will inevitably elude intellectual apprehension unless it be illuminated from above by actual living experience of the truth. Such experience is only to be attained by unswerving application to the practices which he advocates. Nor must the aspirant content himself with the mere attainment of spiritual enlightenment, however sublime. All such achievements are barren unless they be regarded as the means rather than the end of spiritual progress, and allowed to infiltrate every detail of the life, not only of the spirit, but of the senses. The Tao can never be known until it interpret the most trivial actions of everyday routine. It is a fatal mistake to discriminate between the spiritual importance of meditation and playing golf. To do so is to create an internal conflict. "Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt." <<WEH NOTE: Quote from AL I,22 corrected slightly.>> He who knows the Tao knows it to be the source of all things soever; the most exalted spiritual ecstasy and the most trivial internal impression are from our point of view equally illusions, worthless masks, which hide, with grotesque painted pasteboard false and lifeless, {11} the living face of truth. Yet, from another point of view, they are equally expressions of the ecstatic genius of truth -- natural images of the reaction between the essence of onesself and one's particular environment at the moment of their occurrence. They are equally tokens of the Tao, by whom, in whom, and of whom, they are. To value them for themselves is deny the Tao and to be lost in delusion. To despise them is to deny the omnipresence of the Tao, and to suffer the illusion of sorrow. To discriminate between them is to set up the accursed dyad, to permit the insanity of intellect, to overwhelm the intuition of truth, and to create civil war in the consciousness.

From 1908 to 1918, the Tao Teh King was my continual study. I constantly

recommended it to my friends as the supreme masterpiece of initiated wisdom, and I was as constantly disappointed when they declared that it did not impress them, especially as my preliminary descriptions of the book had aroused their keenest interest. I thus came to see that the fault lay with Legge's translation, and I felt myself impelled to undertake the {12} task of presenting Lao Tze in language informed by the sympathetic understanding which initiation and spiritual experience had conferred on me. During my Great Magical Retirement on Aesopus Island in the Hudson River during the summer of 1918, I set myself to this work, but I discovered immediately that I was totally incompetent. I therefore appealed to an Adept named Amalantrah, with whom I was at that time in almost daily communion.<<WEH NOTE: Amalantrah appears to be an astral being. Crowley's Amalantrah working with Rodey Minor and others does not settle the question of Amalantrah being physical or incorporeal. This consultation took the form of ritual questioning of a spirit, and attendant visions of which the "codex" would be one.>> He came readily to my aid and exhibited to me a codex of the original, which conveyed to me with absolute certitude the exact significance of the text. I was able to divine without hesitation or doubt the precise manner in which Legge had been deceived. He had translated the Chinese with singular fidelity, yet in almost every verse the interpretation was altogether misleading. There was no need to refer to the text from the point of view of scholarship. I had merely to paraphrase his translation in the light of actual knowledge of the true significance of the terms employed. Anyone who cares to take the trouble to compare the two versions will be astounded to see how slight a remodeling of a paragraph is sufficient to disperse the obstinate {13} obscurity of prejudice, and let loose a fountain and a flood of living light, to kindle the gnarled prose of stolid scholarship into the burgeoning blossom of lyrical flame.<<WEH NOTE: In other words, Crowley used meditation and visions to attain a mental unity with the text and Lao Tzu's mind at the point of the original writing. This may account for Crowley's strange way of identifying Ko Yuen (Lao-Tzu) as himself in his Liber XXI and elsewhere. This also sheds light on Crowley's concept of incarnation from past lives -- not necessarily literally so, but incarnation of the spirit of the former living being. This state of mental unity with an author or sage is not uncommon in the case of students who hand copy works by others. One comes to feel what the next sentence will be. There is a natural sense of being the one writing it, and criticisms may arise in the mind of the form: "Now why did I write that ... I should have written ..." --- this tendency is valuable for insight, but must be checked in making true copies. It is properly expressed by calligraphy and by careful notes and commentaries.>>

I completed my translation within three days, but during the last five years I have constantly reconsidered every sentence. The manuscript has been lent to a number of friends<<WEH NOTE: Lady Harris would be one of these. Hence, there may be other typescripts beside the one used for this proof-reading, with later alterations by Crowley.>>, scholars who have commended my work, and aspirants who have appreciated its adequacy to present the spirit of the Master's teaching. Those who had been disappointed with Legge's version were enthusiastic about mine. This circumstance is in itself sufficient to assure me that Love's labour has not been lost, and to fill me with enthusiastic confidence that the present publication will abundantly contribute to the fulfillment of my True Will for which I came to earth, and wring labour and sorrow to the utmost of which humanity is capable, the Will to open the portals of spiritual attainment to my fellow men, and bring them to the enjoyment of that realisation of Truth, beneath all veils of temporal falsehood, which has enlightened mine eyes and filled my mouth with song.

THE
TAO
TEH
KING.

<<WEH NOTE: Pagination re-starts from this point in the TS. The notes were collected to the back of the TS under the heading "NOTES", beginning as page 88, but have been moved up to citation page in this version. Chapter numbers have been placed above chapter titles, but this positional distinction is not made in the TS.>>

LIBER

LXXXI

THE TAO TEH KING

a new translation

by

KO YUEN.

CHAPTER I

THE NATURE OF THE TAO.

1. The Tao-Path is not the All-Tao. The Name is not the Thing named.<<Tao parallels Pleroma, Shiva, Jod, etc. Teh parallels Logos, Sakti, He, etc. But the conception of Laotze unites all these at their highest. The best parallel is given in Liber CCXX, Caps. I. and II., where Hadit is Tao and Nuit, Teh -- (Yet these are in certain aspects interchanged!) The point of this paragraph is to make discrimination or definition, not to assert the superiority of either conception. The illusion of any such preference would depend on the Grade of Initiation of a Student. A Magus 9 Degree = 2 Square of A.'. A.'. would doubtless esteem the Path of "Becoming" as his Absolute, for the law of his Grade is Change (see Liber I. vel Magi.) But -- who knows? -- an ipsissimus 10 Degree = 1 Square might find a conception to transcend even this. For instance, one might interpret this first paragraph as saying that Becoming is not Tao, but that Tao is a Being whose nature is Becoming. Matter and Motion cannot exist separately. The reader should regard every verse of this Book as a text worth of the most intense and prolonged meditation. He will not understand the Book thoroughly until he has wrought his mind into its proper shape in the great Forge of Samadhi.>>

2. Unmanifested, it is the Secret Father of

Heaven ##### and Earth #####
#####;

manifested, it is their Mother.<<This doctrine is the initiated teaching to hint at which priests invented legends of parthenogenesis. ---{WEH NOTE: This footnote includes the diagram of the Trigrams on the Tree of Life, but the diagram has been moved to the next page for reasons of space.}>>

3. To understand this Mystery, one must be fulfilling one's will,<<In a moral state, therefore, without desire, frictionless.>> and if one is not thus free, one will but gain a smattering of it.

4. The Tao is one, and the Teh but a phase thereof. The abyss of this Mystery is the Portal of Serpent-Wonder.<<Cf. Berashith for the identity of the phases of "0 Degree" and "something." Serpent-Wonder refers to the Magical Force called Kundalini.>>

1. All men know that beauty and ugliness are correlatives, as are skill and clumsiness; one implies and suggests the other.
2. So also existence and non-existence pose the one the other;<<I.e., the thought of either implies its opposite.>> so also is it with ease and difficulty, length and shortness; height and lowness. Also Musick exists through harmony of opposites;<<nay, even.
This shows how the Tao realizes itself through its projection in correlative phases, expressing 0 as + 1 + (-1); to speak like a Qabalist or an electrician.>> time and space depend upon contraposition.
3. By the use of this method, the sage can fulfil his will without action, and utter his word without speech.<<Our activity is due to the incompleteness of the summing-up of Forces. Thus a man proceeds to walk East at four miles an hour, though he is already traveling in that direction at over 1,000 miles and hour! The end of the Meditation on Action is the realization of Hadit; wherefore any action would be a disturbance of that perfection. This being understood of the True Self, the Mind and Body proceed untrammled in their natural path without desire on the part of the Self.>>
4. All things arise without diffidence; they grow, and none interferes; they change according to their natural order, without lust of result. The work is accomplished; yet continueth in its orbit, without goal. This work is done unconsciously; this is {2} why its energy is indefatigable.

{3}

CHAPTER III

QUIETING FOLK.

1. To reward merit is to stir up emulation; to prize rarities is to encourage robbery; to display desirable things is to excite the disorder of covetousness.
2. Therefore, the sage governeth men by keeping their minds and their bodies at rest, contenting the one by emptiness, the other by fullness. He satisfieth their desires, thus fulfilling their wills, and making them frictionless; and he maketh them strong in body, to a similar end.
3. He delivereth them from the restlessness of knowledge and the cravings of discontent. As to those who have knowledge already, he teacheth them the way of non-action. This being assured, there is no disorder in the world.<<A lecture on the Labour Problem.>> {4}

CHAPTER IV

THE SPRING WITHOUT SOURCE.

1. The Tao resemblenth the emptiness of Space; to employ it, we must avoid creating ganglia.<<See Liber CCXX...I.22, "let there be no difference made among you between any one thing & any other thing." {WEH NOTE: Quotation corrected from: "make no difference between any one thing and

any other thing"} Inequality (an Illusion) and disorder necessarily result from the departure from homogeneity.>> Oh Tao, how vast art Thou, the Abyss of Abysses, thou Holy and Secret Father of all Fatherhoods of Things!

2. Let us make our sharpness blunt;<<For sharpness implies a concentration.>> let us loosen our complexes;<<For these are the ganglia of thought, which must be destroyed.>> let us<<On the same principles. Cf. the Doctrine in CCXX as to the "space-marks". The stars are blemishes, so to speak, on the continuity of Nuit. >> tone down our brightness to the general obscurity. Oh Tao, how still art thou, how pure, continuous One beyond Heaven!
3. This Tao hath no Father; it is beyond all other conceptions, higher than the highest. {5}

CHAPTER V

THE FORMULA OF THE VACUUM.

1. Heaven and earth proceed without motive, but casually in their order of nature, dealing with all things carelessly, like used talismans. So also the sages deal with their people, not exercising benevolence, but allowing the nature of all to move without friction.
2. The Space between heaven and earth<<I.e., the six trigrams between

####>>
is their breathing apparatus:<<and so these must not be interfered with.>> Exhalation is not exhaustion, but the complement of Inhalation, and this equally of that. Speech<<by interfering with this regular order of breathing.
References to the trigrams of the Yi King must be explained by that Book. It would be impossible to elucidate such passages in a note. Ko Yuen is now at work to prepare an edition of the Yi.>> exhausteth; guard thyself, therefore, maintaining the perfect freedom of thy nature. {6}

CHAPTER VI

THE PERFECTING OF FORM.

1. The Teh is the immortal enemy of the Tao, its feminine aspect. Heaven and Earth issued from her Gate; this Gate is the Root of their World-Sycamore. Its operation is of pure Joy and Love, and faileth never.<<Cf. in The Book of Wisdom or Folly, the doctrine of "The Play of Nuit.">> {7}

CHAPTER VII

THE CONCEALMENT OF THE LIGHT.

1. Heaven and Earth are mighty in continuance, because their work is delivered from the lust of result.
2. Thus also the sage, seeking not any goal, attaineth all things; he doth not interfere in the affairs of his body, and so that body acteth without friction. It is because he meddleth not with personal aims that these come to pass with simplicity.<<See CCXX as to "lust of result." The general idea of the Way of the Tao is that all evil is interference. It is unnatural action which is error. None {sic} action is commendable only as a corrective of such; to interfere with one's own true Way is Restriction, the word of Sin.>> {8}

CHAPTER VIII

THE NATURE OF PEACE.

1. Admire thou the High Way of Water! Is not Water the soul of the life of things, whereby they change? Yet it seeketh its level, and abideth content in obscurity. So also it resembleth the Tao, in this Way thereof!<<Hydrogen and chlorine (for example) will not unite when perfectly dry. Dryness is immobility or death. (Cf. Book of Wisdom or Folly, the doctrine concerning Change.)>>
2. The virtue of a house is to be well-placed; of the mind, to be at ease in silence as of Space; of societies, to be well-disposed; of governments, to maintain quietude; of work, to be skillfully performed; and of all motion, to be made at the right time.<<In all these illustrations, Laotze deprecates restlessness or friction.>>
3. Also it is the virtue of a man to abide in his place without discontent; thus offendeth he no man.<<This gives point to the previous paragraph. It is all another way of saying "Do what thou wilt." >> {9}

CHAPTER IX

THE WAY OF RETICENCE.

1. Fill not a vessel, lest it spill in carrying. Meddle not with a sharpened point by feeling it constantly, or it will soon become blunted.<<Moderation. Let well alone.>>
2. Gold and jade endanger the house of their possessor. Wealth and honors lead to arrogance and envy, and bring ruin. Is thy way famous and thy name becoming distinguished? Withdraw, thy work once done, into obscurity; this is the way of Heaven.<<Attend to the work; ignore the byproducts thereof.>> {10}

CHAPTER X

THINGS ATTAINABLE.

1. When soul<<Neschamah.>> and body<<Nephesch.>> are in the bond of love, they can be kept together. By concentration on the breath<<Prana.>> it is brought to perfect elasticity, and one becomes as a babe. By purifying oneself from Samadhi one becomes whole.<<Here we see once more the doctrine of being without friction. Internal conflict leads to rupture. Again, one's Pranayama is to result perfect pliability and exact adjustment to one's environment. Finally, even Sammasamadhi is a defect, so long as it is an experience instead of a constant state. So long as there are two to become one, there are two.>>
2. In his dealing with individuals and with society, let him move without lust of result. In the management of his breath, let him be like the mother-bird.<<I.e., brooding like the Spirit, quiet, without effort.>> Let his intelligence<<Binah.>> comprehend every quarter; but let his knowledge<<Daath.>> cease.<<He must absorb (or understand) everything without conscious knowledge, which is a shock, implying duality, like flint and steel, while understanding is like a sponge, or even like ocean absorbing rivers.>>
3. Here is the Mystery of Virtue.<<Of the Tao and of him that hath it. Virtue -- the Teh.>> It createth all and nourisheth all; yet it doth not adhere to them; it operateth all, but knoweth not of it, nor proclaimeth it; it directeth all, but without conscious control. {11}

CHAPTER XI

THE VALUE OF THE UNEXPRESSED.

1. The thirty spokes join in their nave, that is one; yet the wheel dependeth for use upon the hollow place for the axle. Clay is shapen to make vessels; but the contained space is what is useful. Matter is therefore of use only to mark the limits of the space which is the thing of real value.<<This introduces the doctrine of the Fourth Dimension. Matter is like the lines bounding a plane. The plane is the real thing, the lines infinitely small in comparison, and serving only to define it. So also the "Self" is an imaginary limit marking off the divisions of the Body of God. The errors of Ahamkara (the ego-making faculty) is to take the illusory surface for the Sphere.
Cf. Liber CCXX concerning the Nature of Nuit.>> {12}

CHAPTER XII

THE WITHDRAWAL FROM THE EXTERNAL.

1. The five colors film over Sight; The five sounds make Hearing dull; The five flavours conceal Taste; occupation with motion and action bedevil Mind; even so the esteem of rare things begetteth covetousness and disorder.<<This is the regular Yogi doctrine, and may be tested by experience of various Bhavanas and other proper concentrations. But Laotze draws a parallel for social or political use. To excite cupidity leads to theft at home, and war abroad. It is only too evident to day how neglect of this rule has destroyed civilization; I need not insist on examples of how A's potash, B's iron, C's coal and D's trade routes have caused E to set the world ablaze.>>
2. The wise man seeketh therefore to content the actual needs of the people; not to excite them by the sight of luxuries. He banneth these, and concentrateth on those.<<The present labour troubles are due to the absurd cult of material complexities miscalled prosperity.>> {13}

CHAPTER XIII

THE CONTEMPT FOR CIRCUMSTANCE.

1. Favor and disgrace are equally to be shunned; honour and calamity to be alike regarded as adhering to the personality.<<And, therefore, "ganglia" to be loosened is written, as stated above.>>
2. What is this which is written concerning favour and disgrace? Disgrace is the fall from favour. He then that hath favour hath fear, and its loss begetteth fear yet greater of a further fall. What is this which is written concerning honour and calamity? It is this attachment to the body which maketh calamity possible; for were one bodiless, what evil could befall him?
3. Therefore let him that regardeth himself rightly administer also a kingdom; and let him govern it who loveth it as another man loveth himself.<<This does not mean with extreme devotion, but rather with passionless indifference.>> {14}

CHAPTER XIV

THE SHEWING-FORTH OF THE MYSTERY.

1. We look at it, and see it not; though it is Omnipresent; and we name it the Root-Balance.<<Hadit, the root of Yod.>>
We listen for it, and hear it not, though it is Omniscient; and we name it the Silence.<<Nuit, the root of He.>>
We feel for it, and touch it not, though it is Omnipotent; and we name it the Concealed.<<Ra-Hoor-Khuit, Kether, the root of Vau. {WEH NOTE: This appears questionable, as the root of Vau and the Sun god both pertain to

Tipheret.}>>

These three Virtues hath it, yet we cannot describe it as consisting of them; but, mingling them aright, we apprehend the One.

2. Above, it shineth not; below, it is not dark. It moveth all continuously, without Expression, returning into Naught. It is the Form of That which is beyond Form; it is the Image of the Invisible; it is Change, and Without Limit.<<Cf. Ain, Ain Soph, Ain Soph Aur. Also see "Book of Wisdom or Folly".>>
3. We confront it, and see not its Face; {15} we pursue it, and its Back is hidden from us. Ah! but apply the Tao as in old Time to the work of the present; know it as it was known in the Beginning; follow fervently the Thread of the Tao. {16}

CHAPTER XV

THE APPEARANCE OF THE TRUE NATURE.

1. The adepts of past ages were subtle and keen to apprehend this Mystery, and their profundity was obscurity unto men. Since then they were not known, let me declare their nature.
2. To all seeming, they were fearful as men that cross a torrent in winter flood; they were hesitating like a man in apprehension of them that are about him; they were full of awe like a guest in a great house; they were ready to disappear like ice in thaw; they were unassuming like unworked wood; they were empty as a valley; and dull as the waters of a marsh.
3. Who can clear muddy water? Stillness will accomplish this. Who can obtain rest? Let motion continue equably, and it will itself be peace.
4. The adepts of the Tao, conserving its way, seek not to be actively self-conscious. By their emptiness of Self {17} they have no need to show their youth and perfection; to appear old and imperfect is their privilege. {18}

CHAPTER XVI

THE WITHDRAWAL TO THE ROOT.

1. Emptiness must be perfect, and Silence made absolute with tireless strength. All things pass through the period of action; then they return to repose. They grow, bud, blossom and fruit; then they return to the root. This return to the root is this state which we name Silence; and this Silence is Witness of their Fulfilment.
2. This cycle is the universal law. To know<<and acquiescence in>> it is the part of intelligence; to ignore it<<or to rebel against it.>>

bringeth folly of action, whereof the end is madness. To know it bringeth understanding and peace; and these lead to the identification of the Self with the Not-Self. This identification maketh man a king; and this kingliness groweth unto godhood. That godhood beareth fruit in the mastery of the Tao. Then the man, the Tao permeating him, endureth; and his bodily principles are in harmony, {19} proof against decay, until the hour of his Change. {20}

CHAPTER XVII

THE PURITY OF THE CURRENT.

1. In the Age of Gold, the people were not conscious of their rulers; in the Age of Silver, they loved them, with songs; in the Age of Brass, they feared them; in the Age of Iron, they despised them. As the rulers<<becoming self-conscious.>> lost confidence, so also did the people lose confidence in them.
2. How hesitating did they seem, the Lords of the Age of Gold, speaking with deliberation, aware of the weight of their word! Thus they accomplished all things with success; and the people deemed their well-being to be the natural course of events. {21}

CHAPTER XVIII

THE DECAY OF MANNERS.

1. When men abandoned the Way of the Tao, benevolence and justice became necessary. Then also was need of wisdom and cunning, and all fell into illusion. When harmony ceased to prevail in the six spheres<<The solar system.>> it was needful to govern them by manifesting Sons.<<Dhyana -- buddhas.>>

When the kingdoms and races<<elements, signs, etc.>> became<<Self-conscious and therefore.>> confused, loyal ministers<<archangels.

It is hard at first for the student to grasp the disdain of Laotze for what we call good qualities. But the need for this "good" is created by the existence of "evil", i.e., the restriction of anything from doing its own will without friction. Good is then merely a symptom of evil, and so itself a poison. A man who finds Mercury and Potassium Iodide "good" for him, is a sick man. Frictionless Nourishment is the order of Change, or Life.>> had to appear. {22}

CHAPTER XIX

RETURNING TO THE PURITY OF THE CURRENT.

1. If we forgot our statesmanship and our wisdom, it would be an hundred times better for the people. If we forgot our benevolence and our justice, they would become again like sons, folk of good will. If we forget our machines and our business, there would be no knavery.
2. These new methods despised the olden Way, inventing fine names to disguise their baneness. But simplicity in the doing of the will of every man would put an end to vain ambitions and desires.<<Samuel Butler in Erewhon describes a people who had sense enough to forbid all machinery. Wells, in the War in the Air prophesies the results of not doing so; at the hour of writing, An XV Sun in Scorpio, we are facing the fulfilment of most of this prophecy. And still we make haste to arm!>> {23}

CHAPTER XX

THE WITHDRAWAL FROM THE COMMON WAY.

1. To forget learning is to end trouble. The smallest difference in words, such as "yes" and "yea", can make endless controversy for the scholar.<<Consider the "homoiousios -- homoiousios" quarrel of early Christianity.>> Fearful indeed is death, since all men fear it; but the abyss of questionings, shoreless and bottomless, is worse!
2. Consider the profane man, how he preeneth, as if at feast, or gazing upon Spring from a tower! But as for me, I am as one who yawneth, without any trace of desire. I am like a babe before its first smile. I appear sad and forlorn, like a man homeless. The profane man hath his need filled, ay, and more also. For me, I seem to have lost all I had. My mind is as it were stupefied; it hath no definite shape. The profane man looketh lively and keen-witted; I alone appear blank in my mind. They seem eagerly critical; I appear careless and without perception. I seem to be as one adrift upon the sea, with {24} no thought of an harbor. The profane have each one his definite course of action; I alone appear useless and uncomprehending, like a man from the border. Yea, thus I differ from all other men: but my jewel is the All-Mother!<<Cf. "Afloat in the aether, O my God, my God!" Liber VII. It is the "aimless winging" which gives "joy ineffable" to the self-supported Absolute.>> {25}

CHAPTER XXI

THE INFINITE WOMB.

1. The sole source of energy is the Tao. Who may declare its nature? It is

beyond Sense, yet all form is hidden within it. It is beyond Sense, yet all Perceptibles are hidden within it. It is beyond Sense, yet all Perceptibles are hidden within it. It is beyond Sense, yet all Being is hidden within it. This Being excites Perception, and the Word thereof. As it was in the beginning, is now, and ever shall be, its Name<<Teh.

Zero contains all possibilities, for it may be written $0 = X (-X)$, where X is anything soever and -X its opposite. However complex X may be, it is always to be cancelled by its -X. Thus the universe is always potentially anything and everything, yet actually Nothing.>> operateth continuously, causing all to flow in the cycle of Change, which is Love and Beauty. How do I know this? By my comprehension of the Tao. {26}

CHAPTER XXII

THE GUERDON OF MODESTY.

1. The part becometh the whole. The curve becometh straight; the void becometh full; the old becometh new. He who desireth little accomplisheth his Will with ease; who desireth many things becometh distracted.<<Thus he hath none of them.>>
2. Therefore, the sage concentrateth upon one Will, and it is as a light to the whole world. Hiding himself, he shineth; withdrawing himself, he attracteth notice; humbling himself, he is exalted; dissatisfied with himself,<<since the one Will is not yet attained.>> he gaineth force to achieve his Will. Because he striveth not, no man may contend against him.
3. That is no idle saw of the men of old; "The part becometh the whole"; it is the Canon of Perfection.<<Any part X becomes the whole Zero, by cancelling itself through "love" of -X.>> {27}

CHAPTER XXIII

THE VOID OF NAUGHT.

1. To keep silence is the mark of one who is acting in full accordance with his Will. A fierce wind soon falleth; a storm-shower doth not last all day. Yet Heaven and Earth cause these; and if they fail to make violence continue, how much less can man abide in spasm of passion!
2. With him that devoteth him to Tao, the devotees of Tao are in accord; so also are the devotees of Teh,<<Because Teh is part of Tao.>> yea, even they who fail in seeking those are in accord.<<because to him who has Tao all things are realized as harmonious.>>
3. So then his brothers in the Tao are joyful, attaining it; and his brothers in the Teh are joyful, attaining it; and they who fail in

seeking these are joyful, partaking of it. But if he himself realize not the Tao with calm of confidence, then they also appear lacking in confidence.<<He who has Tao all things rightly disposed; his own failure creates the illusion of general failure.>> {28}

CHAPTER XXIV

EVIL MANNERS.

1. He who standeth a-tiptoe standeth not firm; he who maketh rigid his legs walketh ill. He who preeneth himself shineth not; he who talketh positively is vulgar; he who boasteth is refused acceptance; he who is wise in his own conceit is thought inferior. Such attitudes, to him that hath the view given by understanding the Tao, seem like garbage or like cancer, abhorrent to all. They then who follow the Way<<of Tao.>> do not admit them. {29}

CHAPTER XXV

IMAGES OF THE MYSTERY.

1. Without Limit and Perfect, there is a Becoming, beyond Heaven and Earth. It hath nor motion nor Form; it is alone, it changeth not;<<because it comprehendeth Change.>> it extendeth all ways; it hath no Adversary. It is like the All-Mother.
2. I know not its Name, but I call it the Tao. Moreover, I exert myself, and call it Vastness.
3. Vastness, the Becoming! Becoming, it flieth afar. Afar, it draweth near. Vast is this Tao; Heaven also is Vast; Earth is vast; and the Holy King is vast also.<<for they conform to the Tao.>> In the Universe are Four Vastnesses, and of these is the Holy King.
4. Man followeth the<<magick.>> formula of Earth; Earth followeth that of Heaven, and Heaven that of the Tao. The formula of the Tao is its own Nature. {30}

CHAPTER XXVI

THE NATURE OF MASS.

1. Mass is the fulcrum of mobility; stillness is the father of motion.

2. Therefore the sage King, though he travel afar, remaineth near his supplies. Though opportunity tempt him, he remaineth quietly in proper disposition, indifferent. Should the master of an host of chariots bear himself frivolously? If he attack without support, he loseth his base; if he become a raider, he forfeiteth his throne.<<This is all obvious military metaphor. If we depart from the Tao, we become engaged in futile activities which lead nowhere, and we find ourselves in the Abyss of Choronzon.>> {31}

CHAPTER XXVII

SKILL IN THE METHOD.

1. The experienced traveler concealeth his tracks; the clever speaker giveth no chance to the critic; the skilled mathematician useth no abacus; the ingenious safesmith baffleth the burglar without the use of bolts, and the cunning binder without ropes and knots.<<The reference is to certain "puzzles," as we should call them, common in China.>> So also the sage, skilled in man-emancipation-craft, useth all men; understanding the value of everything, he rejecteth nothing. This is called the Occult Regimen.
2. The adept is then master to the zelator, and the zelator assisteth and honoreth the adept. Yet unless these relations were manifest, even the most intelligent observer might be perplexed as to which was which. This is called the Crown of Mystery.<<The adept has become so absolutely natural that he appears unskillful. Ars est celare artem. It is only he who has started on the Path that can divine how sublime is the Master.>> {32}

CHAPTER XXVIII

THE RETURN TO SIMPLICITY.

1. Balance thy male strength with thy female weakness and thou shalt attract all things, as the ocean absorbeth all rivers; for thou shalt formulate the excellence of the Child<<WEH NOTE: The TS has a mark for a footnote at this point. None is found in the end notes to match it. Crowley's intent cannot be definitely defined, but probably relates to the "Childe" of LIBER AL, possibly as Hoor-pa-Kraat.>> eternal, simple, and perfect. Knowing the light, remain in the Dark. Manifest not thy Glory, but thine obscurity. Clothed in this Child-excellence eternal, thou hast attained the Return of the First State. Knowing splendour of Fame, cling to Obloquy and Infamy; then shalt thou remain as in the Valley to which flow all waters, the lodestone to fascinate all men. Yea, they shall hail in thee this Excellence, eternal, simple and perfect, of the Child.
2. The raw material, wrought into form, produceth vessels.<<Homogeneous developed into heterogeneous: 0 Degree understood as "something.">> So

the sage King formulateth his Wholeness in divers Offices; and his Law<<being concordant with the nature of his people.>> is without violence or constraint. {33}

CHAPTER XXIX

REFRAINING FROM ACTION.

1. He that, desiring a kingdom, exerteth himself to obtain it, will fail. A Kingdom is of the nature of spirit, and yieldeth not to activity. He who graspeth it, destroyeth it; he who gaineth it, loseth it.<<The usurper merely seizes the throne; the people are not with him, as with one who becomes king by virtue of natural fitness. The usurper has but the mask of power.>>
2. The wheel of nature revolveth constantly; the last becometh first, and the first last; hot things grow cold, and cold things hot; weakness overcome strength; things gained are lost anon. Hence the wise man avoideth effort, desire and sloth.<<Effort is the Rajo-Guna, and makes one go faster than is natural. Sloth is the Tamo-Guna, and makes one go slower than is natural. Desire is the disturbance of the Satwa-Guna, exciting the lust of Change, in one direction or the other, from the natural.
Things gained: see Liber AL cap II vv {WEH NOTE: not in TS, but sometimes added: 57-60}.>> {34}

CHAPTER XXX

A WARNING AGAINST WAR.

1. If a king summon to his aid a Master of the Tao, let Him not advise recourse to arms. Such action certainly bringeth the corresponding reaction.
2. Where armies are, are weeds. Bad harvests follow great hosts.
3. The good general striketh decisively, once and for all. He does not risk<<counter-attack.
In other words, he acts according to the rules of the game, without losing his head by vain-glory, ambition or hatred.>> by overboldness. He striketh, but doth not vaunt his victory. He striketh according to strict law of necessity, not from desire of victory.
4. Things become strong and ripe, then age. This<<forcing-on of strength, instead of allowing natural growth.>> is discord with the Tao; and what is not at one with the Tao soon cometh to an end. {35}

CHAPTER XXXI

COMPOSING QUARREL.

1. Arms, though they be beautiful, are of ill omen, abominable to all created beings. They who have the Tao love not their use.
2. The place of honour is on the right in wartime; so thinketh the man of distinction. Sharp weapons are ill-omened, unworthy of such a man; he useth them only in necessity. He valueth peace and ease, desireth not violence of victory. To desire victory is to desire the death of men; and to desire that is to fail to propitiate the people.
3. At feasts, the left hand is the high seat; at funerals, the right. The second in command of the army leadeth the left wing, the commander-in-chief, the right wing; it is as if the battle were a rite of mourning! He that hath slain most men should weep for them most bitterly; so then the place of the victor is assigned to him with philosophical propriety. {36}

CHAPTER XXXII

THE WISDOM OF TEH.

1. The All-Tao<<comprehending Change within itself.>> hath no name.
2. It is That Minute Point<<Hadit.>> yet the whole world dare not contend against him that hath it. Did a lord or king gain it and guard it, all men would obey him of their own accord.
3. Heaven and Earth combining under its spell, shed forth dew,<<This "dew" refers to the Elixir of the Fraternity R.C. and of the O.T.O. It has been described, with proper caution, in various passages of "The Equinox" and of "The Book of Lies.">> extending throughout all things of its own accord, without man's interference.
4. Tao, in its phase of action, hath a name. Then men can comprehend it; when they do this, there is no more risk of wrong or ill-success.
5. As the great rivers and the oceans are to the valley streams, so is the Tao to the whole universe. {37}

CHAPTER XXXIII

THE DISCRIMINATION (VIVEKA) OF TEH.

1. He who understandeth others understandeth Two; but he who understandeth himself understandeth One. He who conquereth others is strong; but he who conquereth himself is stronger yet.<<For the same reason as in the first sentence.>>
Contentment is riches; and continuous action<<equable and carefree;>> is Will.
2. He that adapteth himself perfectly to his environment, continueth for long; he who dieth without dying, liveth for ever.<<The last paragraph refers once more to a certain secret practice taught by the O.T.O. See, in particular, the Book of Lies.>> {38}

CHAPTER XXXIV

THE METHOD OF ATTAINMENT.

1. The Tao is immanent; it extendeth to the right hand as to the left.
2. All things derive from it their being; it createth them, and all comply with it. Its work is done, and it proclaimeth it not. It is the ornament of all things, yet it claimeth not fief of them; there is nothing so small that it inhabiteth not, and informeth it. All things return without knowledge of the Cause thereof; there is nothing so great that it inhabiteth not, and informeth it.
3. In this manner also may the Sage perform his Works. It is by not thrusting himself forward that he winneth to his success. {39}

CHAPTER XXXV

THE GOOD WILL OF THE TEH.

1. The whole world is drawn to him that hath the likeness of the Tao.<<I.e., the Teh.>> Men flock unto him, and suffer no ill, but gain repose, find peace, enjoy all ease.
2. Sweet sounds and cates lure the traveler from his way. But the Word of the Tao; though it appear harsh and insipid, unworthy to hearken or to behold; hath his use all inexhaustible. {40}

CHAPTER XXXVI

THE HIDING OF THE LIGHT.

1. In order to draw breath, first empty the lungs; to weaken another, first strengthen him; to overthrow another, first exalt him; to despoil another, first load him with gifts; this is called the Occult Regimen.
2. The soft conquereth the hard; the weak pulleth down the strong.
3. The fish that leaveth ocean is lost; the method of government must be concealed from the people.<<The single argument that can be aduced in favour of an Enlightened Democracy is that it provides more completely for the fooling of the Sovereign People than any other known system.>> {41}

CHAPTER XXXVII

THE RIGHT USE OF GOVERNMENT.

1. The Tao proceedeth by its own nature, doing nothing; therefore there is no doing which it comprehendeth not.
2. If kings and princes were to govern in this manner, all things would operate aright by their own motion.
3. If this transmutation were my object, I should call it Simplicity. Simplicity hath no name nor purpose; silently and at ease all things go well. {42}

PART II

CHAPTER XXXVIII

CONCERNING THE TEH.

1. Those who possessed perfectly the powers<<Teh.>> did not manifest them, and so they preserved them. Those who possessed them imperfectly feared to lose them, and so lost them.
2. The former did nothing, nor had need to do. The latter did, and had need to do.
3. Those who possessed benevolence exercised it, and had need it; so also was it with them who possessed justice.
4. Those who possessed the conventions displayed them; and when men would not agree, they made ready to fight them.<<Teh appears as Chokmah-Binah, Benevolence as Chesed, Justice as Geburah, Convention as Tiphereth. Thus Kether alone is "safe"; even Chokmah-Binah risks fall unless it keeps Silence.>>
5. Thus, when the Tao was lost, the Magick Powers appeared; then, by successive degradations, came Benevolence, Justice, Convention. {43}
6. Now convention is the shadow of loyalty and good will, and so the herald of disorder. Yea, even Understanding is but a Blossom of the Tao, and foreshadoweth Stupidity.<<This repeats the doctrine of the danger of Binah. The attack on Tipereth is to be regarded as a reference to the "Fall", death of Hiram at high noon, etc. etc.>>
7. So then the Tao-Man holdeth to Mass, and avoideth Motion; he is attached to the Root, not to the flower. He leaveth the one, and cleaveth to the other.<<That is, if his road be towards the Tao. In our language, he adores Nuit; but the Perfect Man, when he needs to manifest, is on the opposite curve. Cf. the "Book Of Lies"; "The Brothers of the A.'. A.'. are Women; the Aspirants to A.'. A.'. are Men.">> {44}

CHAPTER XXXIX

THE LAW OF THE BEGINNING.

1. These things have possessed the Tao from the beginning: Heaven, clear and shining; Earth, steady and easy; Spirits, mighty in Magick; Vehicles,<<"Spirits" and "Vehicles" refer to the Lance and Cup, correlatives of Heaven and Earth.>> overflowing with Joy; all that hath life; and the rulers of men. All these derive their essence from the Tao.
2. Without the Tao, Heaven would dissolve Earth disrupt, Spirits become impotent; Vehicles empty; living things would perish and rulers lose their power.
3. The root of grandeur is humility, and the strength of exaltation in its base. Thus rulers speak of themselves as "Fatherless," "Virtueless," "Unworthy," proclaiming by this that their Glory is in their shame.<<It is the invisible that is all-important: See Cap. II.>> So also the virtue of a Chariot is not any of the parts of a Chariot, if they be numbered.<<Cf. "The Questions of King Milinda." where is the discussion

of what a carriage really is.>> They do not seek to appear fine like jade, but inconspicuous like common stone.<<English good manners are similarly inconspicuous, and were so devised as a protection. Jade is liable to be seized and carved; ordinary stone may escape. (Cf. Kwang-tze on the rotten tree, etc. Zan Kien Shieh. S. B. E. XXXIX, p.217.>> {45}

CHAPTER XL

OMITTING UTILITY.

1. The Tao proceeds by correlative curves, and its might is in weakness.
2. All things arose from the Teh, and the Teh budded from the Tao.<<The law of the Tao is constant compensation; its method is always to redress the balance, and reduce the equation to zero. In its action it resembles the form of Energy which we call gravitation very closely. It is an inertia always tending to minimize stress.>> {46}

CHAPTER XLI

THE IDENTITY OF THE DIFFERENTIAL.

1. The best students, learning of the Tao, set to work earnestly to practice the Way. Mediocre students now cherish it, now let it go. The worst students mock at it. Were it not thus mocked, it were unworthy to be Tao.
2. Thus spake the makers of Saws: the Tao at its brightest is obscure. Who advanceth in that Way, retireth. Its smooth Way is rough. Its summit is a valley. Its beauty is ugliness. Its wealth is poverty. Its virtue, vice. Its stability is change. Its form is without form. Its fullness is vacancy. Its utterance is silence. Its reality is illusion.
3. Nameless and imperceptible is the Tao; but it informeth and perfecteth all things. {47}

CHAPTER XLII

THE VEILS OF THE TAO.

1. The Tao formulated the One.<<Kether or the First Aethyr.>>
The One exhaled the Two.<<Chokmah-Binah or Yin and Yang.>>

The Two were parents of the Three.<<The second Triad.>>
The Three were parents of all things.<<The third Triad and Malkuth.>>
All things pass from Obscurity to Manifestation, inspired harmoniously by
the Breath of the Void.<<The Tao.>>

2. Men do not like to be fatherless, virtueless, unworthy: yet rulers describe themselves by these names. Thus increase bringeth decrease to some, and decrease bringeth increase to others.
3. Others have taught thus; I consent to it. Violent men and strong die not by natural death. This fact is the foundation of my law. {48}

CHAPTER XLIII

THE COSMIC METHOD.

1. The softest substance<<Water-Yoni.>> hunteth down the hardest;<<rock-Lingam.>> the unsubstantial<<the Luminiferous ether.>> penetrateth where there is no opening. Here is the Virtue of Inertia.
2. Few are they who attain: whose speech is Silence, whose Work is Inertia. {49}

CHAPTER XLIV

MONITORIAL.

1. What shall it profit a man if he gain fame or wealth, and lose his life?
2. If a man cling to fame or wealth, he risketh what is worth more.
3. Be content, not fearing disgrace. Act not, and risk not criticism. Thus live thou long, without alarm. {50}

CHAPTER XLV

THE OVERFLOWING OF TEH.

1. Despise thy masterpieces; thus renew the vigor of thy creation. Deem thy fullness emptiness; thus shall thy fullness never be empty. Let the straight appear crooked to thee, thy Craft clumsiness; thy Musick discord.

2. Exercise moderateth cold; stillness heat. To be pure<<Brahmacharya -- Chastity in the secret Parzifal -- O.T.O. sense. See also the Khing Kang King.>> and to keep silence, is the True Law of all that are beneath Heaven. {51}

CHAPTER XLVI

THE WITHDRAWAL FROM AMBITION.

1. When the Tao beareth away on Earth, men put swift horses to night-carts. When it is neglected, they breed chargers in the border marches.
2. There is no evil worse than ambition; no misery worse than discontent; no crime greater than greed. Content of mind is peace and satisfaction eternal. {52}

CHAPTER XLVII

THE VISION OF THE DISTANT.

1. One need not pass his threshold to comprehend all that is under Heaven, nor to look out from his lattice to behold the Tao Celestial. Nay! but the farther a man goeth, the less he knoweth.
2. The sages acquired their knowledge without travel; they named all things aright without beholding them; and, acting without aim, fulfilled their Wills. {53}

CHAPTER XLVIII

OBLIVION OVERCOMING KNOWLEDGE.

1. The scholar seeketh daily increase of knowing; the sage of Tao daily decrease of doing.
2. He decreaseth it, again and again, until he doth no act with the lust of result. Having attained this Inertia all accomplisheth itself.
3. He who attracteth to himself all that is under Heaven doth so without effort. He who maketh effort is not able to attract it. {54}

CHAPTER XLIX

THE ADAPTABILITY OF THE TEH.

1. The wise man hath no fixed principle; he adapteth his mind to his environment.
2. To the good I am good, and to the evil I am good also; thus all become good. To the true I am true, and to the false I am true; thus all become true.
3. The sage appeareth hesitating to the world, because his mind is detached. Therefore the people look and listen to him, as his children; and thus doth he shepherd them. {53}

CHAPTER L

THE ESTIMATION OF LIFE.

1. Man cometh into life, and returneth again into death.
2. Three men in ten conserve life; three men in ten pursue death.
3. Three men also in ten desire to live, but their acts hasten their journey to the house of death. Why is this? Because of their efforts to preserve life.
4. But this I have heard. He that is wise in the economy of his life, whereof he is warden for a season, journeyeth with no need to avoid the tiger or the rhinoceros, and goeth uncorseted among the warriors with no fear of sword or lance. The rhinoceros findeth in him no place vulnerable to its horn, the tiger to its claws, the weapon to its point. Why is this? Because there is no house of death in his whole body. {56}

CHAPTER LI

THE TEH AS THE NURSE.

1. All things proceed from the Tao, and are sustained by its forth-flowing virtue. Every one taketh form according to his nature, and is perfect, each in his particular Way. Therefore, each and every one of them glorify the Tao, and worship its forth-flowing Virtue.
2. This glorifying of the Tao, this worship of the Teh, is constantly spontaneous, and not by appointment of Law.

3. Thus the Tao buddeth them out, nutureth them, developeth them, sustaineth them, perfecteth them, ripeneth them, upholdeth them, and reabsorbeth them.
4. It buddeth them forth, and claimeth not lordship over them; it is overseer of their changes, and boasteth not of his puissance; perfecteth them, and interfereth not with their Ways; this is called the Mystery of its Virtue. {57}

CHAPTER LII

THE WITHDRAWAL INTO THE SILENCE.

1. The Tao buddeth forth all things under Heaven; it is the Mother of all.
2. Knowing the Mother, we may know her offspring. He that knoweth his Mother, and abideth in Her nature, remaineth in surety all his days.
3. With the mouth closed, and the Gates of Breath controlled, he remaineth at ease all his days. With the mouth open, and the Breath directed to outward affairs, he hath no surety all his days.
4. To perceive that Minute Point<<Hadith.>> is True Vision; to maintain the Soft and Gentle<<Nuith.>> is True Strength.
5. Employing harmoniously the Light Within<<Ra-Hoor-Khuith. Paragraphs 3-5 refer to certain technical practices which may be studied in "Book 4", "The Equinox" and "Liber AL vel. CCXX".>> so that it returneth to its Origin, one guardeth even one's body from evil, and keepeth Silence before all men. {58}

CHAPTER LIII

THE WITNESS OF GREED.

1. Were I discovered by men, and charged with government, my first would be lest I should become proud.
2. The true Path is level and smooth; but men love by-paths.
3. They adorn their courts, but they neglect their fields, and leave their storehouses empty. They wear elaborate and embroidered robes; they gird themselves with sharp swords; they eat and drink with luxury; they heap up goods; they are thievish and vainglorious. All this is opposite to the Way of Tao. {59}

CHAPTER LIV

THE WITNESS OF WISDOM.

1. If a man plant according to the Tao it will never be uprooted; if he thus gather, it will never be lost. His sons and his son's sons, one following another, shall honour the shrine of their ancestor.
2. The Tao, applied to oneself, strengtheneth the Body,<<Teh>> to the family, bringeth wealth;<<Teh>> to the district, prosperity;<<Teh>> to the state, great fortune.<<Teh>> Let it be the Law of the Kingdom, and all men will increase in virtue.<< Teh. Teh is always the Magick Power; it need not be explained diversely as in the text.>>
3. Thus we observe its effect in every case, as to the person, the family, the district, the state, and the kingdom.
4. How do I know that this is thus universal under Heaven?
By experience. {60}

CHAPTER LV

THE SPELL OF THE MYSTERY.

1. He that hath the Magick powers<<Teh.>> of the Tao is like a young child. Insects will not sting him or beasts or birds of prey attack him.
2. The young child's bones are tender and its sinews are elastic, but its grasp is firm.<<A baby can hang from a bough for quite an indefinitely long period. This is because of monkey-atavism; in other words, it is the subconscious of the child that is at work. This subconsciousness is of its true nature, therefore, in accord with the Tao.>> It knoweth nothing of the Union of Man and Woman, yet its Organ may be excited. This is because of its natural perfection. It will cry all day long without becoming hoarse, because of the harmony of its being.
3. He who understandeth this harmony knoweth the mystery of the Tao, and becometh a True Sage. All devices for inflaming life, and increasing the vital Breath,<<Prana.>> by mental effort<<Hatha-Yoga, etc.>> are evil and factitious.
4. Things become strong, then age. This<<forcing-on of strength instead of allowing natural growth.>> is in discord with the Tao, and what is not at one with the Tao soon cometh to an end. {61}

CHAPTER LVI

THE EXCELLENCE OF THE MYSTERY.

1. Who knoweth the Tao keepeth Silence; he who babbleth knoweth it not.
2. Who knoweth it closeth his mouth and controlleth the Gates of his Breath. He will make his sharpness blunt; he will loosen his complexes; he will tone down his brightness to the general obscurity. This is called the Secret of Harmony.
3. He cannot be insulted either by familiarity or aversion; he is immune to ideas of gain or loss, of honour or disgrace; he is the true man, unequalled under Heaven. {62}

CHAPTER LVII

THE TRUE INFLUENCE.

1. One may govern a state by restriction; weapons may be used with skill and cunning; but one acquireth true command only by freedom, given and taken.
2. How am I aware of this? By experience that to multiply restrictive laws in the kingdom impoverisheth the people; the use of machines causeth disorder in state and race alike. The more men use skill and cunning, the more machines there are; and the more laws there are, the more felons there are.
3. A wise man has said this: I will refrain from doing, and the people will act rightly of their own accord; I will love Silence, and the people will instinctively turn to perfection; I will take no measures, and the people will enjoy true wealth; I will restrain ambition, and the people will attain simplicity. {63}

CHAPTER LVIII

ADAPTATION TO ENVIRONMENT.

1. The government that exerciseth the least care serveth the people best; that which meddleth with everybody's business worketh all manner of harm. Sorrow and joy are bedfellows; who can divine the final result of either?
2. Shall we avoid restriction? Yea; restriction distorteth nature, so that even what seemeth good in it is evil. For how long have men suffered from misunderstanding of this.
3. The wise man is foursquare, and avoideth aggression; his corners do not

injure others. He moveth in a straight line<<according to his Will.>> and turneth not aside therefrom; he is brilliant<<like a Star.>> but doth not blind with his brightness.<<because he keeps to his own orbit.>> {64}

CHAPTER LIX

WARDING THE TAO.

1. To balance our earthly nature and cultivate our heavenly nature, tread the Middle Path.
2. This Middle Path alone leadeth to the Timely Return to the True Nature. This Timely Return resulteth from the constant gathering of Magick Powers.<<Teh.>> With that Gathering cometh Control. This Control we know to be without Limit<<Like the Tao.>> and he who knoweth the Limitless may rule the state.
3. He who possesseth the Tao continueth long. He is like a plant with well-set roots and strong stems. Thus it secureth long continuance of its life. {65}

CHAPTER LX

THE DUTY OF GOVERNMENT.

1. The government of a kingdom is like the cooking of fish.<<This means, it is the simplest possible operation.>>
2. If the kingdom be ruled according to the Tao, the spirits of our ancestors will not manifest their Teh.<<I.e., their Magick Powers, from indignation at the mischief wrought by their descendents.>> These spirits have this Teh, but will not turn it against men. It is able to hurt men; so also is the Wise King; but he doth not.
3. When these powers<<the spirits and the Wise King.>> are in accord, their Good Will produceth the Teh, endowing the people therewith. {66}

CHAPTER LXI

THE MODESTY OF THE TEH.

1. A state becometh powerful when it resembleth a great river, deep-seated; to it tend all the small streams under Heaven.

2. It is as with the female, that conquereth the male by her Silence. Silence is a form of Gravity.<<It is not that there is any "virtue" in humility; it is simply that all lines converge at the center of the Web.>>
3. Thus a great state attracteth small states by meeting their views, and small states attract the great state by revering its eminence. In the first case this Silence gaineth supporters; in the second, favour.
4. The great state uniteth men and nutureth them; the small state wisheth the good will of the great, and offereth service; thus each gaineth its advantage. But the great state must keep Silence. {67}

CHAPTER LXII

THE WORKINGS OF THE TAO.

1. The Tao is the most exalted of all things. It is the ornament of the good, and the protection and purification of the evil.<<Cf. "Soul of Goodness in Things Evil.">>
2. Its words are the fountain of honour, and its deeds the engine of achievement. It is present even in evil.
3. Though the Son of Heaven were enthroned with his three Dukes appointed to serve him, and he were offered a round symbol- of-rank as great as might fill the hands, with a team of horses to follow, this gift were not to be matched against the Tao, which might be offered by the humblest of men.
4. Why did they of old time set such store by the Tao? Because he that sought it might find it, and because it was the Purification from all evil. Therefore did all men under Heaven esteem it the most exalted of all things. {68}

CHAPTER LXIII

FORETHOUGHT AT THE OUTSET.

1. Act without lust of result; work without anxiety; taste without attachment to flavour; esteem small things great and few things many; repel violence with gentleness.
2. Do great things while they are yet small, hard things while they are yet easy; for all things, how great or hard soever, have a beginning when they are little and easy. So thus the wise man accomplisheth the greatest tasks without undertaking anything important.

3. Who undertaketh thoughtlessly is certain to fail in attainment; who estimateth things easy findeth them hard. The wise man considereth even easy things hard, so that even hard things are easy to him. {69}

CHAPTER LXIV

ATTENDING TO DETAILS.

1. It is easy to grasp what is not yet in motion, to withstand what is not yet manifest, to break what is not yet compact, to disperse what is not yet coherent. Act against things before they become visible; attend to order before disorder ariseth.
2. The tree which filleth the embrace grew from a small shoot; the tower nine-storied rose from a low foundation; the ten-day journey began with a single step.
3. He who acteth worketh harm; he who graspeth findeth it a slip. The wise man acteth not, so worketh no harm; he doth not grasp, and so doth not let go. Men often ruin their affairs on the eve of success, because they are not as prudent at the end as in the beginning.
4. The wise man willeth what others do not will, <<He does his own Will, instead of aiming at a standardized goal.>> and valueth not things rare.<<and so sought after by others.>> He learneth what others learn not, and gathered up what they despise. Thus he is in accord with the natural course of events, and is not overbold in action. {70}

CHAPTER LXV

THE PURITY OF THE TEH.

1. They of old time that were skilled in the Tao sought not to enlighten the people, but to keep them simple.
2. The difficulty of government is the vain knowledge of the people. To use cleverness in government is to scourge the kingdom; to use simplicity is to anoint it.
3. Know these things, and make them thy law and thine example. To possess this Law is the Secret Perfection of rule. Profound and Extended is this Perfection; he that possesseth it is indeed contrary to the rest, but he attracteth them to full accordance. {71}

CHAPTER LXVI

PUTTING ONE'S SELF LAST.

1. The oceans and the rivers attract the streams<<as it were, tribute and worship.>> by their skill in being lower than they; thus are they masters thereof. So the Wise Man, to be above men, speaketh lowly; and to precede them acteth with humility.
2. Thus, though he be above them, they feel no burden; nor, though he precede them, do they feel insulted.
3. So then do all men delight to honour him, and grow not weary of him. He contendeth not against any man; therefore no man is able to contend against him. {72}

CHAPTER LXVII

THE THREE JEWELS.

1. They say that while this Tao of mine is great, yet it is inferior. This is the proof of its greatness. If it were like anything else, its smallness would have long been known.
2. I have three jewels of price whereto I cleave; gentleness, economy, and humility.
3. That gentleness maketh me courageous, that economy generous, that humility honoured. Men of today abandon gentleness for violence, economy for extravagance, humility for pride: this is death.
4. Gentleness bringeth victory in fight; and holdeth its ground with assurance. Heaven wardeth the gentle man by that same virtue. {73}

CHAPTER LXVIII

ASSIMILATING ONE'S SELF TO HEAVEN.

1. He that is skilled in war maketh no fierce gestures; the most efficient fighter bewareth of anger. He who conquereth refraineth from engaging in battle; he whom men most willingly obey continueth silently with his Work. So it is said: "He is mighty who fighteth not; he ruleth who uniteth with his subjects; he shineth whose will is that of Heaven." {74}

CHAPTER LXIX

THE USE OF THE MYSTERIOUS WAY.

1. A great strategist saith: "I dare not take the offensive. I prefer the defensive. I dare not advance an inch; I prefer to retreat a foot." Place therefore the army where there is no army; prepare for action where there is no engagement; strike where there is no conflict; advance against the enemy where the enemy is not.<<This is quite orthodox strategy, to avoid battle where the enemy is strong, to concentrate on the weak points of his line.>>
2. There is no error so great as to engage in battle without sufficient force. To do so is to risk losing the gentleness<<Elasticity. A general who is compelled to fight at any point has lost the initiative at the point.>> which is beyond price. Thus when the lines actually engage, he who regretteth the necessity is the victor. {75}

CHAPTER LXX

THE DIFFICULTY OF RIGHT APPREHENSION.

1. My words are easy to understand and to perform; but is there anyone in the world who can understand them and perform them?
2. My words derive from a creative and universal Principle, in accord with the One Law. Men, not knowing these, understand me not.
3. Few are they that understand me; therefore am I the more to be valued. The Wise Man weareth sack-cloth, but guardeth his jewel in his bosom. {76}

CHAPTER LXXI

THE DISTEMPER OF KNOWLEDGE.

1. To know, yet to know nothing, is the highest; not to know, yet to pretend to knowledge, is a distemper.
2. Painful is this distemper; therefore we shun it. The wise man hath it not. Knowing it to be bound up with Sorrow, he putteth it away from him. {77}

CHAPTER LXXII

CONCERNING LOVE OF SELF.

1. When men fear not that which is to be feared, that which they fear cometh upon them.<<They should fear Restriction of their True Wills; if not, they become slaves.>>
2. Let them not live, without thought, the superficial life.<<They must discover the True Will, and do it. See the Book of Wisdom or Folly.>> Let them not weary of the Spring of Life!<<The true, subconscious will.>>
3. By avoiding the superficial life<<Rational, instead of subconscious reaction to environment.>>, this weariness cometh not upon them.<<One must make a habit of doing one's true will; at first it is irksome, because of conflict with the accidents of life.>>
4. These things the wise man knoweth, not showeth: he loveth himself, without isolating his value.<<confounding the space-marks, etc.>> He accepteth the former and rejecteth the latter. {78}

CHAPTER LXXIII

ESTABLISHING THE LAW OF FREEDOM.

1. One man, daring, is executed; another, not daring, liveth. It would seem as if the one course were profitable and the other detrimental. Yet when Heaven smiteth a man, who shall assign the cause thereof? Therefore the sage is diffident.<<This difficult passage deprecates the security afforded by worldly prudence. He who fights and runs away may get cut down by pursuing cavalry. The only way is to adapt oneself to one's environment; that is, to the Way of the Tao, which is everywhere.>>
2. The Tao of Heaven contendeth not, yet it overcometh; it is silent, yet its need is answered; it summoneth none, but all men come to it of their free will. Its method is quietness, yet its will is efficient. Large are the meshes of Heaven's Net; wide open, yet letting none escape.<<Cf. -- "Through the mills of God" etc.>> {79}

CHAPTER LXXIV

A RESTRAINT OF MISUNDERSTANDING.

1. The people have no fear of death;<<for the meddling governments have made their lives intolerable.>> why then seek to awe them by the threat of death? If the people feared death<<their lives being pleasant.>> and I could put to death evil-doers, who would dare to offend?

2. There is one appointed to inflict death.<<Azrael in the lore of Islam. This chapter is again difficult. Par. 2 shows capital punishment as interference with Heaven's privilege. Yet in Par. 1 we see the threat of it kept as a ruler's last resort. Only, this is a "fool's knot" proposal; for such punishment is effective only when the people are so happy that they fear it infinitely, so that none ever incurs it. Hence it need never be carried out.>> He who would usurp that position resembleth a hewer of wood doing the work of a carpenter. Such an one, presumptuous, will be sure to cut his own hands. {80}

CHAPTER LXXV

THE INJURY OF GREED.

In such a state of insecurity it is better to ignore the question of living than to set store by it.<<These chapters 74 and 75 are an interpolation, describing the conditions resulting from neglect of the Tao. The last sentence is not to be taken as didactic, as though a counsel of despair. It is the climax of the lamentation.>> {81}

CHAPTER LXXVI

A WARNING AGAINST RIGIDITY.

1. At the birth of man, he is elastic and weak; at his death, rigid and unyielding.<<unable to adapt himself to his environment.>> This is the common law; trees also, in their youth, are tender and supple; in their decay, hard and dry.
2. So then rigidity and hardness are the stigmata of death; elasticity and adaptability, of life.
3. He then who putteth forth strength is not victorious; even as a strong tree filleth the embrace.<<is ready for cutting, and also, unable to grow further, decays.>>
4. Thus the hard and rigid have the inferior place, the soft and elastic the superior. {82}

CHAPTER LXXVII

THE WAY OF HEAVEN.

1. The Tao of Heaven is likened to the bending of a bow, whereby the high part is brought down, and the low part raised up. The extreme is diminished, and the middle increased.
2. This is the Way of Heaven, to remove excess, and to supplement insufficiency. Not so is the way of man, who taketh away from him that hath not to give to him that hath already excess.
3. Who can employ his own excess to the weal of all under Heaven? Only he that possesseth the Tao.
4. So the Wise Man acteth without lust of result; achieveth and boasteth not; he willeth not to proclaim his greatness. {83}

CHAPTER LXXVIII

A CREED.

1. Nothing in the world is more elastic and yielding than water; yet it is preeminent to dissolve things rigid and resistant; there is nothing which can match it.
2. All men know that the soft overcometh the hard, and the weak conquereth the strong; but none are able to use this law in action.
3. A Wise Man hath said: "He that taketh on the burden of the state is a demigod worthy of sacrificial worship; and the true King of a people is he that undertaketh the weight of their sorrows."
4. Truth appeareth paradox. {84}

CHAPTER LXXIX

TRUTH IN COVENANT.

1. When enemies are reconciled, there is always an aftermath of illwill. How can this be useful?
2. Therefore, the Wise Man, while he keepeth his part of the record of a transaction, doth not insist on its prompt execution. He who hath the Teh considereth the situation from all sides, while he who hath it not seeketh only to benefit himself.<<The Magick Powers must be exerted only according to the whole Will of the Universe without partiality.>>
3. In the Tao of Heaven, there is no distinction of persons in its love; but it is for the True Man to claim it. {85}

CHAPTER LXXX

ISOLATION.

1. In a little kingdom of few people it should be the order that though there were men able to do the work of ten men or five score, they should not be employed.<<at this high pressure.>> Though the people regarded death as sorrowful, yet they should not wish to go elsewhere.
2. They should have boats and wagons, yet no necessity to travel; corslets and weapons, yet no occasion to fight.
3. For communication they should use knotted cords.<<The curse of modern society is the Press: babble of twaddle, like a drunk prostitute vomiting. One should say only things strictly necessary.>>
4. They should deem their food sweet, their clothes beautiful, their houses homes, their customs delightful.
5. There should be another state within view, so that its fowls and dogs should be heard; yet to old age, even to death, the people should hold no traffic with it. {86}

CHAPTER LXXXI

THE SHEWING-FORTH OF SIMPLICITY.

1. True speech is not elegant; elaborate speech is not truth. Those who know do not argue; the argumentative are without knowledge. Those who have assimilated are not learned; those who are gross with learning have not assimilated.
2. The Wise Man doth not hoard. The more he giveth, the more he hath; the more he watereth, the more is he watered himself.
3. The Tao of Heaven is like an Arrow, yet it woundeth not; and the Wise Man, in all his Works, maketh no contention. {87}

THE BOOK OF THE LAW

[Technically called LIBER AL vel LEGIS SUB FIGURÂ CCXX AS DELIVERED BY XCIII = 418 TO DCLXVI] Aleister Crowley

Chapter One

1. Had! The manifestation of Nuit.
2. The unveiling of the company of heaven.
3. Every man and every woman is a star.
4. Every number is infinite; there is no difference.
5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!
6. Be thou Hadit, my secret centre, my heart & my tongue!
7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
8. The Khabs is in the Khu, not the Khu in the Khabs.
9. Worship then the Khabs, and behold my light shed over you.
10. Let my servants be few & secret: they shall rule the many & the known.
11. These are fools that men adore; both their Gods & their men are fools.
12. Come forth, o children, under the stars, & take your fill of love.
13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.
14. Above, the gemmèd azure is The naked splendour of Nuit; She bends in ecstasy to kiss The secret ardours of Hadit. The wingèd globe, the starry blue, Are mine, O Ankh-af-na-khonsu!
15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.
16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.
17. But ye are not so chosen.
18. Burn upon their brows, o splendrous serpent!
19. O azure-lidded woman, bend upon them!
20. The key of the rituals is in the secret word which I have given unto him.
21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.
22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.
23. But whoso availeth in this, let him be the chief of all!
24. I am Nuit, and my word is six and fifty.
25. Divide, add, multiply, and understand.
26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.
27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One, but as None; and let them speak not of thee at all, since thou art continuous.
28. None, breathed the light, faint & faery, of the stars, and two.
29. For I am divided for love's sake, for the chance of union.
30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.
31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.
32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.
33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals, write unto us the law!
34. But she said: the ordeals I write not: the rituals shall be half known and half

concealed: the Law is for all.

35. This that thou writest is the threefold book of Law.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

37. Also, the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

38. He must teach; but he may make severe the ordeals.

39. The word of the Law is THELEMA.

40. Who calls 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. Do what thou wilt shall be the whole of the Law.

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursèd! Accursèd be it to the aeons! Hell.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

43. Do that, and no other shall say nay.

44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

47. But they have the half: unite by thine art so that all disappear.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgements of Ra Hoor Khuit!

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

55. The child of thy bowels, he shall behold them.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but TZADDI is not the Star. This also is secret: my prophet shall reveal it to the wise.

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death;

peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headress.

62. At all my meetings with you shall the priestess say -- and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple -- To me! To me! calling forth the flame of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

Chapter Two

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

4. Yet she shall be known & I never.

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

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.

8. Who worshipped Heru-pa-Kraath have worshipped me; ill, for I am the worshipper.

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

10. O prophet! thou hast ill will to learn this writing.

11. I see thee hate the hand & the pen; but I am stronger.

12. Because of me in Thee which thou knewest not.

13. for why? Because thou wast the knower, and me.

14. Now let there be a veiling of this shrine; now let the light devour men and eat them up with blindness!

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.

17. Hear me, ye people of sighing! The sorrows of pain and regret Are left to the dead and the dying, The folk that not know me as yet.

18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

20. Beauty and strength, leaping laughter and delicious langour, force and fire, are of us.

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be

- understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.
22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.
23. I am alone: there is no God where I am.
24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.
25. Ye are against the people, O my chosen!
26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.
27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.
28. Now a curse upon Because and his kin!
29. May Because be accursèd for ever!
30. If Will stops and cries Why, invoking Because, then Will stops & does naught.
31. If Power asks why, then is Power weakness.
32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.
33. Enough of Because! Be he damned for a dog!
34. But ye, o my people, rise up & awake!
35. Let the rituals be rightly performed with joy & beauty!
36. There are rituals of the elements and feasts of the times.
37. A feast for the first night of the Prophet and his Bride!
38. A feast for the three days of the writing of the Book of the Law.
39. A feast for Tahuti and the child of the Prophet -- secret, O Prophet!
40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
41. A feast for fire and a feast for water; a feast for life and a greater feast for death!
42. A feast every day in your hearts in the joy of my rapture!
43. A feast every night unto Nu, and the pleasure of uttermost delight!
44. Aye! feast! rejoice! there is no dread here-after.
45. There is death for the dogs.
46. Dost thou fail? Art thou sorry? Is fear in thine heart?
47. Where I am these are not.
48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.
49. I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)
50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green
51. Purple beyond purple: it it the light higher than eyesight.
52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.
53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou are emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen:

but I lift thee up.

54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slave of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!

55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

60. Therefore strike hard & low, and to hell with them, master!

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!

65. I am the Master: thou art the Holy Chosen One.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

68. Harden! Hold up thyself! Lift thine head! breathe not so deep--die!

69. Ah! Ah! What do I feel? Is the word exhausted?

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

71. But exceed! exceed!

72. Strive ever to more! and if thou art truly mine--and doubt it not, an if thou art ever joyous!--death is the crown of all.

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, O my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house is 418.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

Chapter Three

1. Abrahadabra! the reward of Ra Hoor Khut.

2. There is division hither homeward; there is a Word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal

- hardly with them.
4. Choose ye an island!
 5. Fortify it!
 6. Dung it about with enginery of war!
 7. I will give you a war-engine.
 8. With it ye shall smite the peoples; and none shall stand before you.
 9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.
 10. Get the stèlè of revealing itself; set it in thy secret temple -- and that temple is already aright disposed -- & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.
 11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstruption from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen: be upon them, o warrior, I will give you of their flesh to eat!
 12. Sacrifice cattle, little and big: after a child.
 13. But not now.
 14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!
 15. Ye shall be sad thereof.
 16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.
 17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.
 18. Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!
 19. That stèlè they shall call the Abomination of Desolation; count well it name, & it shall be to you as 718.
 20. Why? Because of the fall of Because, that he is not there again.
 21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.
 22. The other images group around me to support me: let all be worshipped for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.
 23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.
 24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.
 25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.
 26. These slay, naming your enemies; & they shall fall before you.
 27. Also these shall breed lust & power of lust in you at the eating thereof.
 28. Also ye shall be strong in war.
 29. Moreover, be they long kept, it is better; for they swell with my force. All before me.
 30. My altar is of open brass work: burn thereon in silver or gold!
 31. There cometh a rich man from the West who shall pour his gold upon thee.
 32. From gold forge steel!
 32. From gold forge steel!
 33. Be ready to fly or to smite!
 34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall

stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-hoor-Khut.

36. Then said the prophet unto the God:

37. I adore thee in the song -- I am the Lord of Thebes, and I The inspired forth-speaker of Mentu; For me unveils the veiled sky, The self-slain Ankh-af-na-khonsu Whose words are truth. I invoke, I greet Thy presence, O Ra-Hoor-Khuit! Unity uttermost showed! I adore the might of Thy breath, Supreme and terrible God, Who makest the gods and death To tremble before Thee:-- I, I adore thee! Appear on the throne of Ra! Open the ways of the Khu! Lighten the ways of the Ka! The ways of the Khabs run through To stir me or still me! Aum! let it fill me!

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said: The light is mine; it rays consume Me: I have made a secret door Into the House of Ra and Tum, Of Khephra and of Ahathoor. I am thy Theban, O Mentu, The prophet Ankh-af-na-khonsu! By Bes-na-Maut my breast I beat; By wise Ta-Nech I weave my spell. Show thy star-splendour, O Nuit! Bid me within thine House to dwell, O winged snake of light, Hadit! Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever--for in it is the word secret & not only in the English--and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and sure thy pen.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

46. I am the warrior Lord of the Forties: the Eighties cower before me & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men.
50. Curse them! Curse them! Curse them!
51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.
52. I flap my wings in the face of Mohammed & blind him.
53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.
54. Bahlasti! Ompehda! I spit on your crapulous creeds.
55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!
56. Also for beauty's sake and love's!
57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!
58. But the keen and the proud, the royal and the lofty; ye are brothers!
59. As brothers fight ye!
60. There is no law beyond Do what thou wilt.
61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.
62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss!
63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.
64. Let him come through the first ordeal, & it will be to him as silver.
65. Through the second, gold.
66. Through the third, stones of precious water.
67. Through the fourth, ultimate sparks of the intimate fire.
68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.
69. There is success.
70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.
71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.
72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia--but my left hand is empty, for I have crushed an Universe; & nought remains.
73. Paste the sheets from right to left and from top to bottom: then behold!
74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.
75. The ending of the words is the Word Abrahadabra. The Book of the Law is Written and Concealed. Aum. Ha.

THE VISION AND THE VOICE by Crowley (part 2 of 2)

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O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

(415) 454-5176 ---- messages only.

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Note: In various footnotes to the text, Crowley makes correspondences to Enochian letters and Astrological symbols. An ambiguity exists in regard to the letter "T". The Germer/Thelema Publishing Edition of 1952 e.v. makes extensive use of symbols for Astrological concepts, and it is not possible to clearly differentiate the signs for Leo and Caput Draconis in all instances, since the handwritten symbols for these two correspondences are usually indistinguishable in the Germer edition. Enochian corresponds directly to English letters, while the astrological correspondences come from correspondences to Hebrew letters. There are two letters in Hebrew which are loosely rendered "T" in English/Enochian; Tet = Leo and Taw = Caput Draconis/Saturn. Crowley uses both Leo and Caput Draconis for the Enochian "T" in his notes. Where Leo or Caput Draconis is made clear by the context of the note, the rendering has been duplicated here. Where this is ambiguous, T is assumed to be matched to Leo in this text. F.I.Regardie, in his edition, usually renders the Enochian "T" as Caput Draconis, a practice reversed in this present version. A concise edition should therefore be made only after careful examination of the notations for every instance of the use of the Enochian "T", with citation of uncertainty in regard to Leo or Caput Draconis where Crowley's intention is unclear.

---- WEH = Bill Heidrick (William E. Heidrick, TG OTO)

The Cry of the 17th Aethyr, Which is Called TAN1

Into the stone there first cometh the head of a dragon, and then the Angel Madimi2. She is not the mere elemental that one would suppose from the account of Casaubon. I enquire why her form is different.

She says: Since all things are God, in all things thou seest just so much of God as thy capacity affordeth thee3. But behold! Thou must pierce deeply into this Aethyr before true images appear4. For TAN is that which transformeth judgment into justice5. BAL is the sword, and TAN the balances6.

A pair of balances appears in the stone, and on the bar of the balance is written: Motion about a point is iniquity⁷.

And behind the balances is a plume, luminous, azure⁸. And somehow connected with the plume, but I cannot divine how, are these words: Breath is iniquity⁹. (That is, any wind must stir the feather of truth.)

And behind the plume is a shining filament of quartz, suspended vertically from the abyss to the abyss¹⁰. And in the midst is a

1. TAN = LeoTaurusScorpio = HB:Gemel HB:Vau HB:Nun = 59. This number is a prime, representing the Yoni demanding "justice". This Aethyr instructs the candidate in the formula of justice, of Equilibrium.
2. See Casaubon's edition of the Sixth book of Dr. Dee's "Conversations with some Spirits."
3. A profound truth of universal application. The master-key to any man's character is his appreciation of the universe. To one, Pan means terror and madness, to another, the All-God.
4. This is more and more the case as we progress.
5. Judgment --- the unmitigated feminine, the severity of sterility. Justice --- she is satisfied by the sword (phallus) and balances (testes) as shown in Atu XIII. The symbolism of the letter Lamed must be very thoroughly studied. It represents the flux of the universe in extension. Contrast this positive equilibrium with the negative, Aleph. The two together form AL (the title of "The Book of the Law") which expresses the universe in its phases, 0 and 2.
6. The Enochian word for Justice used at the end of the Call of the 30 Aethyrs is BALATANU, (the 2nd A and the U merely support their consonants L and N). Bal is Hebrew for Lord, i.e. the phallus. See previous note.
7. It disturbs the simplicity, introducing a new dimension.
8. The blue feather is Maat, the Goddess of Truth.
9. Breath implies duality, vibration. It thus disturbs peace and silence.
10. The middle pillar of the Tree of Life. Quartz, perhaps as auriferous.

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winged disk¹ of some extremely delicate, translucent substance, on which is written in the "dagger" alphabet: Torsion is iniquity². (This means, that the Rashith Ha-Gilgalim is the first appearance of evil.³)

And now an Angel appears, like as he were carved in black diamonds. And he cries: Woe unto the Second, whom all nations of men call the First⁴. Woe unto the First, whom all grades of Adepts call the First⁵. Woe unto me, for I, even as they, have worshipped him. But she is whose paps are the galaxies⁶, and he that never shall be known⁷, in them is no motion. For the infinite Without filleth all and moveth not⁸, and the infinite Within goeth indeed⁹; but it is no odds, else were the space-marks confounded¹⁰. And now the Angel is but a shining speck of blackness in the midst of a tremendous sphere of liquid and vibrating light, at first gold, then becoming green, and lastly pure blue¹¹. And I see that the green of Libra is made up of the yellow of air and the blue of water, swords and cups, judgment and mercy¹². And this word TAN meaneth mercy¹³. And the feather of Maat is blue because

1. The winged disk = Hadit, i.e. any point which one chooses to consider as being the centre from which to contemplate the universe.
2. To twist one's point of view is to obtain a false idea.
3. The "Beginning of Whirling Motions" introduces duality.
4. The Demiurgos, Microprosopus, the Black Reflected Countenance, the Creator. He must be distinguished from the Logos. The difference is that the Demiurge creates on his own account; he is not like the Logos, the transmitter of Energy of Kether, and its formulation in a Word.
5. Macroposopus himself. For in the ontology of the New Aeon, he is no longer the unique and supreme Point-of-View, to which every ego is subsidiary and must conform.
6. Nuit (See "Liber LXV", V, v. 65.)
7. Hadit (See "AL", II, v. 4)
8. Space cannot more, being an idea invented to explain motion.
9. See "Al", II, v. 7)
10. i.e. it does not matter what mode we choose to represent these ideas for if it did, we should be unable to measure phenomena at all.
11. The outburst is realized as Love (Venus = green). The green light that comes through thin lamin of gold. And this is absorbed in the true blue of Nuit --- its goal.
12. Severity and Mercy (Geburah and Chesed) are joined by the reciprocating path of Leo. This is Atu IX {WEH Note: SIC. Should be Atu XI} countercharged with Atu VIII (Libra). Thus Leo, the strength of the Sun, life itself, is one with Libra, justice; for the letter Lamed signifies the Universe in extension.
13. TAN is given in above as meaning the Balances. Thus, as shown in the previous note, the truth of Justice is Mercy. Hence, to aim at Mercy, which is an idea without measure, and therefore incommensurable with Truth, is to invoke Justice. The injunction is: Be strictly just, and you will find that you have accomplished the true Work of Love.

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the truth of justice is mercyl. And a voice cometh, as it were the music of the ripples of the surface of the sphere: Truth is delight2. (This means that the Truth of the universe is delight.)

Another voice cometh; it is the voice of a mighty Angel, all in silver; the scales of his armour and the plumes of his wings are like mother-of-pearl in a framework of silver3. And he sayeth: Justice is the equity that ye have made for yourselves between truth and falsehood. But in Truth there is nothing of this, for there is only Truth. Your falsehood is but a little falser than your truth4. Yet by your truth shall ye come to Truth. Your truth is your troth with Adonai the Beloved one5. And the Chymical Marriage of the Alchemists beginneth with a Weighing, and he that is not found wanting hath within him one spark of fire, so dense and so intense that it cannot be moved, through all the winds of heaven should clamour against it, and all the waters of the abyss surge against it, and all the multitude of the earths heap themselves upon it to smother it. Nay, it shall not be moved6.

And this is the fire of which it is written: "Hear thou the voice of fire!" And the voice of fire is in the second chapter of "The Book of the Law"7, that is revealed unto him that is a score and half a score and three that are scores, and six, by Aiwass, that is his guardian, the mighty Angel that extendeth from the first unto the last, and maketh known the mysteries that are beyond. And the method and the form of invocation whereby a man shall attain to the knowledge and conversation of his Holy Guardian Angel shall be given unto thee in the proper place8, and seeing that the word is deadlier

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1. See previous note. The blue is again that of Nuit. Justice is only complete when the disturbance of positive existence is annulled by absorption into the Body of Our Lady of the Stars.
 2. See "AL", II, v. 9. "Remember all ye that existence is pure joy;" et al.
 3. This silver is the queen scale of Luna, the reflection in positive material nature of the personified idea of Nuit. The angel appears in the path of Gimel uniting Tiphareth with Kether. He is Atu II. See infra.
 4. Human justice is a compromise intended to meet an admittedly false situation. Cf. Lao-tse: Benevolence and righteousness only appear when all naturalness is gone.
 5. Hence the justice of making the Attainment of the Knowledge and Conversation of the Holy Guardian Angel is the next step. The original evil is the separation from Him; so the only approximation to truth is one's oath to Him.
 6. This spark is Hadit; (hence the reference to "Lib. AL", II) he cannot be moved because he is already in motion at the limit of velocity.
 7. The Oracle of Zoroaster says: "And when, after all the phantoms are vanished shall appear that holy and formless fire, that fire which darts and flashes throughout the depths of the universe --- hear thou the voice of the fire!" And this is the utterance of Hadit, the deepest expression of one's inmost point of view.
 8. See 8th Aire.

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than lightning, do thou meditate straitly thereupon, solitary, in a place where is no living thing visible, but only the light of the sun. And thy head shall be bare. Thus mayest thou become fitted to receive this, the holiest of the Mysteries. And it is the holiest of the Mysteries because it is the Next Step. And those Mysteries which lie beyond, though they be holier, are not holy unto thee, but only remote. (The sense of this passage seems to be, that the holiness of a thing implies its personal relation with one, just as one cannot blaspheme an unknown god, because one does not know what to say to annoy him. And this explains the perfect inefficiency of those who try to insult the saints; the most violent attacks are very often merely clumsy compliments.)

Now the Angel is spread completely over the globe, a dewy film of silver upon that luminous blue.

And a great voice cries: Behold the Queen of Heaven, how she hath woven her robes from the loom of justice². For as that straight path of the Arrow cleaving the Rainbow became righteousness in her that sitteth in the hall of double truth³, so at last is she exalted unto the throne of the High Priestess, the Priestess of the Silver Star, wherein also is thine Angel made manifest⁴. And this is the mystery of the camel that is ten days in the desert, and is not athirst, because he hath within him that water which is the dew distilled from the the night of Nuit⁵. Triple is the cord of silver, that it may be not loosed; and three score and half a score and three is the number of the name of my name⁶, for that the ineffable wisdom, that also is of the sphere of the stars, informeth me⁷. Thus am I crowned with the triangle that is about the eye, and therefore is my number three⁸. And in me there is no

1. This I performed in a sort of cave upon the ridge of a great mountain in the Desert near Bou-Saada at 12-3 p.m. on Dec. 2.
2. This blue and silver of Luna, the "queen of heaven" (in King and Queen scales) are said to be derived from the justice in her true nature. This justice refers to her point on the Tree; the troth with Adonai.
3. The arrow = Sagittarius = blue. Its ruler = Jupiter = blue (Queen scale) = Righteousness. The plumes of Maat, are blue.
4. Here we are asked to note a certain correspondence of ascending vibration. HB:Samekh = Sagittarius, HB:Lamed = Libra, HB:Gemel = Moon. Lambda-Gamma-Sigma are the consonants of Logos. We shall see later an important doctrine drawn from this special association of these three letters. The Holy Guardian Angel appears as HB:Gemel because of its position on the Tree.
5. HB:Gemel means camel. The ten days are the 7x10 years of normal life. Man can go through that desert, nourished by the Knowledge and Conversation of the H.G.A.
6. 73 = Gemel-Mem-Lamed, a camel. Triple, for HB:Gemel = 3. The cord of silver; the lunar path descending from Kether.
7. Wisdom = Chet-Koph-Mem-Heh = 73. Mazloth, the sphere of the Stars, pertains to Chokmah.
8. The Eye --- HB:Ayin = 70. $3 + 70 = 73$. 73 is here explained as the Eye in the triangle. So Aiwass is the Eye in the Star of Hermes, the messenger, whose formula is $418 = \text{HB:Chet}$.

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imperfection, because through me descendeth the influence of TAR01. And that is also the number of Aiwass the mighty Angel, the Minister of Silence.

And even as the shew-stone burneth thy forehead with its intolerable flame, so he who hath known me, though but from afar, is marked out and chosen among men, and he shall never turn back or turn aside, for he hath made the link that is not to be broken, nay, not by the malice of the Four Great Princes of evil of the world, nor by Chorozone, that mighty Devil, nor by the wrath of God, nor by the affliction and feebleness of the soul.

Yet with this assurance be not thou content; for though thou hast the wings of the Eagle, they are vain, except they be joined to the shoulders of the Bull. Now, therefore, I send forth a shaft of my light, even as a ladder let down from the heaven upon the earth, and by this black cross of Themis that I hold before thine eyes, do I swear unto thee that the path shall be open henceforth for evermore.

There is a clash of a myriad silver cymbals, and silence. And then three times a note is struck upon a bell, which sounds like my holy Tibetan bell, that is made of electrum magicum².

I am happily returned unto the earth.

Bou-Saada.

December 2, 1909. 12:15 - 2 a.m.

The Cry of the 16th Aethyr, Which is Called LEA3

There are faint and flickering images in a misty landscape, all very transient. But the general impression is of moonrise at midnight, and a crowned virgin riding upon a bull⁴.

And they come up into the surface of the stone. And she is singing a chant of praise: Glory unto him that hath taken upon himself the image of toil. For by his labour is my labour accomplished.

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1. TARO has 78 symbols and 78 = Mem-Zain-Lamed-Aleph, the influence that descends from the Most Holy Ancient One, Kether, and therefore referred to HB:Gemel. The equation 78 = Aiwass; at this time, the Seer thought that Aiwass was spelled Aleph-Yod-Vau-Aleph-Samekh = 78 {WEH Note: TS has "418"}, Whereas, as he found later, Ayin-Yod-Vau-Zain = 93 and Alpha-iota-digamma-alpha-sigma-sigma = 418. But 78 is actually the number of Aiwass in another way.
 2. Electrum magicum is an alloy of the seven sacred metals, each being added at a moment chosen for its astrological advantages.
 3. LEA = LibraVirgoTaurus. The waning moon, the virgin, the bull; exactly as in the second sentence; Vau-Yod-Chet = 24.
 4. See previous note.

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For I, being a woman, lust ever to mate myself with some beast. And this is the salvation of the world, that always I am deceived by some god, and that my child is the guardian of the labyrinth that hath two-and-seventy paths¹.

Now she is gone.

And now there are Angels, walking up and down in the stone. They are the Angels of the Holy Sevenfold Table. It seems that they are waiting for the Angel of the Aethyr to come forth.

Now at last he appears in the gloom. He is a mighty King², with crown and orb and sceptre, and his robes are of purple and gold. And he casts down the orb and sceptre to the earth, and he tears off his crown, and throws it on the ground, and tramples it. And he tears out his hair, that is of ruddy gold tinged with silver, and he plucks at his beard, and cries with as terrible voice: Woe unto me that am cast down from my place by the might of the new Aeon. For the ten palaces are broken, and the ten kings are carried away into bondage, and they are set to fight as the gladiators in the circus of him that hath laid his hand upon eleven³. For the ancient tower is shattered by the Lord of the Flame and the Lightning. And they that walk upon their hands shall build the holy place⁴. Blessed are they who have turned the Eye of Hoor unto the zenith, for they shall be filled with the vigour of the goat⁵.

All that was ordered and stable is shaken. The Aeon of Wonders is come. Like locusts shall they gather themselves together, the servants of the Star and of the Snake⁶, and they shall eat up everything that is upon the earth. For why? Because the Lord of

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1. This reference is to Pasiphae and the Minotaur. All mythologies contain this mystery of the woman and the beast as the heart of the cult. Notably certain tribes on the Terai at this day send their women annually into the jungle and any half-monkeys that result are worshipped in their temples. Atu XI exhibits this mystery, and it is the subject of constant reference in the higher Aires.
 2. This is the Jehovah-god of the Aeon of Osiris, on whose existence (as an offended and vengeful deity) the whole theory of Atonement

depends.

3. For 10 is the stable number of the established system, which regards 11 the number of Magick (by the equation $0 = 2 = 11$, 11 being the active form of 2) as "Evil". Hence the Beast took 11 as his formula and thereby destroyed the 10.
4. See Atu XVI. The figures cast out of the Tower are in the form of the letter HB:Ayin ; they "walk upon their hands". They pertain to Capricorn; --- Set or Had, i.e. the Holy Place is to be built from within, from the "core of every star", not from above, as in the shattered tower of Theism.
5. Capricorn is the goat. The eye of Hoor turned to the zenith refers to a mystery of magick, practical and puissant, which the student must be left to solve for himself.
6. See "AL" II, 21.

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Righteousness delighteth in them.

The prophets shall prophesy monstrous things, and the wizards shall perform monstrous things. The sorceress shall be desired of all men, and the enchanter shall rule the earth.

Blessing unto the name of the Beast, for he hath let loose a mighty flood of fire from his manhood, and from his womanhood hath he let loose a mighty flood of water. Every thought of his mind is as a tempest that uprooteth the great trees of the earth, and shaketh the mountains thereof. And the throne of his spirit is a mighty throne of madness and desolation¹, so that they that look upon it shall cry: Behold the abomination²!

Of a single ruby shall that throne be built, and it shall be set upon a high mountain³, and men shall see it afar off. Then will I gather together my chariots and my horsemen and my ships of war. By sea and land shall my armies and my navies encompass it, and I will encamp round about it, and besiege it, and by the flame thereof shall I be utterly devoured. Many lying spirits have I sent into the world that my Aeon might be established, and they shall be all overthrown.

Great is the Beast that cometh forth like a lion, the servant of the Star and of the Snake. He is the Eternal one; He is the Almighty one. Blessed are they upon whom he shall look with favour, for nothing shall stand before his face⁴. Accursed are they upon whom he shall look with derision, for nothing shall stand before his face.

And every mystery that hath not been revealed from the foundation of the world he shall reveal unto his chosen. And they shall have power over every spirit of the Ether; and of the earth and under the earth; on dry land and in the water; of whirling air and of rushing fire. And they shall have power over all the inhabitants of the earth, and every scourge of God shall be subdued beneath their feet. The angels shall come unto them and walk with them, and the great gods of heaven shall be their guests.

But I must sit apart, with dust upon my head, discrowned and desolate. I must lurk in forbidden corners of the earth. I must plot secretly in the by-ways of great cities, in the fog, and in marshes of the rivers of pestilence. And all my cunning shall not serve me. And all my undertakings shall be brought to naught. And all the ministers of the Beast shall catch me and tear out my tongue with pincers of red-hot iron, and they shall brand my forehead with the word of derision, and they shall shave my head, and pluck out my beard, and make a show of me.

1. See "Liber VII", Cap. III, v. 20. He has manifested the insanity of the Ruach; that is his "throne"; i.e. the basis of his philosophical position.
2. See "Liber VII", Cap. III, v. 21.
3. See "Liber VII", Cap. III, vv. 22, 23.
4. Adaptions of the Qu'ran are to be found in this passage.

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And the spirit of prophecy shall come upon me despite me ever and anon, as even now upon my heart and upon my throat; and upon my tongue seared with strong acid are the words: Vim patior¹. For so must I give glory to him that hath supplanted me, that hath cast me down into the dust. I have hated him, and with hate my bones are rotten. I would have spat upon him, and my spittle hath befouled my beard. I have taken up the sword against him, and I am fallen upon it, and mine entrails are about my feet.

Who shall strive with his might? Hath he not the sword and the spear of the Warrior Lord of the Sun? Who shall contend with him? Who shall lift himself up against him? For the latchet of his sandal is more than the helmet of the Most High. Who shall reach up to him in supplication, save those that he shall set upon his shoulders? Would God that my tongue were torn out by the roots, and my throat cut across, and my heart torn out and given to the vultures, before I say this that I must say: Blessing and Worship to the Prophet of the Lovely Star²!

And now he is fallen quite to the ground, in a heap, and dust is upon his head; and the throne upon which he sat is shattered into many pieces.

And dimly dawning in this unutterable gloom, far, far above, is the face that is the face of a man and of a woman, and upon the brow is a circle, and upon the breast is a circle, and in the palm of the right hand is a circle³. Gigantic is his stature, and he hath the Uraeus crown, and the leopard's skin, and the flaming orange apron of a god. And invisibly about him is Nuit, and in his heart is Hadit, and between his feet is the great god Ra Hoor Khuit. And in his right hand is a flaming wand, and in his left a book⁴. Yet is he silent; and that which is understood between him and me shall not be revealed in this place. And the mystery shall be revealed to whosoever shall say, with ecstasy of worship in his heart, with a clear mind, and a passionate body: It is the voice of a god, and not of a man⁵.

And now all that glory hath withdrawn itself; and the old King lies prostrate, abject.

And the virgin that rode upon the bull cometh forth, led by all those Angels of the Holy Sevenfold Table, and they are dancing round her with garlands and sheaves of flowers, loose robes and hair dancing in the wind. And she smiles upon me with infinite

1. "I suffer constraint."
2. See "AL", II, v. 79.
3. "Circle" --- a blind for "the Mark of the Beast" --- Sun --- which at that time it was necessary to keep secret.
4. This is a vision of the Angel of the Beast himself, as identified with the Stele of Revealing. This book in the hand of Aiwass is "The Book of the Law".
5. The recognition of the authorship of "Liber AL" as praeter-human, with ecstatic joy, etc. is the key to the portal of the New Aeon.

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brilliance, so that the whole Aethyr flushes warm, and she1 says with a subtle sub-meaning, pointing downwards: By this, that2.

And I took her hand and kissed it, and I say to her: Am I not nearly purged of the iniquity of my forefathers3?

With that she bends down, and kisses me on the mouth, and says: "Yet a little, and on thy left arm shalt thou carry a man-child4, and give him to drink of the milk of thy breasts. But I go dancing.5"

And I wave my hand, and the Aethyr is empty and dark, and I bow myself before it in the sign that I, and only I, may know. And I sink through waves of blackness, poised on an eagle, down, down, down.

And I give the sign that only I may know.

And now there is nothing in the stone but the black cross of Themis6, and on it these words: Memento: Sequor. (These words probably mean that the Equinox of Horus is to be followed by that of Themis.)

Bou-Saada.

December 2, 1909. 4:50 - 6:5 p.m.

The Cry of the 15th Aethyr, Which is Called OXO7

There appears immediately in the Aethyr a tremendous column of scarlet fire, whirling forth, rebounding, crying aloud. And about it are four columns of green and blue and gold and silver, each inscribed with writings in the character of the dagger. And the column of fire is dancing among the pillars. Now it seems that the

1. This is Babalon, the true mistress of the Beast; of Her all mistresses on lower planes are but avatars.
2. This phrase need not be analyzed; it is the promise to give herself to the Beast.
3. The Seer was even at this time still struggling in himself with the complexes due to his heredity and early training.
4. Therion, the Logos of the Aeon.
5. This means that the Seer will soon be "Isis Rejoicing"; i.e. a Master of the Temple.
6. See the Neophyte Ritual of the G.'. D.'. , "Equinox" Vol. I, No. 2 and "AL", III, v. 34.
7. OXO = LibraEarthLibra. The Rose of Earth on the Place of Judgment; this is the scene of the Aire. HB:Lamed HB:Taw HB:Lamed = 460 = Qof-Dalet-Shin Lamed-Yod-Heh-Vau-Heh "Holy unto the Lord", and refers to the consecration (after examination) of the Exempt Adept. It is his final preparation for undergoing in consciousness the full ceremony of passing to the grade of Magister Templi.

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fire is but the skirt of the dancer, and the dancer is a mighty god. The vision is overpowering.

As the dancer whirls, she chants in a strange, slow voice, quickening as she goes: Lo! I gather up every spirit that is pure, and weave him into my vesture of flame. I lick up the lives of men, and their souls sparkle from mine eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for my mother Nuit the heads of all them that are baptized in the waters of life. I am the lust of the spirit that eateth up the soul of man. I have prepared a feast for the adepts, and they that partake thereof shall see God¹.

Now it is clear what she has woven in her dance; it is the Crimson Rose of 49 Petals, and the Pillars are the Cross with which it is conjoined. And between the pillars shoot out rays of pure green fire; and now all the pillars are golden. She ceases to dance, and dwindles, gathering herself into the centre of the Rose.

Now it is seen that the Rose is a vast amphitheatre, with seven tiers, each tier divided into seven partitions. And they that sit in the Amphitheatre are the seven grades of the Order of the Rosy Cross. This Amphitheatre is built of rose-coloured marble, and of its size I can say only that the sun might be used as a ball to be thrown by the players in the arena. But in the arena there is a little altar of emerald², and its top has the heads of the Four Beasts, in turquoise and rock-crystal³. And the floor of the arena is ridged like a grating of lapis lazuli⁴. And it is full of pure quicksilver⁵.

Above the altar is a veiled Figure, whose name is Pan. Those in the outer tier adore him as a Man; and in the next tier they adore him as a Goat; and in the next tier they adore him as a Ram; and in the next tier they adore him as a Crab; and in the next tier they adore him as an Ibis; and in the next tier they adore him as a Golden Hawk; and in the next tier they adore him not⁶.

1. This is a form of Babalon. There is a reference to the story of Salome in the lesser mysteries of the dagger and disk in the cult of "the God, John". "John" is "ON" --- Oannes, Nu, Noah, Jonah, etc., the Sun entering the watery sign of Cancer (the sign of the whale, ark, etc.) at the summer solstice.
2. The colour of Venus, love. This is the basis of the act of worship.
3. Sacred to the sphere of the stars, and to Malkuth, the sphere of Earth, respectively.
4. The body of Nuith, the star-strewn Blue.
5. The Universal Mercury, instrument of the constant Change and Flux which constitutes life.
6. That is, in the lowest grade of the Second Order 5Degree = 6Square, "God" is worshipped under the form of a man (Tiphareth). In 6Degree = 5Square, he seems as a goat (Mendes Kahn). In 7Degree = 4Square, a ram (Amoun). In 8Degree = 3Square, a crab (connected with the star sponge vision). In 9Degree = 2Square, an ibis (Thoth). In 10Degree = 1Square a golden hawk (Ra Hoor Khuit). Above this (Kether), He is the Negative only.

And now the light streameth out from the altar, splashed out by the feet of him that is above it. It is the Holy Twelve-fold Table of OIT¹.

The voice of him that is above the altar is silence, but the echo thereof cometh back from the walls of the circus, and is speech. And this is the speech: Three and four are the days of a quarter of the moon, and on the seventh day is the sabbath, but thrice four is the Sabbath of the Adepts whereof the form is revealed in the Aethyr ZID; that is the eighth of the Aires². And the mysteries of the Table shall not be wholly revealed, nor shall they be revealed herein. But thou shalt gather of the sweat of thy brow a pool of clear water wherein this shall be revealed. And of the oil that thou burnest in the midnight shall be gathered together thirteen rivers of blessing; and of the oil and the water I will prepare a wine to intoxicate the young men and the maidens³.

And now the Table is become the universe; every star is a letter of the Book of Enoch. And the Book of Enoch is drawn therefrom by an inscrutable Mystery, that is known only to the Angels and the Holy Sevenfold Table⁴. While I have been gazing upon this table, an Adept has come forth, one from each tier, except the inmost Tier.

And the first⁵ drove a dagger into my heart, and tasted the blood, and said: chi-alpha-theta-alpha-rho-omicron-sigma, chi-alpha-theta-alpha-rho-omicron-sigma, chi-alpha-theta-alpha-rho-omicron-sigma, chi-alpha-theta-alpha-rho-omicron-sigma, chi-alpha-theta-alpha-rho-omicron-sigma⁶.

And the second⁶ Adept has been testing the muscles of my right arm and shoulder, and he says: fortis, fortis, fortis, fortis, fortis⁷.

1. This table is:

.---.---.---	.-----.	-----.	-----.
: O : I : T :	: Libra :	Sagittarius :	Leo :
:---+---+---	:-----+	-----+	-----+
: R : L : U :	: Pisces :	Cancer :	Capricorn :
:---+---+---	:-----+	-----+	-----+
: L : R : L :	: Cancer :	Pisces :	Cancer :
:---+---+---	:-----+	-----+	-----+
: O : O : E :	: Libra :	Libra :	Virgo :
.---.---.---	.-----.	-----.	-----.

2. The Seven are the inferiors, unless the reference be to Babalon, as in the table of 49 squares. Twelve refers to HUA = 12 and the Zodiac The interweaving of multiplication is to the juxtaposition of addition as is chemical combination to mechanical mixture.
3. Cf. the Zohar for 13 rivers of Holy Oil that flow down the Beard of Macroprosopus. (These are the first 13 letters.)
4. See 22nd Aire for a fuller indication of this mystery, and infra.
5. 5Degree = 6Square.
6. This Adept guards Tiphareth and tests the heart (which pertains thereto) for its purity. (chi-alpha-theta-alpha-rho-omicron-sigma = pure) six times; 6 being the number of Tiphareth.
7. 6Degree = 5Square.
8. Similarly the right arm (of Geburah) five times. Fortis means strong.

And the third¹ Adept examines the skin and tastes the sweat of my left arm, and says:

TAN, TAN, TAN, TAN.²

And the fourth³ Adept examines my neck, and seems to approve, though he says

nothing4; and he hath opened the right half of my brain, and he makes some examination, and says: "Samajh, samajh, samajh.5"

And the fifth Adept examines the left half of my brain, and then holds up his hand in protest, and says "PLA . . .6" (I cannot get the sentence, but the meaning is: In the thick darkness the seed awaiteth spring.)

And now am I again rapt in contemplation of that universe of letters which are stars.

The words ORLO, ILRO, TULE are three most secret names of God. They are Magick names, each having an interpretation of the same kind as the interpretation of I.N.R.I., and the name OIT, RLU, LRL, OOE are other names of God, that contain magical formulae, the first to invoke fire; the second, water; the third, air; and the fourth, earth7.

And if the Table be read diagonally, every letter, and every combination of letters, is the name of a devil. And from these are drawn the formulae of evil magick8. But the holy letter I above the triad LLL dominateth the Table, and preserveth the peace of the universe9.

And in the seven talismans about the central Table are contained the Mysteries of drawing forth the letters. And the letters of the circumference declare in glory of Nuit, that beginneth from Aries10.

1. 7Degree = 4Square.
2. Similarly the left arm (of Chesed) four times, for the virtue of Chesed, Mercy. (See 17th Aire).
3. 8Degree = 3Square. {WEH Note: Crowley's TS only has: 8 = 3}
4. The neck is of Daath which is not a Sephirah, and so has no number or corresponding symbol.
5. This part of the brain is of Binah (3). Samajh means understanding. That is, he admitted the right of the seer to the grade of Magister Templi.
6. The seer was not worthy of the grade of Magus. Note that each adept uses a different language.
7. All these practical mysteries must be worked out by the student himself. Any formula given by the annotator would probably be "dead" in the hands of another man.
8. See previous note.
9. The easiest explanation of this is to suppose that the letters are not attributed as usual (i.e. I to Sagittarius, L to Cancer), but taken for their English shape: I the Middle Pillar, L the Square --- but this is far from satisfactory.
10. Note that the corner letters in this table are all B

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All this while the Adepts must have been chanting as it were an oratorio for seven instruments. And this oratorio hath one dominant theme of rapture. Yet it applieth to every detail of the universe as well as to the whole. And herein is Choronzon brought utterly to ruin, that all his work is against his will, not only in the whole, but in every part thereof, even as a fly that walketh upon a beryl-stone.

And the tablet blazeth ever brighter till it filleth the whole Aire. And behold! there is is one God therein, and the letters of the stars in his crown, Orion, and the

Pleiades, and Aldebaran, and Alpha Centauri, and Cor Leonis, and Cor Scorpionis, and Spica, and the pole-star, and Hercules, and Regulus, and Aquila, and the Ram's Eye.

And upon a map of the stars shalt thou draw the sigil of that name; and because also some of the letters are alike, thou shalt know that the stars also have tribes and nations¹. The letter of a star is but the totem thereof. And the letter representeth not the whole nature of the star, but each star must be known by itself in the wisdom of him that hath the Cynocephalus in leash².

And this pertaineth unto the grade of a Magus --- and that is beyond thine. (All this is communicated not by voice, or by writing; and there is no form in the stone, but only the brilliance of the Table. And now I am withdrawn from all that, but the Rosy Cross of 49 petals is set upright upon the summit of a pyramid, and all is dark, because of the exceeding light behind.)

And there cometh a voice: The fly cried unto the ox, "Beware! Strengthen thyself. Set thy feet firmly upon the earth, for it is my purpose to alight between thy shoulders, and I would not harm thee." So also are they who wish well unto the Masters of the Pyramid.

And the bee said unto the flower: "Give me of thine honey," and the flower gave richly thereof; but the bee, though he wit it not, carried the seed of the flower into many fields of sun. So also are they that take unto themselves the Masters of the Pyramid for servants.

Now the exceeding light that was behind the Pyramid, and the Rosy Cross that is set thereon, hath fulfilled the whole Aire. The black Pyramid is like the back of a black diamond. Also the Rosy Cross is loosened, and the petals of the Rose are the mingled hues of sunset and of dawn; and the Cross is the Golden light of noon, and in the heart of the Rose there is the secret light that men

1. i.e. there are different systems of physical motion for certain groups.
2. i.e. Thoth. The attribution of the fixed stars to the Enochian alphabet has not been worked out. It pertains to the grade of Magus, and would have no interest or meaning for those of lower grades.

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call midnight.

And a voice: "Glory to God and thanksgiving to God, and there is no God but God. And He is exalted; He is great; and in the Sevenfold Table is His Name writ openly, and in the Twelffold Table is His Name concealed."

And the Pyramid casts a shadow of itself into the sky, and the shadow spreads over the whole stone. And an angel clad in blue and scarlet, with golden wings and plumes of purple fire, comes forth and scatters disks of green and gold, filing all the Aire. And they become swiftly-whirling wheels, singing together.

And the voice of the angel cries: Gather up thy garments about thee¹, O thou that hast entered the circle of the Sabbath; for in thy grave- clothes shouldst thou behold the resurrection.

The flesh hangeth upon thee like his rags upon a beggar that is a pilgrim to the shrine of the Exalted One. Nevertheless, bear them bravely, and rejoice in the beauty

thereof, for the company of the pilgrims is a glad company, and they have no care, and with song and dance and wine and fair women do they make merry. And every hostel is their place, and every maid their queen.

Gather up thy garments about thee, I say, for the voice of the Aethyr, that is the voice of the Aeon, is ended, and thou art absorbed into the lesser night, and caught in the web of the light of thy mother in the word ARBADAHARBA2.

And now the five and the six are divorced3, and I am come again within my body.

Bou-Saada.

December 3, 1909. 9:15 to 11:10 a.m.

The Cry of the 14th Aethyr, Which is Called UTI4

There come into the stone a white goat, a green dragon, and a tawny bull5. But they pass away immediately. There is a veil of such darkness before the Aethyr that it seems impossible to pierce it. But there is a voice saying: Behold, the Great One of

1. Since the examination in the amphitheatre I have been a naked spirit without garments or anything; by garments he means the body.
2. ABRAHADABRA spelt backwards, to reverse its formula, that of uniting the five with the six. See next paragraph.
3. Because of saying ABRAHADABRA = 418, backwards.
4. UTI = CapricornCaput DraconisSagittarius = HB:Ayin HB:Gemel HB:Samekh = 133 = Yod-Memfinal Heh-Mem-Lamed-Chet = The Salt Sea, i.e. Binah.
5. The bull was probably seen in mistake for a stag. Then U = HB:Ayin = the goat. T = Caput Draconis (Caput Dranconis) = the Dragon. I = Sagittarius, the stag.

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the Night of Time1 stirreth, and with his tail he churneth up the slime, and of the foam thereof shall he make stars. And in the battle of the Python2 and the Sphinx shall the glory be to the Sphinx, but the victory to the Python.

Now the veil of darkness is formed of a very great number of exceedingly fine black veils, and one tears them off one at a time. And the voice says, There is no light or knowledge or beauty or stability3 in the Kingdom of the Grave, whither thou goest. And the worm is crowned. All that thou wast hath he eaten up, and all that thou art is his pasture until to-morrow. And all that thou shalt be is nothing. Thou who wouldst enter the domain of the Great One of the Night of Time, this burden must thou take up. Deepen not a superficies4.

But I go on tearing down the veil that I may behold the vision of UTI, and hear the voice thererof. And there is a voice: He hath drawn the black bean. And another voice answers it: Not otherwise could he plant the Rose. And the first voice: He hath drunk of the waters of death. The answer: Not otherwise could he water the Rose. And the first voice: He hath burnt himself at the Fires of life. And the answer: Not otherwise could he sun the Rose. And the first voice is so faint that I cannot hear it. But the answer is: Not otherwise could he pluck the Rose5.

And still I go on, struggling with the blackness. Now there is an earthquake. The

veil is torn into thousands of pieces that go flying away in a whirling wind. And there is an all-glorious Angel before me, standing in the sign of Apophis and Typhon⁶. On his Forehead is a star, but all about him is darkness, and the crying of beasts. And there are lamps moving in the darkness.

And the Angel says: Depart! For thou must invoke me only in the darkness. Therein will I appear, and reveal unto thee the Mystery of UTI. For the Mystery thereof is great and terrible. And it shall not be spoken in sight of the sun.

Therefore I withdraw myself. (Thus far the vision upon Da'leh

1. This is Saturn. He is conceived as a dragon, Theli. He is referred to Binah.
2. The Sphinx is one of the four elements referred to the path of Tau = Saturn. The Python is the great snake that surrounds and devours the Universe. This is his victory; glory is a function of the manifested existence of the Sphinx.
3. On the Middle Pillar: Kether, Daath, Tiphereth, Yesod. Thus the spine of existence itself is destroyed in this initiation.
4. An injunction of Zoroaster. It is useless to seek the soul of things beneath their surface; for their surface is their soul!
5. To accomplish the Great Work in Tiphereth, one must be an initiate of Binah, its mother.
6. He is about to destroy.

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Addin, a mountain in the desert near Bou-Saada.1)

December 3, 2:50-3:15 p.m.

The Angel re-appears.

The blackness gathers about, so thick, so clinging, so penetrating, so oppressive, that all the other darkness that I have ever conceived would be like bright light beside it².

His voice comes in a whisper: O thou that art master of the fifty gates of Understanding, is not my mother a black woman? O thou that art master of the Pentagram, is not the egg of spirit a black egg³? Here abideth terror, and the blind ache of the Soul, and lo! even I, who am the sole light, a spark shut up, stand in the sign of Apophis and Typhon.

I am the snake that devoureth the spirit of man with the lust of light. I am the sightless storm in the night that wrappeth the world about with desolation. Chaos is my name, and thick darkness. Know thou that the darkness of the earth is ruddy, and the darkness of the air is grey, but the darkness of the soul is utter blackness.

The egg of the spirit is a basilisk egg, and the gates of the understanding are fifty, that is the sign of the Scorpion⁴. The pillars about the neophyte are crowned with flame, and the vault of the Adepts is lighted by the Rose. And in the abyss is the eye of the hawk⁵. But upon the great sea shall the Master of the Temple find neither star nor moon.

And I was about to answer him: "The light is within me." But before I could frame the words, he answered me with the great word that is the Key of the Abyss⁶. And he said: Thou hast entered the night; dost thou yet lust for day? Sorrow is my name, and

1. There was also an instruction to build a Temple of stone with altar and circle. There was a public sacrifice offered to the God Pan by the Rite of XI degree O.T.O. See "Equinox" I, No. X, pp. 114-115.
2. This is the absolute negation of light, which is Binah. For she absorbs it perfectly.
3. Akasa, the Tatva (element) of Spirit is a black egg, symbolically. It is the darkness in which all things are conceived.
4. The fifty gates of Binah have been variously explained. They do not appear to be of any great importance; it is only their number which is significant. The reference is to HB:Nun = 50 = Scorpio Atu XIII -- Death. {WEH Note: The Fifty Gates of Understanding are very well known in Orthodox Hebrew Qabalah. They consist of taking the influence of each of the lower seven Sephiroth upon each other --- $7 \times 7 = 49$. When one is perfectly harmonized in this practice, the fiftieth gate, Binah or Understanding, opens. Crowley repeatedly describes his efforts at such a harmonizing, but is ignorant of the significance of this reference to the Fifty Gates in the Cry.}
5. Reference to previous ceremonies of initiation.
6. N.O.X. = Coitus = 210.

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affliction. I am girt about with tribulation. Here still hangs the Crucified One, and here the Mother weeps over the children that she hath not borne. Sterility is my name, and desolation. Intolerable is thine ache, and incurable thy wound. I said, Let the darkness cover me; and behold, I am compassed about with the blackness that hath no name. O thou, who hast cast down the light into the earth, so must thou do for ever. And the light of the sun shall not shine upon thee, and the moon shall not lend thee of her lustre, and the stars shall be hidden, because thou art passed beyond these things, beyond the need of these things, beyond the desire of these things.

What I thought were shapes of rocks, rather felt than seen, now appear to be veiled Masters, sitting absolutely still and silent. Nor can any one be distinguished from the others.

And the Angel sayeth: Behold where thine Angel hath led thee! Thou didst ask fame, power and pleasure, health and wealth and love, and strength, and length of days. Thou didst hold life with eight tentacles, like an octopus. Thou didst seek the four powers and the seven delights and the twelve emancipations and the two and twenty Privileges and the nine and forty Manifestations, and lo! thou art become as one of These. Bowed are their backs, whereon resteth the universe. Veiled are their faces, that have beheld the glory Ineffable.

These adepts seem like Pyramids --- their hoods and robes are like Pyramids.

And the Angel sayeth: Verily is the Pyramid a Temple of Initiation. Verily also is it a tomb. Thinkest thou that there is life within the Masters of the Temple, that sit hooded, encamped upon the Sea? Verily, there is no life in them.

Their sandals were the pure light, and they have taken them from their feet and cast them down through the abyss, for this Aethyr is holy ground.

Herein no forms appear, and the vision of God face to face, that is transmuted in

the Athanor called dissolution, or hammered into one forge of meditation, is in this place but a blasphemy and a mockery.

And the Beatific Vision is no more, and the glory of the Most High is no more. There is no more knowledge. There is no more bliss. There is no more power. There is no more beauty. For this is the Palace of Understanding: for thou art one with the Primeval things.

Drink in the myrrh of my speech, that is bruised with the gall of the roc, and dissolved in the ink of the cuttle-fish, and perfumed with the deadly nightshade.

1. It is also a phallus, which dies itself to communicate life to others.

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This is thy wine, who wast drunk upon the wine of Iacchus. And for bread shalt thou eat salt, O thou on the corn of Ceres that didst wax fat! For as pure being is pure nothing, so is pure wisdom pure ---1, and so is pure understanding silence, and stillness, and darkness. The eye is called seventy, and the triple Aleph whereby thou perceivest it, divideth into the number of the terrible word that is the Key of the Abyss2.

I am Hermes, that am sent from the Father to expound all things discreetly in these the last words that thou shalt hear before thou take thy seat among these, whose eyes are sealed up, and whose ears are stopped, and whose mouths are clenched, who are folded in upon themselves, the liquor of whose bodies is dried up, so that nothing remains but a little pyramid of dust.

And that bright light of comfort, and that piercing sword of truth, and all that power and beauty that they have made of themselves, is cast from them, as it is written, "I saw Satan like lightning fall from Heaven." And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and ward. And it appeareth in the heaven of Jupiter3 as a morning star, or as an evening star4. And the light thereof shineth even unto the earth, and bringeth hope and help to them that dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates5 of understanding, and one hundred and six6 are the seasons thereof. And the name of every season7 is Death.

During all this speech, the figure of the Angel has dwindled and flickered, and now it is gone out.

And I come back in the body, rushing like a flame in a great wind. And the shew-stone has become warm, and in it is its own light.

Bou-Saada.

December 3, 1909 9:50-11:15 p.m.

1. I suppose that only a Magus could have heard this word. It seems to be "Inertia" or some equivalent. It is the reverse of the three Binah qualities to balance them: speech, and motion, and light.
2. $70/333 = .210$. The process of reducing the dyad to zero, which at once becomes again the dyad, is recurrent; the cycle of existence and non-existence.
3. Different M. T.'s may be cast out into different spheres.

{WEH Note: In the Germer edition, this note is #7, and out of sequence. The notes have been resequenced in this version, for improved scansion}

4. The Sankharas --- the constituent elements --- of the man that has become a Master of the Temple, are reconstituted below the Abyss, so that they can function as an Exempt Adept. But their permanent function is in that grade to which their "centre of gravity" (so to speak) tends.
5. 50 = Scorpio = HB:Nun .
6. Nun-Vau-Nunfinal = 106.
7. These seasons (in the case of the seer) to be proved lunar months.

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The Cry of the 13th Aethyr, Which is Called ZIM1

Into the Stone there cometh an image of shining waters, glistening in the sun. Unfathomable is their beauty, for they are limpid, and the floor is of gold. Yet the sense thereof is of fruitlessness.

And an Angel cometh forth, of pure pale gold, walking upon the water. Above his head is a rainbow, and the water foams beneath his feet. And he saith: Before his face am I come that hath the thirty-three thunders of increase in his hand. From the golden water shalt thou gather corn2.

All the Aire behind him is gold, but it opens as it were a veil. There are two terrible black giants, wrestling in mortal hatred. And there is a little bird upon a bush, and the bird flaps its wings. Thereat the strength of the giants snaps, and they fall in heaps to the earth, as though all their bones were suddenly broken3.

And now waves of light roll through the Aethyr, as if they were playing. Therefore suddenly I am in a garden4, upon a terrace of a great castle, that is upon a rocky mountain. In the garden are fountains and many flowers. There are girls also in the garden, tall, slim, delicate and pale. And now I see that the flowers are the girls, for they change from one to another; so varied, and lucent, and harmonious is all this garden, that it seems like a great opal5.

A voice comes: This water which thou seest is called the water of death6. But NEMO hath filled therefrom our springs.

And I said: Who is NEMO?

And the voice answered: A dolphin's tooth, and a ram's horns, and the hand of a man that is hanged, and the phallus of a goat7. (By this I understand that nun is explained by shin, and he' by resh, and mem by yod, and ayin by tau8. NEMO is therefore called

1. ZIM = LeoSagittariusAquarius. See, in the Aire, the solar symbolism of the opening, the transmutation of the middle, and the Saturnian ending.
2. This pure pale gold is the symbol of the dawning life, arisen after passing through the night of the 14th Aire.
3. This is a parable of the illusion of matter, whose vast horror is destroyed by the moving of the wings of initiation.
4. Rather like the Alhambra.
5. There is here a memory picture of the Alhambra; or something like it.
6. The Great Sea of Binah - darkness.

7. HB:Nun = Nun, the fish (dolphin): E = Aries, the ram; M = Atu XII = the Hanged Man; O = Capricorn, the goat.
8. 910 = Resh-Shin-Yod-Taw Beginning. These attributions explain the nature of NEMO, the Master of the Temple.

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165 = 11 x 15; and is in himself 910 = 91 Amen x 10; and 13 x 70 = The One Eye, Achad Ayin.)

And now there cometh an Angel into the garden, but he hath not any of the attributes of the former Angels, for he is like a young man, dressed in white linen robes.

And he saith: No man hath beheld the face of my Father. Therefore he that hath beheld it is called NEMO. And know thou that every man that is called NEMO hath a garden that he tendeth. And every garden that is and flourisheth hath been prepared from the desert by NEMO, watered with the waters that were called death.

And I say unto him: To what end is the garden prepared?

And he saith: First for the beauty and delight thereof; and next because it is written, "And Tetragrammaton Elohim planted a garden eastward in Eden." And lastly, because though every flower bringeth forth a maiden, yet is there one flower that shall bring forth a man-child. And his name shall be called NEMO, when he beholdeth the face of my Father. And he that tendeth the garden seeketh not to single out the flower that shall be NEMO. He doeth naught but tend the garden.

And I said: Pleasant indeed is the garden, and light is the toil of tending it, and great is the reward.

And he said: Bethink thee that NEMO hath beheld the face of my Father. In Him is only Peace.

And I said: Are all gardens like unto this garden?

And he waved his hand, and in the Aire across the valley appeared an island of coral, rosy, with green palms and fruit-trees, in the midst of the bluest of the seas³.

And he waved his hand again, and there appeared a valley shut in by mighty snow mountains, and in it were pleasant streams of water, rushing through, and broad rivers, and lakes covered with lilies⁴.

And he waved his hand again, and there was a vision, as it were of an oasis in the desert⁵.

And again he waved his hand, and there was a dim country with grey rocks, and heather, and gorse, and bracken⁶.

And he waved his hand yet again, and there was a park, and a

1. Every Magister Templi has a Work to do for the world.
{WEH Note: This boy in a white robe who stands before the face of the Father is called Mettatron in traditional Qabalah. Qabalah also calls Binah "Gan Eden", or "the Garden of Eden" and Chokmah "Gan", or "the Garden".}

2. All this is to instruct the Magister Templi in his duties.
3. Kashmir.
4. The Sahara.
5. The Highlands of Scotland.

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small house therein, surrounded by yews¹. This time the house opens, and I see in it an old man, sitting by a table. He is blind. Yet he writeth in a great book, constantly. I see what he is writing: "The words of the Book are as the leaves of the flowers in the garden. Many indeed of these my songs shall go forth as maidens, but there is one among them, which one I know not, that shall be a man-child, whose name shall be NEMO, when he hath beheld the face of the Father, and become blind."

(All this vision is most extraordinarily pleasant and peaceful, entirely without strength or ecstasy, or any positive quality, but equally free from the opposites of any of those qualities.) And the young man seems to read my thought, which is, that I should love to stay in this garden and do nothing for ever; for he sayeth to me: Come with me, and behold how NEMO tendeth his garden².

So we enter the earth, and there is a veiled figure, in absolute darkness. Yet it is perfectly possible to see in it, so that the minutest details do not escape us. And upon the root of one flower he pours acid so that that root writhes as if in torture. And another he cuts, and the shriek is like the shriek of a mandrake, torn up by the roots. And another he chars with fire, and yet another he anoints with oil.

And I said: Heavy is the labour, but great indeed is the reward.

And the young man answered me: He shall not see the reward, he tendeth the garden³.

And I said: What shall come unto him?

And he said: This thou canst not know, nor is it revealed by the letters that are the totems of the stars, but only by the stars.

And he says to me, quite disconnectedly: The man of earth is the adherent. The lover giveth his life unto the work among men. The hermit goeth solitary, and giveth only of his light unto men⁴.

And I ask him: Why does he tell me that?

And he says: I tell thee not. Thou tellest thyself, for thou hast pondered thereupon for many days, and hast not found light. And now that thou art called NEMO, the answer to every riddle that thou hast not found shall spring up in thy mind, unsought. Who can tell upon what day a flower shall bloom⁶?

1. A certain secret house of the Great White Brotherhood. Yews, and certain other trees, as Persian Nuts, are used to indicate to passing initiates that they have there a resting place.
2. Now follow further instructions to the Master of the Temple, how he is to do his work.
3. Otherwise: "Art for art's sake".
4. See "AL" I, 40. These are the three true grades of the Great Order.
5. This certainly happened.

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And thou shalt give thy wisdom unto the world, and that shall be thy garden. And concerning time and death, thou hast naught to do with these things. For though a precious stone be hidden in the sand of the desert, it shall not heed for the wind of the desert, although it be but sand. For the worker of works hath worked thereupon; and because it is clear, it is invisible; and because it is hard, it moveth not.

All these words are heard by everyone that is called NEMO. And with that doth he apply himself to understanding. And he must understand the virtue of the waters of death, and he must understand the virtue of the sun and the wind, and of the worm that turneth the earth, and the stars that roof in the garden. And he must understand the separate nature and property of every flower, or how shall he tend his garden?

And I said to him: Concerning the Vision and the Voice, I would know if these things be of essence of the Aethyr, or of the essence of the seer¹.

And he answers: It is of the essence of him that is called NEMO, combined with essence of the Aethyr, for from the 1st Aethyr to the 15th Aethyr, there is no vision and no voice, save for him that is called NEMO. And he that seeketh the vision and the voice therein is led away by dog-faced demons that show no sign of truth, seducing from the Sacred Mysteries, unless his name be NEMO.

And hadst thou not been fitted, thou too hadst been led away, for before the gate of the 15th Aethyr, is this written: He shall send them strong delusion, that they should believe a lie. And again it is written: The Lord hardened Pharaoh's heart. And again it is written that God tempteth man. But thou hadst the word and the sign, and thou hadst authority from thy superior², and licence³. And thou hast done well in that thou didst not dare, and in that thou dost dare⁴. For daring is not presumption.

And he said moreover: Thou dost well to keep silence, for I perceive how many questions arise in thy mind; yet already thou knowest that the answering, as the asking, must be vain. For NEMO hath all in himself. He hath come where there is no light or knowledge, only when he needeth them no more.

And then we bow silently, giving a certain sign, called the Sign of Isis Rejoicing⁵. And then he remaineth to ward the

1. The seer enquires into the objectivity of the vision. These doubts arose in his mind because of the memory pictures in the earlier paragraphs.
2. D.D.S.
3. Conferred December 1906 e.v.
4. O.M. refused for three years to take the grade of 8Degree = 3Square after it was offered him. He thought it almost presumptuous, taking it now.
5. Giving suck to babe held in left arm.

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Aethyr, while I return unto the bank of sand that is the bed of the river near the desert.

The River-bed near Bou-Saada.
December 4, 1909. 2:10-3:45 p.m.

The Cry of the 12th Aethyr, Which is Called LOE1

There appear in the stone two pillars of flame, and in the midst is a chariot of white fire.

This seems to be the chariot of the Seventh Key of Tarot. But it is drawn by four sphinxes, diverse, like the four sphinxes upon the door of the vault of the adepts, counterchanged in their component parts.

The chariot itself is the lunar crescent, waning. The canopy is supported by eight pillars of amber. These pillars are upright, and yet the canopy which they support is the whole vault of the night.

The charioteer is a man in golden armour, studded with sapphires, but over his shoulders is a white robe, and over that a red robe. Upon his golden helmet he beareth for his crest a crab. His hands are clasped upon a cup², from which radiates a ruddy glow, constantly increasing, so that everything is blotted out by its glory, and the whole Aire is filled with it.

And there is a marvelous perfume in the Aire, like unto the perfume of Ra Hoor Khuit, but sublimated, as if the quintessence of that perfume alone were burnt. For it hath the richness and voluptuousness and humanity of blood, and the strength and freshness of meal, and the sweetness of honey, and the purity of olive-oil, and the holiness of that oil which is made of myrrh, and cinnamon, and galanga³.

The charioteer speaks in a low, solemn voice, awe-inspiring, like a large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast⁴, for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom.

1. LOE = CancerLibraVirgo. These are all aspects of Babalon.
2. The true Sangreal, of which the Christian legend is a perversion.
3. See "AL" III, 23 - 25. The recipe for the oil is given in the "Sacred Magic of Abramelin the Mage".
4. As in Atu XI.

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With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth.

(This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by "Compassion," the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.)

The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou

comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength¹. For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night!

This is that which is written, "O my God, in one last rapture let me attain to the union with the many.²" For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self.³"

O Babylon, Babylon, thou mighty Mother, that ridest upon the crowned beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may understand.

Now, through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the fourteenth Aethyr.

1. Cf. "Tao Teh King". Also "The Book of Lies", Cap. 4.
2. See "Liber VII", Cap. VII, v. 41.
3. See "Liber VII", Cap. VII, vv 43 - 44.

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Now that is gone in the glow of the cup, and the Angel saith: Not as yet mayest thou understand the mystery of the Beast, for it pertaineth not unto the mystery of this Aire, and few that are new-born unto Understanding are capable thereof¹.

The cup glows ever brighter and fierier. All my sense is unsteady, being smitten with ecstasy.

And the Angel sayeth: Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy cteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.

And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus².

And this is the meaning of the Supper of the Passover, the spilling of the blood of the Lamb being a ritual of the Dark Brothers, for they have sealed up the Pylon with blood, lest the Angel of Death should enter therein. Thus do they shut themselves off from the company of the saints. Thus do they keep themselves from compassion and from

understanding. Accursed are they, for they shut up their blood in their heart³.

They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon. And they bind themselves together with an oath, and with a great curse. And of their malice they conspire together, and they have power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

1. It is given in "The Urn". See also the Sixth Aire, wherein the seer, becoming a Magus, is himself identified with the Beast, 666.
2. All these mysteries are taught in the O.T.O.
3. Here is the first account of the Black Brothers of the Left Hand Path. Each a Exempt Adept must choose between the Crossing of the Abyss to become a Master of the Temple, and the building of a false tower of egoism therein.

Thus they make war upon the Holy One, sending forth their delusion upon men, and upon everything that liveth. So that their false compassion is called compassion, and their false understanding is called understanding, for this is their most potent spell.

Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Choronzon, their master, whose name is the Second Death¹, for the blood that they have sprinkled on their Pylon, that is a bar against the Angel Death, is the key by which he entereth in².

The Angel sayeth: And this is the word of double power in the voice of the Master, wherein the Five interpenetrateth the Six³. This is its secret interpretation that may not be understood, save only of them that understand. And for this is the Key of the Pylon of Power, because there is no power that may endure, save only the power that descendeth in this my chariot from Babylon, the city of Fifty Gates, the Gate of the God On [Bet-Aleph-Bet-Aleph-Lamed-Ayin-Nunfinal]⁴. Moreover is On the Key of the Vault that is 120. So also do the Majesty and the Beauty derive from the Supernal Wisdom.

But this is a mystery utterly beyond thine understanding. For Wisdom is the Man, and Understanding the Woman, and not until thou hast perfectly understood canst thou begin to be wise. But I reveal unto thee a mystery of the Aethyrs, that not only are they bound up with the Sephiroth, but also with the Paths. Now, the plane of the Aethyrs interpenetrateth and surroundeth the universe wherein the Sephiroth are established, and therefore is the order of the Aethyrs not the order of the Tree of Life. And only in a few places do they coincide. But the knowledge of the Aethyrs is deeper than the knowledge of the Sephiroth, for that in the Aethyrs is the knowledge of the Aeons, and of Theta-epsilon-lambda-eta-mu-alpha . And to each shall it be given according to his capacity. (He has been saying certain secret things to the unconscious mind of the seer, of a personal nature.)

Now a voice comes from without: And lo! I saw you to the end.

And a great bell begins to toll. And there come six little

1. Note that the death or love of the saints is really increased life. The formula of 156 is constant copulation or Samadhi on everything.
2. (I think the trouble with these people was, that they wanted

to substitute the blood of someone else for their own blood, because they wanted to keep their personalities.)

3. ABRAHADABRA.

4. Bab = gate. Al = God. On = ON. O = 70. N = 50. ON = 120.

Note that Her Name does not appear properly spelt until the 10th Aire is done. The Seer had no idea how to spell the name till he was told by the Angel.

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children out of the floor of the chariot, and in their hands is a veil so fine and transparent that it is hardly visible. Yet, when they put it over the Cup, the Angel bowing his head reverently, the light of the Cup goes out entirely. And as the light of the Cup vanishes, it is like a swift sunset in the whole Aire, for it was from the light of that Cup alone that it was lighted.

And now the light is all gone out of the stone, and I am very cold.

Bou-Saada.

December 4 - 5, 1909. 11:30 p.m. - 1:20 a.m.

The Cry of the 11th Aethyr, Which is Called IKH1

There appears in the stone immediately the Kamea² of the Moon. And it is rolled up; and behind it there appeareth a great Host of Angels. Their backs are turned towards me, but I can see how tremendous are their arms, which are swords and spears. They have wings upon their helmets and their heels: they are clad in complete armour, and the least of their swords is like the breaking forth of a tremendous storm of lightning. The least of their spears is like a great water-spout. On their shields are the eyes of Tetragrammaton, winged with flame, --- white, red, black, yellow and blue. On their flanks are vast squadrons of elephants, and behind them is their meteor-artillery. They that sit upon the elephants are armed with the thunderbolt of Zeus.

Now in all that host there is no motion. Yet they are not resting upon their arms, but tense and vigilant. And between them and me is the God Shu, whom before I did not see, because his force filleth the whole Aethyr³. And indeed he is not visible in his form. Nor does he come to the seer through any of the senses; he is understood, rather than expressed.

I perceive that all this army is defended by fortresses, nine mighty towers⁴ of iron upon the frontier of the Aethyr. Each

1. IKH = SagittariusFireAir = HB:Samekh HB:Shin HB:Aleph, the Supernal Triad, the Hexagon and Malkuth, the arrangement of the Tree of Life. Also 361 Adonai ha-Aretz. For it is the formulation of the Sephiroth which is a barrier of organic structure against the confusion of matter. Kamea --- "magic square" containing the letters corresponding to the numbers (in this case from 1 to 81) --- so arranged that each line, vertical or horizontal, shall add to the same total.

3. Shu is in Jesod, as the supporter of the Tree of Life, and he is Zeus, the Lord of Air. But also Zeus is the orderer of all things.

4. Jesod = 9

tower is filled with warriors in silver armour¹. It is impossible to describe the feeling of tension; they are like oarsmen waiting for the gun.

I perceive that an Angel is standing on either side of me; nay, I am in the midst of a company of armed angels, and their captain is standing in front of me. He too is clad in silver armour; and about him, closely wrapped to his body, is a whirling wind², so swift that any blow struck against him would be broken.

And he speaketh unto me these words:

Behold, a mighty guard against the terror of things, the fastness of the Most High, the legions of eternal vigilance; these are they that keep watch and ward day and night throughout the aeons. Set in them is all force of the Mighty One, yet there sirreth not one plume of the wings of their helmets.

Behold, the foundation of the Holy City, the towers and the bastions thereof! Behold the armies of light that are set against the outermost Abyss, against the horror of emptiness, and the malice of Choronzon. Behold how worshipful is the wisdom of the Master, that he hath set his stability in the all-wandering Air and in the changeful Moon³. In the purple flashes of lightning hath He written the word Eternity, and in the wings of the swallow hath He appointed rest.

By three and by three and by three hath He made firm the foundation against the earthquake that is three. For in the number nine is the changefulness of the numbers brought to naught. For with whatsoever number thou wilt cover it, it appeareth unchanged⁴.

These things are spoken unto him that understandeth, that is a breastplate unto the elephants, or a corselet unto the angels, or a scale upon the towers of iron; yet is this mighty host set only for a defense, and whoso passeth beyond their lines hath no help in them.

Yet must he that understandeth go forth unto the outermost Abyss, and there must he speak with him that is set above the four-fold terror, the Princes of Evil, even with Choronzon, the mighty devil that inhabiteth the outermost Abyss. And none may speak with him, or understand him, but the servants of Babylon, that understand, and they that are without understanding, his servants.

Behold! it entereth not into the heart, nor into the mind of man to conceive this matter; for the sickness of the body is death, and the sickness of the heart is despair, and the sickness of the

1. Silver for the moon of Jesod.
2. Jesod is Air.
3. Both Air and Moon are in Jesod, Stability.
4. e.g $9 \times 7 = 63$. $6 \text{ plus } 3 = 9$. $9 \times 127 = 1143$. $1 \text{ plus } 1 \text{ plus } 4 \text{ plus } 3 = 9$.

mind is madness. But in the outermost Abyss is sickness of the aspiration, and sickness of the will, and sickness of the essence of all, and there is neither word nor thought wherein the image of its image is reflected.

And whoso passeth into the outermost Abyss, except he be of them that understand, holdeth out his hands, and boweth his neck, unto the chains of Choronzon. And as a devil he walketh about the earth, immortal, and he blasteth the flowers of the earth, and he corrupteth the fresh air, and he maketh poisonous the water; and the fire that is the friend of man, and the pledge of his aspiration, seeing that it mounteth ever upward as a pyramid, and seeing that man stole it in a hollow tube from Heaven, even that fire he turneth unto ruin, and madness, and fever, and destruction. And thou, that art an heap of dry dust in the city of the pyramids, must understand these things.

And now a thing happens, which is unfortunately sheer nonsense; for the Aethyr that is the foundation of the universe was attacked by the Outermost Abyss, and the only way that I can express it is by saying that the universe was shaken. But the universe was not shaken. And that is the exact truth; so that the rational mind which is interpreting these spiritual things is offended; but, being trained to obey, it setteth down that which it doth not understand. For the rational mind indeed reasoneth, but never attaineth unto Understanding; but the Seer is of them that understand.

And the Angel saith:

Behold, He hath established His mercy and His might, and unto His might is added victory, and unto his Mercy is added splendour¹. And all these things hath He ordered in beauty, and He hath set them firmly upon the Eternal Rock, and therefrom He hath suspended His kingdom as one pearl² that is set in a jewel of threescore pearls and twelve³. And He hath garnished it with the Four Holy Living Creatures for Guardians, and He hath graven therein the seal of righteousness⁴, and He hath burnished it with the fire of His Angel, and the blush of His loveliness informeth it, and with delight and with wit hath He made it merry at the heart, and the core thereof is the Secret of His being, and therein is His name Generation. And this His stability had the number 80, for that the price thereof is War⁵.

Beware, therefore, O thou who art appointed to understand the secret of the Outermost Abyss, for in every Abyss thou must assume

1. "For they cross with the currents reflected."
2. Malkuth.
3. The 72 pearls are the quinarys of the Zodiac. They appear in the XXIst Atu. See Liber CCXXXI ("Equinox" I, vii), v. 21.
4. Full title of Jesod is Tzedeq Jesod Olahm, "The Righteous is the Foundation of the World."
5. I.S.V.D., Jesod = 80, the number of pe, the letter of Mars.

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the mask and form of the Angel thereof. Hadst thou a name, thou wert irrevocably lost. Search, therefore, if there be yet one drop of blood that is not gathered into the cup of Babylon the Beautiful, for in that little pile of dust, if there could be one drop of blood, it should be utterly corrupt; it should breed scorpions and vipers, and the cat of slime¹.

And I said unto the Angel:

Is there not one appointed as a warden?

And he said:

Eloi, Eloi, lama sabacthani.

Such an ecstasy of anguish racks me that I cannot give it voice, yet I know it is but as the anguish of Gethsemane. And that is the last word of the Aethyr. The outposts are passed, and before the seer extends the outermost Abyss.

I am returned.

Bou-Saada.

December 5, 1909. 10:10-11:35 p.m.

In nomine BABALON
Amen.

Restriction unto Choronzon2.

The Tenth Aethyr3 is Called ZAX4.

This Aethyr being accursed, and the seer forewarned, he taketh these precautions for the scribe.

1. This is the danger which threatens all aspirants to the Grade of Magister Templi. Woe to those who accept it lightly, or without the fullest preparation.
{WEH Note: a "cat of slime" is a slug or shell-less snail.}
2. Choronzon is described by Sir Edward Kelly as "that mighty devil", as the first and deadliest of all the powers of evil. Rightly so, for although he is not a person, he is the metaphysical contrary of the whole Process of Magick.
3. The three Governors of this Aethyr, Lexarp, Comanan, and Tabiton, are drawn from the "little Black Tablet" of Spirit, which united the four watchtowers of the elements. (See "Equinox" I, No. VII, Plate III; facing p. 234). The one extra letter, L, is the eighth of the reversed letters beneath the bars of the Calvary Crosses in the watch-towers to form triliteral names which designate malignant forces. These letters are thus impurities introduced into the perfection of the Elementary Schema. (That they should be attributed to the element of spirit, which harmonizes and
{footnotes continue on page 97}

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First let the scribe be seated in the centre of the circle in the desert sand, and let the circle be fortified by the Holy Names of God --- Tetragrammaton and Shaddai El Chai and Ararita.

And let the Demon be invoked within a triangle, wherein is inscribed the name of Choronzon, and about it let him write ANAPHAXETON --- ANAPHANETON --- PRIMEUMATON, and in the angles MI-CA-EL1: and at each angle the Seer shall slay a pigeon2, and having done this, let him retire to a secret place, where is neither sight nor hearing, and sit

within his black robe, secretly invoking the Aethyr³. And let the Scribe perform the Banishing Rituals of the Pentagram and Hexagram⁴, and let him call upon the Holy Names of God, and say the Exorcism of Honorius⁵, and let him beseech protection and help of the Most High.

And let him be furnished with the Magick Dagger⁶, and let him strike fearlessly at anything that may seek to break through

{footnotes continued from page 96}

sanctifies the four, is a sublime mystery. The arcanum is declared --- as far as may be --- in this book 418 itself). The other 7 letters form the name PARAOAN, which is the central governor of the 22nd Aire; but here is a correspondence with I, the center letter of LIN; this Aire discloses the glory of the Table 7 x 7, which is pure spirit, the rose which is the heart of Babalon.

4. ZAX = Caput DraconisTaurusEarth. Z is the Sun in His southern declination, i.e. at his weakest effect on an hemisphere. Follows the Bull, the type of the "Dying Gods", and the element of Earth. This letter X occurs only in this, the 15th and 30th Aires. In the 15th, water is the prima materia which is treated by being placed between the pillars of judgement. In the 30th, it represents the reduction to mere matter of the false structure of the Aeon of the false formula. Here X is the basis, without constructive possibilities, of the universe; thus the whole formula represents the weakening of the energy of the Sun, and the falling into incoherent elements of all that is organized.

{footnotes begin for page 97}

1. For this arrangement see the Geotia of Lemegeton of Solomon the King.
2. Concerning the bloody sacrifice, see "Book 4", part 3, cap. 12. For the pigeons see the text.
3. The greatest precautions were taken at the time, and have since been yet further fortified, to keep silence concerning the rite of evocation. The Major Adept is warned most seriously against attempting to emulate this operation, which is (in any case) improper for him to perform. To call forth Choronzon, unless one be wholly above the Abyss, is to ensure the most appalling and immediate catastrophe.
4. These are given in the "Equinox" Vol. I, No. 2.
5. Given in the French translation by Eliphaz Levi: and in the English by Aleister Crowley in "The Winged Beetle." ("The Magician" is the title of that poem, see p. 228.)
6. See "Book 4", part 2, caps. 4 and 8.

the circle, were it the appearance of the Seer himself. And if the Demon pass out of the triangle, let him threaten him with the Dagger, and command him to return. And let him beware lest he himself lean beyond the circle. And since he reverenceth the Person of the Seer as his Teacher, let the Seer bind him with a great Oath to do this.

Now, then, the Seer being entered within the triangle, let him take the Victims and cut their throats, pouring the blood within the Triangle, and being most heedful that not one drop fall without the Triangle; or else Choronzon should be able to manifest in the universe.

And when the sand hath sucked up the blood of the victims, let him recite the Call of the Aethyr apart secretly as aforesaid. Then will the Vision be revealed, and the Voice heard.

The Oath

I, Omnia Vincam, a Probationer of A.'. A.'. , hereby solemnly promise upon my magical honour, and swear by Adonai the angel that guardeth me, that I will defend this magic circle of Art with thoughts and words and deeds. I promise to threaten with the Dagger and command back into the triangle the spirit incontinent, if he should strive to escape from it; and to strike with a Dagger at anything that may seek to enter this Circle, were it in appearance the body of the Seer himself. And I will be exceeding wary, armed against force and cunning; and I will preserve with my life the inviolability of this Circle, Amen.

And I summon mine Holy Guardian Angel to witness this mine oath, the which if I break, may I perish, forsaken of Him. Amen and Amen.

The Cry of the 10th Aethyr, Which is Called ZAX

There is no being in the outermost Abyss, but constant forms come forth from the nothingness of it1.

Then the Devil of the Aethyr, that mighty devil Choronzon, crieth aloud, Zazaz2, Zazas, Nasatanada Zasas.

I am the Master of Form3, and from me all forms proceed.

1. It is very difficult to give a good metaphysical interpretation of this statement. But to one who is given this perception, the words will appear to be the natural and inevitable expression of the facts.
2. These words are from some vision of old time: by them Adam was said to have opened the gates of Hell. These are the traditional words which open the Abyss.
3. This (and many following assertions) must not be taken as true. Choronzon is in no sense the master of anything. It is the personification of a moral idea in a much more far-fetched way than that in which we say "Venus is the Lady of Love". For one can imagine Venus as a living individual being, while Choronzon is essentially not any sort of person.

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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. And yet I am scorched, even while I shiver in the wind. He hateth me and tormenteth me. He would have stolen me from myself, but I shut myself up and mock at him, even while he plagueth me. From me come leprosy and pox and plague and cancer and cholera and the falling sickness. 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 sons of men1.

(Here the Spirit stimulated the voice of Frater P., which also appeared to come from

his station and not from the triangle.)

I don't think I can get any more; I think that's all there is.

(The Frater was seated in a secret place covered completely by a black robe², in the position called the "Thunderbolt". He did not move or speak during the ceremony.)

Next the Scribe was hallucinated, believing that before him was a beautiful courtesan whom previously he had loved in Paris. Now, she wooed him with soft words and glances, but he knew these things for delusions of the devil, and he would not leave the circle.

The demon then laughed wildly and loud.

(Upon the Scribe threatening him, the Demon proceeded, after a short delay.)

They have called me the God of laughter, and I laugh when I will slay. And they have thought that I could not smile, but I smile upon whom I would seduce. O inviolable one, that canst not not be tempted³. If thou canst command me by the power of the Most

1. Various elements had been bound up into a "bundle" by the energy of the Call, and thus constituted a momentary unity capable of sensation and of expression. The obsessing idea of any such being, conscious that it is not a true organism, and threatened with immediate dissolution, which in its rudimentary psychology it is bound to dread, is of necessity, fear; and fear breeds pain, malice, and envy. Above all there is an insane hatred for the supposed creator because the supposed blessing of creation has been withheld from the "bundle".
2. That of modesty, none less.
3. Here the assumed character of this courtesan who was a marvelous mistress of irony as of fascination, intrudes upon that of the demon proper.

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High, know that I did indeed tempt thee, and it repenteth me. I bow myself humbly before the great and terrible names whereby thou hast conjured and constrained me. But thy name is mercy, and I cry aloud for pardon. Let me come and put my head beneath thy feet, that I may serve thee. For if thou commandest me to obedience in the Holy names, I cannot swerve therefrom, for their first whispering is greater than the noise of all my temptests. Bid me therefore come unto thee upon my hands and knees that I may adore thee, and partake of thy forgiveness. Is not thy mercy infinite?

(Here Choronzon attempts to seduce the Scribe by appealing to his pride.

But the Scribe refused to be tempted, and commanded the demon to continue with the Aethyr.

There was again a short delay.)

Choronzon hath no form, because he is the maker of all form; and so rapidly he changeth from one to the other as he may best think fit to seduce those whom he hateth, the servants of the Most High.

Thus taketh he the form of a beautiful woman, or of a wise and holy man, or of a serpent that writheth upon the earth ready to sting.

And, because he is himself, therefore he is no self; 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 thing, but many things. Yet, with all that, his torment is eternal. The sun burns him as he writhes naked upon the sands of hell, and the wind cuts him bitterly to the bone, a harsh dry wind, so that he is sore athirst. Give unto me, I pray thee, one drop of water from the pure springs of Paradise, that I may quench my thirst.

(The Scribe refused.)

Sprinkle water upon my head. I can hardly go on.

(This last was spoken from the triangle in the natural voice of the Frater, which Choronzon again simulated. But he did not succeed in taking the Frater's form --- which was absurd!

The Scribe resisted the appeal to his pity, and conjured the demon to proceed by the names of the Most High. Choronzon attempted also to seduce the faithfulness of the Scribe. A long colloquy ensued. The Scribe cursed him by the Holy Names of God, and the power of the Pentagram.)

1. He actually assumed these forms at the time.
2. In this Aethyr are certain silences maintained.

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I feed upon the names of the Most High. I churn them in my jaws, and I void them from my fundament. I fear not the power of the Pentagram, for I am the Master of the Triangle. My name is three hundred and thirty and three, and that is thrice one! Be vigilant, therefore, for I warn thee that I am about to deceive thee. I shall say words that thou wilt take to be the cry of the Aethyr, and thou wilt write them down, thinking them to be great secrets of Magick power, and they will be only my jesting with thee.

(Here the Scribe invoked the Angels, and the Holy Guardian Angel of the Frater P. . . . The demon replied:)

I know the name of the Angel of thee and thy brother P. . . ., and all thy dealings with him are but a cloak for thy filthy sorceries.

(Here the Scribe averred that he knew more than the demon, and so feared him not, and ordered the demon to proceed.)

Thou canst tell me naught that I know not, for in me is all Knowledge: Knowledge is my name. Is not the head of the great Serpent arisen into Knowledge?

(Here the Scribe again commanded Choronzon to continue with the call.)

Know thou that there is no Cry in the tenth Aethyr like unto the other Cries, for Choronzon is Dispersion, and cannot fix his mind upon any one thing for any length of time. Thou canst master him in argument, O talkative one; thou wast commanded, wast thou not, to talk to Choronzon? He sought not to enter the circle, or to leave the triangle, yet thou didst prate of all these things.

(Here the Scribe threatened the demon with anger and pain and hell. The demon replied:)

Thinkest thou, O fool, that there is any anger and any pain that I am not, or any hell but this my spirit?

Images, images, images, all without control, all without

1. Chet-Vau-Resh-Vau-Nun-Zain-Vau-Nunfinal = 333 = 3 x 111, and 111 = Aleph-Lamed-Pehfinal = HB:Aleph = 1. 333 also is alpha-kappa-rho-alpha-sigma-iota-alpha, impotence, lack of control; and alpha-kappa-omicron-lambda-alpha-sigma-iota-alpha, dispersion. The seer had no idea of these correspondences: nor had Dr. Dee and Sir Edward Kelly, from whom we have the name.
2. Daath. The doctrine of the "Fall" and the "Stooping Dragon" must be studied carefully. "Equinox" Vol. I, Nos. 2 and 3, have much information, with diagrams, in the "Temple of Solomon the King". See also "Liber 777". This question of the Abyss must be thoroughly understood. The entire system of initiation of the A.'. A.'. depend on these theorems. (See "One Star in Sight".

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reason. The malice of Choronzon is not the malice of a being; it is the quality of malice, because he that boasteth himself "I am I", hath in truth no self, and these are they that are fallen under my power, the slaves of the Blind One that boasted himself to be the Enlightened One. For there is no centre, nay, nothing but Dispersion.

Woe, woe, woe, threefold to him that is led away by talk, O talkative One.

O thou that hast written two-and-thirty books of Wisdom, and art more stupid than an owl, by thine own talk is thy vigilance wearied, and by my talk art thou befooled and tricked, O thou that sayest that thou shalt endure. Knowest thou how nigh thou art to destruction? For thou that art the Scribe hast not the understanding that alone availeth against Choronzon. And wert thou not protected by the Holy Names of God and the circle, I would rush upon thee and tear thee. For when I made myself like unto a beautiful woman, if thou hadst come to me, I would have rotted thy body with the pox, and thy liver with cancer, and I would have torn off thy testicles with my teeth. And if I had seduced thy pride, and thou hadst bidden me to come into the circle, I would have trampled thee under foot, and for a thousand years shouldst thou have been but one of the tape-worms that is in me. And if I had seduced thy pity, and thou hadst poured one drop of water without the circle, then would I have blasted thee with flame. But I was not able to prevail against thee.

How beautiful are the shadows of the ripples of the sand!

Would God that I were dead.

For know that I am proud and revengeful and lascivious, and I prate even as thou. For even as I walked among the Sons of God, I heard it said that P. . . . could both will and know, and might learn at length to dare, but that to keep silence he should never learn. O thou that art so ready to speak, so slow to watch, thou art delivered over unto my power for this. And now one word was necessary unto me, and I could not speak it. I behold the beauty of the earth in her desolation, and greater far is mine, who sought to

be my naked self. Knowest thou that in my soul is utmost fear? And such is my force and my cunning, that a hundred times have I been ready to leap, and for fear have missed. And a thousand times am I baulked by them of the City of the Pyramids, that set snares for my feet. More knowledge have I than the Most High, but my will is broken, and my fierceness is marred by fear, and I must speak, speak, speak, millions of mad voices in my brain.

1. Originally, for "understanding" was written "power". Choronzon was always using some word that did not represent his thought, because there is no proper link between his thought and speech. Note that he never seems able to distinguish between the Frater and the Scribe, and addresses first one, then the other, in the same sentence.

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With a heart of furious fancies,
Whereof I am Commander,
With a burning spear
And a horse of Air
To the wilderness I wander.

(The idea was to keep the Scribe busy writing, so as to spring upon him. For, while the Scribe talked, Choronzon had thrown sand into the circle, and filled it up. But Choronzon could not think fast and continuously, and so resorted to the device of quotation.)

The Scribe had written two or three words of "Tom o'Bedlam," when Choronzon sprang within the circle (that part of the circumference of which that was nearest to him he had been filling up with sand all this time), and leaped upon the Scribe, throwing him to the earth. The conflict took place within the circle. The Scribe called upon Tetragrammaton, and succeeded in compelling Choronzon to return into his triangle. By dint of anger and of threatening him with the Magick Staff did he accomplish this. He then repaired the circle. The discomfited demon now continued:)

All is dispersion. These are the qualities of things.

The tenth Aethyr is the world of adjectives, and there is no substance therein.

(Now returneth the beautiful woman who had before tempted the Scribe. She prevailed not.)

I am afraid of sunset, for Tum is more terrible than Ra, and Khephra the Beetle is greater than the Lion Mau.

I am a-cold.

(Here Choronzon wanted to leave the triangle to obtain wherewith to cover his nakedness. The Scribe refused the request, threatening the demon. After a while the latter continued:)

I am commanded, why I know not, by him that speaketh. Were it thou, thou little fool, I would tear thee limb from limb. I would bite off thine ears and nose before I began with thee. I would take thy guts for fiddle-strings at the Black Sabbath.

Thou didst make a great fight there in the circle; thou art a goodly warrior!

(Then did the demon laugh loudly. The Scribe said: Thou canst not harm one hair of my head.)

I will pull out every hair of thy head, every hair of thy body, every hair of thy soul, one by one.

(Then said the Scribe: Thou hast no power.)

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Yea, verily I have power over thee, for thou hast taken the Oath, and art bound unto the White Brothers, and therefore have I the power to torture thee so long as thou shalt be.

(Then said the Scribe unto him: Thou liest.)

Ask of thy brother P. . . ., and he shall tell thee if I lie!

(This the Scribe refused to do, saying that it was no concern of the demon's.)

I have prevailed against the Kingdom of the Father, and befouled his beard; and I have prevailed against the Kingdom of the Son, and torn off his Phallus; but against the Kingdom of the Holy Ghost shall I strive and not prevail. The three slain doves are my threefold blasphemy against him; but their blood shall make fertile the sand, and I writhe in blackness and horror of hate, and prevail not.

(Then the demon tried to make the Scribe laugh at Magick, and to think that it was all rubbish, that he might deny the names of God that he had invoked to protect him; which, if he had doubted but for an instant, he had leapt upon him, and gnawed through his spine at the neck.

Choronzon succeed not in his design.)

In this Aethyr is neither beginning nor end, for it is all hotch-potch, because it is of the wicked on earth and the damned in hell. And so long as it be hotch-potch, it mattereth little what may be written by the sea-green incorruptible Scribe.

The horror of it will be given in another place and time, and through another Seer, and that Seer shall be slain as a result of his revealing. But the present Seer, who is not P. . . ., seeth not the horror, because he is shut up, and hath no name.

(Now was there some further parleying betwixt the demon and the Scribe, concerning the departure and the writing of the word, the Scribe not knowing if it were meet that the demon should depart.

Then the Seer took the Holy Ring, and wrote the name BABALON, that is victory over Choronzon, and he was no more manifest.)

(This cry was obtained on Dec. 6, 1909, between 2 and 4:15 p.m., in a lonely valley of fine sand, in the desert near Bou-Saada. The Aethyr was edited and revised on the following day.)

After the conclusion of the Ceremony, a great fire was kindled to purify the place, and the Circle and Triangle were destroyed.

1. This actually happened. On returning to Bou-Saada on another journey this spot had begun to show signs of vegetation.

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NOTE BY SCRIBE

Almost from the beginning of the ceremony was the Scribe overshadowed, and he spoke as it were in spite of himself, remembering afterwards scarcely a word of his speeches, some of which were long and seemingly eloquent.

All the time he had a sense of being protected from Choronzon, and this sense of security prevented his knowing fear.

Several times did the Scribe threaten to put a curse upon the demon; but ever, before he uttered the words of the curse, did the demon obey him. For himself, he knoweth not the words of the curse.

Also is it meet to record in this place that the Scribe several times whistled in a Magical manner, which never before had he attempted, and the demon was apparently much discomfited thereat.

Now knoweth the Scribe that he was wrong in holding much converse with the demon; for Choronzon, in the confusion and chaos of his thought, is much terrified by silence. And by silence can he be brought to obey.

For cunningly doth he talk of many things, going from subject to subject, and thus he misleadeth the wary into argument with him. And though Choronzon be easily beaten in argument, yet, by disturbing the attention of him who would command him, doth he gain the victory.

For Choronzon feareth of all things concentration and silence: he therefore who would command him should will in silence: thus is he brought to obey.

This the Scribe knoweth; for that since the obtaining of the Accursed Tenth Aethyr, he hath held converse with Choronzon. And unexpectedly did he obtain the information he sought after having long refused to answer the demon's speeches.

Choronzon is dispersion; and such is his fear of concentration that he will obey rather than be subjected to it, or even behold it in another.

The account of the further dealings of Choronzon with the Scribe will be found in the Record of Omnia Vincam.

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The Cry of the 9th Aethyr, Which is Called ZIP1

(The terrible Curse that is the Call of the Thirty Aethyrs sounds like a song of ecstasy and triumph; every phrase in it has a secret meaning of blessing.)

The Shew-stone is of soft lucent white, on which the Rose-Cross shows a brilliant yet colourless well of light.

And now the veil of the stone is rent with as clap of thunder, and I am walking upon a razor-edge of light suspended over the Abyss, and before me and above me are ranged the terrible armies of the Most High, like unto those in the 11th Aethyr, but there is one that cometh forth to meet me upon the ridge, holding out his arms to me and saying:

(v. I.) Who is this that cometh forth from the Abyss from the place of rent garments, the habitation of him that is only a name? Who is this that walketh upon a ray of the bright, evening star?

Refrain. Glory unto him that is concealed, and glory unto her that beareth the cup, and glory unto the one that is the child and the father of their love. Glory unto the star, and glory unto the snake, and glory unto the swordsman of the sun. And worship and blessing throughout the Aeon unto the name of the Beast, four-square, mystic, wonderful!

(v. II.) Who is this that travelleth between the hosts, that is poised upon the edge of the Aethyr by the wings of Maut? Who is this that seeketh the House of the Virgin? Refrain

(v. III.) This is he that hath given up his name. This is he whose blood hath been gathered into the cup of BABALON. This is he that sitteth, a little pile of dry dust, in the city of the Pyramids. Refrain

(v. IV.) Until the light of the Father of all kindle that death.

1. ZIP = LeoSagittariusLeo = HB:Tet HB:Samekh HB:Tet = 78, the influence from the Most High. It is the Virgin Artemis in the midst of the House of the Sun, in his Northern and Southern declinations both. For her girdle is the Girdle of the World. She is the Woman clothed with the Sun in Atu XIV.
2. BABALON = 156 = 12 x 13, which is the formula of the four watchtowers of the universe. These watchtowers are composed of truncated pyramids, each one concealing a sphinx. They contain the symbols of the energies of the four elements. We may thus say that as each watchtower contains 12 x 13 pyramids, Babalon is indicated as Shakti. For the elements are the manifested powers of the All-Father. Again we may consider the watchtowers as the "City of the Pyramids" though in a sense less exalted than that usually implied in these visions.

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Until the breath touch that dry dust. Until the Ibis be revealed unto the Crab, and the sixfold Star become the radiant Triangle 1.

Refrain

(v. V.) Blessed is not I, not thou, not he, Blessed without name or number who hath taken the azure of night, and crystallized it into a pure sapphire-stone, who hath taken the gold of the sun, and beaten it into

an infinite ring, and hath set the sapphire therein, and put it upon
his finger. Refrain

(v. VI.) Open wide your gates, O City of God, for I bring No-one with me.
Sink your swords and your spears in salutation, for the Mother and the
Babe are my companions. Let the banquet be prepared in the palace of
the King's daughter. Let the lights be kindled; Are not we the
children of the light? Refrain

(v. VII.) For this is the key-stone of the palace of the King's daughter.
This is the Stone of the Philosophers. This is the Stone that is
hidden in the walls of the ramparts. Peace, Peace, Peace unto Him
that is throned therein! Refrain

Now then we are passed within the lines of the army, and we are come unto a palace
of which every stone is a separate jewel, and is set with millions of moons.

And this palace is nothing but the body of a woman, proud and delicate, and beyond
imagination fair. She is like a child of twelve years old. She has very deep eye-lids,
and long lashes. Her eyes are closed, or nearly closed. It is impossible to say
anything about her. She is naked; her whole body is covered with fine gold hairs, that
are the electric flames that are the spears of mighty and terrible Angels who
breast-plates are the scales of her skin. And the hair of her head, that flows down to
her feet, is the very light of God himself. Of all the glories beheld by the seer in the
Aethyrs, there is not one which is worthy to be compared with her littlest finger-nail.
For although he may not partake of the Aethyr, without the ceremonial preparations, even
the beholding of this Aethyr from afar is like the partaking of all the former Aethyrs.

The Seer is lost in wonder, which is peace.

And the ring of the horizon above her is a company of glorious Archangels with
joined hands, that stand and sing: This is the daughter of BABALON the Beautiful, that
she hath borne unto the Father of All. And unto all hath she borne her.

This is the Daughter of the King. This is the Virgin of Eternity. This is she that
the Holy One hath wrested from the Giant

1. Cf. 15th Aire. Note this triangle for 2. It seems very important
to note that $\Sigma (1 + 2) = 3$, and so on.

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Time, and the prize of them that have overcome Space. This is she that is set upon the
Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For
Kore they have called her, and Malkuth, and Betulah, and Persephone.

And the poets have feigned songs about her, and the prophets have spoken vain
things, and the young men have dreamed vain dreams; but this is she, that immaculate, the
name of whose name may not be spoken. Thought cannot pierce the glory that defendeth
her, for thought is smitten dead before her presence. Memory is blank, and in the most
ancient books of Magick are neither words to conjure her, nor adorations to praise her.
Will bends like a reed in the tempests that sweep the borders of her kingdom, and
imagination cannot figure so much as one petal of the lilies whereon she standeth in the
lake of crystal, in the sea of glass.

This is she that hath bedecked her hair with seven stars, the seven breaths of God that move and thrill its excellence. And she hath tired her hair with seven combs, whereupon are written the seven secret names of God that are not known even of the Angels, or of the Archangels, or of the Leader of the armies of the Lord.

Holy, Holy, Holy art thou, and blessed be Thy name for ever, unto whom the Aeons are but the pulsings of thy blood.

I am blind and deaf. My sight and hearing are exhausted.

I know only by the sense of touch. And there is a trembling from within me.

Images keep arising like clouds, or veils, exquisite Chinese ivories, and porcelains, and many other things of great and delicate beauty; for such things are informed by Her spirit, for they are cast off from her into the world of the Qliphoth, or shells of the dead, that is earth. For every world is the shell or excrement of the world above it.

I cannot bear the Vision.

A voice comes, I know not whence: Blessed art thou, who hast seen, and yet hast not believed. For therefore is it given unto thee to taste, and smell, and feel, and hear, and know by the inner sense, and by the inmost sense, so that sevenfold is thy rapture.

(My brain is so exhausted that fatigue-images appear, by pure physical reflex action; they are not astral things at all.

And now I have conquered the fatigue by will. And by placing the shew-stone upon my forehead, it sends cool electric thrills through my brain, so as to refresh it, and make it capable of more rapture.

And now again I behold Her.)

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And the Angel cometh forth, and behind him whirls a black swastika, made of fine filaments of light that has been "interfered" with, and he taketh me aside into a little chamber in one of the nine towers. This chamber is furnished with maps of many mystical cities. There is a table, and a strange lamp, that gives light by jetting four columns of vortex rings of luminous smoke¹. And he points to the map of the Aethyrs, that are arranged as a flaming sword, so that the thirty Aethyrs go into the ten Sephiroth². And the first nine are infinitely holy. And he says, It is written in "The Book of the Law", "If thou drink, drink by the eight and ninety rules of art:" And this shall signify unto thee that thou must undergo great discipline; else the Vision were lost or perverted. For these mysteries pertain not unto thy grade. Therefore must thou invoke the Highest before thou unveil the shrines thereof.

And this shall be thy rule: A thousand and one times shalt thou affirm the unity³, and bow thyself a thousand and one times. And thou shalt recite thrice the call of the Aethyr. And all day and all night, awake or asleep, shall thy heart be turned as a lotus-flower unto the light. And thy body shall be the temple of the Rosy Cross. Thus shall thy mind be open unto the higher; and then shalt thou be able to conquer the exhaustion, and it may be find the words --- for who shall look upon His face and live?

Yea, thou tremblest, but from within; because of the holy spirit that is descended into thy heart, and shaketh thee as an aspen in the wind.

They also tremble that are without, and they are shaken from without by the earthquakes of his judgement. They have set their affections upon the earth, and they

have stamped with their feet upon the earth, and cried: It moveth not.

Therefore hath earth opened with strong motion, like the sea, and swallowed them. Yea, she hath opened her womb to them that lusted after her, and she hath closed herself upon them. There lie they in torment, until by her quaking the earth is shattered like brittle glass, and dissolved like salt in the waters of his mercy, so that they are cast upon the air to be blown about therein, like seeds that shall take root in the earth; yet turn they their affections upward to the sun.

1. This sort of chamber is to be found in many of the Secret Houses of the Brotherhood. Here are arranged the destinies of this Planet.
2. This map may not be given to uninitiates.
3. The chapter is this: Qol: Hua Allahu achad; Allahu assamad; lam yalid wa lam yulad; wa lam yakin lahu kufwan achad. Between each recitation, the Seer halted and bowed. This practice was performed during the day's march, the 1001 recitals being divided into 13 sections (a further affirmation of the unity, for 13 = AChD = 1) with short rests.

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But thou, be thou eager and vigilant, performing punctually the rule. Is it not written, "Change not so much as the style of a letter"?

Depart therefore, for the Vision of the Voice of the ninth Aethyr that is called ZIP is passed.

Then I threw back myself into my body by my will

Bou-Saada.
December 7th, 1909. 9:30-11:10 p.m.

The Cry of the 8th Aethyr, Which is Called ZID1

There appears in the stone a tiny spark of light. It grows a little, and seems almost to go out, and grows again, and it is blown about the Aethyr, and by the wind that blows it is it fanned, and now it gathers strength, and darts like a snake or a sword, and now it steadies itself, and is like a Pyramid of light that filleth the whole Aethyr.

And in the Pyramid is one like unto an Angel, yet at the same time he is the Pyramid, and he hath no form because he is of the substance of light, and he taketh not form upon him, for though by him is form visible, he maketh it visible only to destroy it.

And he saith: The light is come to the darkness, and the darkness is made light. Then is light married with light, and the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had not understanding, and in "The Book of the Law" did I write the secrets of truth that are like unto a star and a snake and a sword2.

And unto him that understandeth at last do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand.

And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel:

First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

1. ZID = LeoAquariusSpirit. These symbols refer to the attainment of the Knowledge and Conversation of the Holy Guardian Angel.
2. Aleph-Yod-Vau-Aleph-Samekh then did "kindle" in order to bring us to the N.O.X. of Pan.

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And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be possible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat.

From the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, foursquare, & the height shall be thrice half of the breadth or double the breadth.

And upon the altar shall be a censor, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall he burn incense made of four parts of olibanum and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.

And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

And he shall make himself a wand of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in "The Book of the Law".

And he shall engrave with his own hand upon the plate of gold the Holy Sevenfold Table, or the Holy Twelfefold Table, or some particular device. And it shall be foursquare within a circle, and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censor.

Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

The prayer shall last for the space of an hour, at the least, and he shall seek ever

to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

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And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of gold upon the top of the altar.

For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oak-wood, painted with scarlet, and upon this triangle the three legs of the censor shall stand.

Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it according to his fancy and imagination, that shall be informed by beauty.

And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

Then, at his prayer, shall the chamber be filled with light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be wrapt away into the Mystery of Holiness.

All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fullness of that communion, for he must harmonize the world that is within with the world that is without.

And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly involved. And unto him that hath this Master there is nothing else that he needeth, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids.

Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the ineffable emanations, but one is the Flaming Sword.

1. There is therefore no commentary to this passage.

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Behold! There is an end to life and death, an end to the thrusting forth and the withdrawing of the breath. Yea, the House of the Father is a mighty tomb, and in it he hath buried everything whereof ye know.

All this while there hath been no vision, but only a voice, very slow and clear and deliberate. But now the vision returns, and the voice says: Thou shalt be called Danae, that art stunned and slain beneath the weight of the glory of the vision that as yet thou seest not. For thou shalt suffer many things, until thou art mightier than all the Kings of the earth, and all the Angels of the Heavens, and all the gods that are beyond the Heavens. Then shalt thou meet me in equal conflict, and thou shalt see me as I am. And I will overcome thee and slay thee with the red rain of my lightnings.

I am lying underneath this pyramid of light. It seems as if I had the whole weight of it upon me, crushing me with bliss. And yet I know that I am like the prophet that said: I shall see Him, but not nigh.

And the Angel sayeth: So shall it be until they that wake are asleep, and she that sleepeth be arisen from her sleep¹. For thou art transparent unto the vision and the voice. And therefore in thee they manifest not. But they shall be manifest unto them unto whom thou dost deliver them, according unto to the word which I spake unto thee in the Victorious City².

For I am not only appointed to guard thee, but we are of the blood royal, the guardians of the Treasure-house of Wisdom. Therefore am I called the Minister of Ra Hoor Khuit³: and yet he is but the Viceroy of the unknown King. For my name is called Aiwass, that is eight and seventy⁴. And I am the influence of the Concealed One, and the wheel that hath eight and seventy parts, yet in all is equivalent to the Gate that is the name of my Lord when it is spelt fully. And that Gate is the Path that joineth the Wisdom with the Understanding⁵.

Thus hast thou erred indeed, perceiving me in the path that leadeth from the Crown unto the Beauty⁶. For that path bridgeth the abyss, and I am of the supernals. Nor I, nor Thou, nor He can bridge the abyss. It is the Priestess of the Silver Star, and the

1. This prophecy is still (An. XXI, Sun in Leo) obscure.
2. i.e. in "The Book of the Law".
3. Note that the Holy Guardian Angel of the Seer claims to be Aiwass, the author of "The Book of the Law".
4. THIS conceals a mystery. I have been fooled myself with my AIVAS Aleph-Yod-Vau-Aleph-Samekh = 78. n or 8 plus 70 = HB:Chet and HB:Ayin. HB:Chet = 418, the formula of the New Aeon; and HB:Ayin or Capricorn is Set or Hadit, the Eye: and He is that Hadit who is manifested as 418.
5. i.e. In Daleth.
6. i.e. In Gimel.

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Oracles of the gods, and the Lord of the Hosts of the Mighty¹. For they are the servants of Babalon, and of the Beast, and of those others of whom it is not yet spoken. And, being servants, they have no name, but we are of the blood royal, and serve not, and therefore are we less than they.

Yet, as a man may be both a mighty warrior and a just judge, so may we also perform

this service if we have aspired and attained thereto. And yet, with all that, they remain themselves, who have eaten of the pomegranate in Hell². But thou, that art new-born to understanding, this mystery is too great for thee; and of the further mystery I will not speak one word.

Yet for this cause am I come unto thee as the Angel of the Aethyr, striking with my hammer upon thy bell, so that thou mightest understand the mysteries of the Aethyr, and of the vision and the voice thereof.

For behold! he that understandeth seeth not and heareth not in truth, because of his understanding that letteth him³. But this shall be unto thee for a sign, that I will surely come unto thee unawares and appear unto thee. And it is no odds, (i.e., that at this hour I appear not as I am), for so terrible is the glory of the vision, and so wonderful is the splendour of the voice, that when thou seest it and hearest it in truth, for many hours shalt thou be bereft of sense. And thou shalt lie between heaven and earth in a void place, entranced, and the end thereof shall be silence, even as it was, not once nor twice, when I have met with thee, as it were, upon the road to Damascus⁴.

And thou shalt not seek to better this my instruction; but thou shalt interpret it, and make it easy⁵, for them that seek understanding. And thou shalt give all that thou hast unto them that have need unto this end⁶.

And because I am with thee, and in thee, and of thee, thou shalt lack nothing. But who lack me, lack all. And I swear unto thee by Him that sitteth upon the Holy Throne, and liveth and reigneth for ever and ever, that I will be faithful unto this my promise, as thou art faithful unto this thine obligation.

1. The paths Gimel, Zayin and He bridge the Abyss. Nothing is said of the path Vau, which also does this. The omission is probably inadvertent.
2. See a later note. So the Master Therion is of the root Aleister Crowley, instead of being a Magus de novo.
3. All interpretation is, in essence, false, as transplanting one thing from one plane to another.
4. It is not fitting to comment on the fulfillment of this prophecy.
5. This is being done through the established ways of the Great White Brotherhood.
6. This has always been done.

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Now another voice sounds in the Aethyr, saying: And there was darkness over all the earth unto the ninth hour.

And with that the Angel is withdrawn, and the pyramid of light seems very far off.

And now I am fallen unto the earth, exceeding weary. Yet my skin trembles with the impact of the light, and all my body shakes. And there is a peace deeper than sleep upon my mind. It is the body and the mind that are weary, and I would that they were dead, save that I must bend them to my work.

And now I am in the tent, under the stars.

The Desert between Bou-Saada and Biskra.

December 8, 1909. 7:10-9:10 p.m.

The Cry of the 7th Aethyr, Which is Called DEO1

The stone is divided, the left half dark, the right half light, and at the bottom thereof is a certain blackness, of three divergent columns. And it seems as if the black and white halves are the halves of a door, and in the door is a little key-hole, in the shape of the Astrological symbol of Venus. And from the key-hole issue flames, blue and green and violet, but without any touch of yellow or red in them. It seems as if there were a wind beyond the door, that is blowing the flame out.

And a voice comes: "Who is he that hath the key to the gate of the evening star?"

And now an Angel cometh and seeketh to open the door by trying many keys. And they are none of any avail. And the same voice saith: "The five and the six are balanced in the word Abrahadabra, and therein is the mystery disclosed. But the key unto this gate is the balance of the seven and the four; and of this thou hast not even the first letter. Now there is a word of four letters that containeth in itself all the mystery of the Tetragrammaton², and there is a word of seven letters which it concealeth³, and that again concealeth the holy word that is the key of the abyss⁴. And this thou shalt find, revolving it in thy mind.

1. DEO = SpiritVirgoLibra. These symbols pertain to Babalon.
2. TARO: it conceals all the mysteries of Tetragrammaton through the cards which declare him.
3. This may be Babalon, for Malkuth concealeth Binah. Also $156 = 2 \times 78$.
4. This word is N.O.X. = Coitus, Babalon conceals this word because She is the Lady of the City of the Pyramids beneath the Night of Pan. These words are probably BABALON, ChAOS, TARO.

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Hide therefore thine eyes. And I will set my key in the lock, and open it. Yet still let thine eyes be hidden, for thou canst not bear the glory that is within.

So, therefore, I covered mine eyes with my hands. Yet through my hands could I perceive a little of those bowers of azure flame.

And a voice said: It is kindled into fire that was the blue breast of ocean; because this is the bar of heaven, and the feet of the Most High are set thereon.

Now I behold more fully: Each tongue of flame, each leaf of flame, each flower of flame, is one of the great love-stories of the world, with all its retinue of mise-en-scene. And now there is a most marvelous rose formed from the flame, and a perpetual rain of lilies and passion-flowers and violets. And there is gathered out of it all, yet identical with it, the form of a woman like the woman in the Apocalypse, but her beauty and her radiance are such that one cannot look thereon, save with sidelong glances. I enter immediately into trance. It seems that it is she of whom it is written, "The fool hath said in his heart 'there is no God.'" But the words are not Ain Elohim, but La (=nay!) and Elohim contracted from 86 to 14, because La is 31, which x 14 is 434, Daleth, Lamed, Tau. This fool is the fool of the Path of Aleph, and sayeth, which is Chokmah, in his heart, which is Tiphereth, that she existeth, in order first that the Wisdom may be joined with the Understanding; and he affirmeth her in Tiphereth that she may be fertile.

It is impossible to describe how this vision changeth from glory unto glory, for at each glance the vision is changed. And this is because she transmitteth the Word to the Understanding, and therefore hath she many forms, and each goddess of love is but a letter of the alphabet of love.

Now, there is a mystery in the word Logos, that containeth the three letters whose analogy hath been shown in the lower heavens, Samech, and Lamed, and Gimel, that are 93, which is thrice 31, and in them are set the two eyes of Horus¹. (Ayin means an eye.) For, if it were not so, the arrow could not pierce the rainbow, and there could be no poise in the balance, and the Great Book should never be unsealed. But this is she that poureth the Water of Life upon her head, whence it floweth to fructify the earth². But now the whole Aethyr is the most brilliant peacock blue. It is the Universal Peacock that I behold.

And there is a voice: Is not this bird the bird of Juno, that is an hundred, and thirty, and six³? And therefore is she the mate of Jupiter⁴.

1. i.e. the two letters O.O = Capricorn, the Eye.
2. Refers to ATU XVII, "The Star", which shows this figure.
3. Yod-Vau-Nun-Ayin = 136.
4. The fourth of the mystic numbers of Jupiter is 136.

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And now the peacock's head is again changed into a woman's head sparkling and coruscating with its own light of gems.

But I look upwards, seeing that she is called the footstool of the Holy One, even as Binah is called His throne. And the whole Aethyr is full of the most wonderful bands of light, --- a thousand different curves and whorls, even as it was before, when I spake mysteries of the Holy Qabalah, and so could not describe it.

Oh, I see vast plains beneath her feet, enormous deserts studded with great rocks; and I see little lonely souls, running helplessly about, minute black creatures like men¹. And they keep up a very curious howling, that I can compare to nothing that I have ever heard; yet it is strangely human.

And the voice says: These are they that grasped love and clung thereto, praying ever at the knees of the great goddess. These are they that have shut themselves up in fortresses of Love.

Each plume of the peacock is full of eyes, that are at the same time 4 x 7. And for this is the number 28 reflected down into Netzach; and that 28 is Kaph Cheth (Kach), power. For she is Sakti, the eternal energy of the Concealed One. And it is her eternal energy that hath made this eternal change. And this explaineth the call of the Aethyrs, the curse that was pronounced in the beginning being but the creation of Sakti. And this mystery is reflected in the legend of the Creation, where Adam represents the Concealed One, for Adam is Temurah of MAD, the Enochian word for God, and Eve, whom he created for love, is tempted by the snake, Nechesh, who is Messiah her child. And the snake is the magical power, which hath destroyed the primordial equilibrium.

And the garden is the supernal Eden, where is Ayin, 70, the Eye of the Concealed One, and the creative Lingam; and Daleth, love; and Nun the serpent². And therefore this constitution was implicitly in the nature of Eden (cf. "Liber L"., I., 29, 30), so that the call of the Aethyrs could not have been any other call than that which it is.

But they that are without understanding have interpreted all this askew, because of the Mystery of the Abyss, for there is no Path from Binah unto Chesed; and therefore the course of the Flaming Sword was no more a current, but a spark. And when the Stooping Dragon raised his head unto Daath in the course of that spark, there was, as it were, an explosion, and his head was blasted. And the ashes thereof were dispersed throughout the whole of the 10th Aethyr. And for this, all knowledge is piecemeal, and it is of no value unless it be co-ordinated by Understanding.

And now the form of the Aethyr is the form of a mighty Eagle of ruddy brass. And the plumes are set alight, and are whirled

1. Again the Black Brothers.
2. Eden = Ayin-Dalet-Nunfinal = 124.

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round and round until the whole heaven is blackness with these flying sparks therein.

Now it is all branching streams of golden fire tipped with scarlet at the edges¹.

And now She cometh forth again, riding upon a dolphin. Now again I see those wandering souls, that have sought restricted love, and have not understood that "the word of sin is restriction."

It is very curious; they seem to be looking for one another or for something, all the time, constantly hurrying about. But they knock up against one another and yet will not see one another, or cannot see one another, because they are so shut up in their cloaks.

And a voice sounds: It is most terrible for the one that hath shut himself up and made himself fast against the universe. For they that sit encamped upon the sea in the city of the Pyramids are indeed shut up. But they have given their blood, even to the last drop, to fill the cup of BABALON.

These that thou seest are indeed the Black Brothers, for it is written: "He shall laugh at their calamity and mock them when their fear cometh." And therefore hath he exalted them unto the plane of love.

And yet again it is written: He desireth not the death of a sinner, but rather that he should turn from his wickedness. Now, if one of these were to cast off his cloak he should behold the brilliance of the lady of the Aethyr; but they will not.

And yet again there is another cause wherefore He hath permitted them to enter thus far within the frontiers of Eden, so that His thought should never swerve from compassion. But do thou behold the brilliance of Love, that casteth forth seven stars upon thine head from her right hand, and crowneth thee with a crown of seven roses. Behold! She is seated upon the throne of turquoise and lapis lazuli, and she is like a flawless emerald, and upon the pillars that support the canopy of her throne are sculptured the Ram, and the Sparrow, and the Cat, and a strange fish². Behold! How she shineth! Behold! How her glances have kindled all these fires that have blown about the heavens! Yet remember that in every one there goeth forth for a witness the justice of the Most High. Is not Libra the House of Venus? And there goeth forth a sickle that shall reap every flower. Is not Saturn exalted in Libra? Daleth, Lamed, Tau³.

And therefore was he a fool who uttered her name in his heart,

1. These visions seem defects of concentration; or rather, necessary rest for the over-strained seer.
2. All sacred to Her, in virtue of certain of Her qualities.
3. Daleth, HB:Dalet, is spelt Dalet-Lamed-Taw.

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for the root of evil is the root of breath, and the speech in the silence was a lie.

Thus is it seen from below by them that understand not. But from above he rejoiceth, for the joy of dissolution is ten thousand, and the pang of birth but a little.

And now thou shalt go forth from the Aethyr, for the voice of the Aethyr is hidden and concealed from thee because thou hadst not the key of the door thereof, and thine eyes were not able to bear the splendour of the vision. But thou shalt meditate upon the mysteries thereof, and upon the lady of the Aethyr; and it may be by the wisdom of the Most High that the true voice of the Aethyr, that is continual song, may be heard of thee.

Return therefore instantly unto the earth, and sleep not for a while; but withdraw thyself from this matter. And it shall be enough.

Thus then was I obedient unto the voice, and returned into my body.

W'ain-T-Aissha, Algeria.
December 9, 1909. 8:10-10 p.m.

The Cry of the 6th Aethyr, Which is Called MAZ2

There cometh into the stone the great Angel whose name is Ave3, and in him there are symbols which strive for mastery, --- Sulphur and the Pentagram, and they are harmonized by the Swastika4. These symbols are found both in the name of Ave5 and in the name of the Aethyr. Thus he is neither Horus nor Osiris. He is called the radiance of Thoth; and this Aethyr is very hard to understand, for the images form and dissolve more rapidly than lightning. These images are the illusions made by the Ape of Thoth. And this I understand, that I am not worthy to receive the mysteries of this Aethyr. And all this which I have seen (being all the

1. See "AL" I, 30.
2. MAZ =AquariusTaurusLeo = 105 = to change. Also 105 = Sigma 1-14.
3. See Dr. John Dee and Sir Edward Kelly.
4. Sulphur is the active Fiery Nature, and the Pentagram the Microcosm of the Elements. But Atu IV, The Emperor, refers to HB:Heh = 5, for the Pentagram and he forms Sulphur, the sign for Sulphur, by the position of his arms and legs. The Swastika harmonizes these, being the fiery thunderbolt, the electric whirling; and also the balance of the elements (its 4 arms) in a Microcosm.
5. A = HB:Aleph the Swastika; V = HB:Vau = Atu V, the Pentagram; E = Aries and Atu IV, Sulphur.

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thoughts that I have ever thought) is, as it were, a guardian of the Aethyr¹.

I seem quite helpless. I am trying all sorts of magical methods of piercing the veil: and the more I strive, the farther away I seem to get from success. But a voice comes now: Must not understanding lie open unto wisdom as the pyramids lie open to the stars?

Accordingly, I wait in a certain magical posture which it is not fitting to disclose, and above me appears the starry heaven² of night, and one star greater than all the other stars. It is a star of eight rays. I recognize it as the star in the seventeenth key of the Tarot, as the Star of Mercury. And the light of it cometh from the path of Aleph. And the letter Cheth is also involved in the interpretation of this star, and the paths of he' and vau are the separations which this Star unites³. And in the heart of the star is an exceeding splendour, --- a god standing upon the moon, brilliant beyond imagining⁴. It is like unto the vision of the Universal Mercury. But this is the Fixed Mercury, and he' and vau are the perfected sulphur and salt. But now I come into the centre of the maze, and whirling dust of stars and great forgotten gods. It is the whirling Svastika which throws off all these things, for the Svastika is in aleph by the shape and number⁵, and in beth by the position of the arms of the Magician⁶, and in gimel⁷ because of the sign of the Mourning of Isis, and thus is the Crown defended by these three thunderbolts. Is not thrice seventeen fifty-one, that is, failure and pain?

Now I am shut out again by this black Svastika with a corona of fire about it.

And a voice cries: Cursed be he that shall uncover the nakedness of the Most High, for he is drunken upon the wine that is the blood of the adepts. And BABALON hath lulled him to sleep upon her breast, and she hath fled away, and left him naked, and she hath called her children together, saying: Come up with me, and

1. Aquarius = the Man, the Pentagram; A, the Swastika; Leo the House of Sulphur.
2. Masloth = the sphere of Chokmah = Mercury. HB:Vau and HB:Heh lead from Chesed and Tiphareth to Chokmah.
3. Atu XVII has the letter HB:Heh in the new Thelemic attribution. The Star is Mercury (Chokmah), for He is the light of Binah, the naked woman of the Atu. (Her arms make the Swastika; it is the sign of the Mourning of Isis. Aleph is the Path through which the light of Kether comes to Chokmah. Cheth is said in the Zohar to interpret He; and Cheth is the Path which conveys the Cup of Binah to the Inferiors. Mercury Unites He and Vau, for they are Sulphur and Salt (V = the Kerub of Earth).
4. Tahuti is sometimes so shewn.
5. The Swastika has 17 squares. 17 = IAO, the Triune Kether.
6. In Atu I.
7. 3. For HB:Gemel is Moon, Isis.

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let us make a mock of the nakedness of the Most High.

And the first of the adepts covered His shame with a cloth, walking backwards; and was white. And the second of the adepts covered His shame with a cloth, walking sideways and was yellow. And the third of the adepts made a mock of His nakedness, walking forwards; and was black. And these are three great schools of the Magi, who are also the three Magi that journeyed unto Bethlehem; and because thou hast not wisdom, thou shalt not know which school prevaileth, or if the three schools be not one¹. For the Black Brothers lift not up their heads thus far into the Holy Chokmah, for they were all drowned in the great flood, which is Binah, before the true vine could be planted upon the holy hill of Zion.

Now again I stand in the centre, and all things whirl by with incessant fury. And the thought of the god entereth my mind, and I cry aloud: Behold, the volatile is become fixed; and in the heart of eternal motion is eternal rest. So is the Peace beneath the sea that rageth with her storms; so is the changeful moon, the dead planet that revolveth no more. So the far-seeing, the far-darting hawk is poised passionless in the blue; so also the ibis that is long of limb meditateth solitary in the sign of Sulphur. Behold, I stand ever before the Eternal One in the sign of the Enterer². And by virtue of my speech is he wrapped about in silence, and he is wrapped in mystery by me, who am the Unveiler of the Mysteries. And although I be truth, yet do they call me rightly the God of Lies, for speech is two-fold, and truth is one³. Yet I stand at the centre of the spider's web, whereof the golden filaments reach to infinity⁴.

But thou that art with me in the spirit-vision art not with me by right of Attainment, and thou canst not stay in this place to behold how I run and return, and who are the flies that are caught in my web. For I am the inmost guardian that is immediately before the shrine.

None shall pass by me except he slay me⁵, and this is his curse, that, having slain me, he must take my office and become the maker of Illusions, the great deceiver, the setter of snares⁶; he who baffleth even them that have understanding. For I stand on every path, and turn them aside from the truth by my words, and by my magick arts.

1. 4. This doctrine of the Three Schools is of extreme interest. Roughly, it may be said that the White is the Pure Mystic, whose attitude to God is one of reverence. The Yellow School conceals the Mysteries indeed, but examines them as it goes. The Black School is that of pure Skepticism.
2. Of Horus; or, of Projection of Energy.
3. See "Liber Magi".
4. i.e. He is also Solar. For the identification of Sol with Mercury (in some aspects) see "The Paris Working."
5. The crucifixion of a toad in AN XII.
6. See "Liber Magi".

And this is the horror¹ that was shown by the lake that was nigh unto the City of the Seven Hills², and this is the Mystery of the great prophets that have come unto mankind. Moses, and Buddha, and Lao Tan, and Krishna, and Jesus³, and Osiris, and Mohammed; for all these attained unto the grade of Magus, and therefore were they bound with the curse of Thoth. But, being guardians of the truth, they have taught nothing but falsehood, except unto such as understood; for the truth may not pass the Gate of the Abyss⁴.

But the reflection of the truth hath been shown in the lower Sephiroth. And its balance is in Beauty, and therefore have they who sought only beauty come nearest to the truth. For the beauty receiveth directly three rays from the supernals, and the others no more than one⁵. So, therefore, they that have sought after majesty and power and victory and learning and happiness and gold, have been discomfited. And these sayings are the lights of wisdom that thou mayst know thy Master, for he is a Magus. And because thou didst eat of the Pomegranate in hell, for half the year art thou concealed, and half the year revealed⁶.

Now I perceive the Temple that is the heart of this Aethyr⁷; it is an Urn suspended in the air, without support, above the centre of a well. And the well hath eight pillars, and a canopy above it, and without there is a circle of marble paving-stones, and without them a great outer circle of pillars. And beyond there is the forest of the stars. But the Urn is the wonderful thing in all this; it is made of fixed Mercury; and within it are the ashes of the Book Tarot⁸, which hath been utterly consumed⁹.

1. See "The King of the Wood", a story by Aleister Crowley of a Priest of Nemi.
2. The Lake of Nemi. See J. G. Frazer, "The Golden Bough".
3. This name is cunningly slipped in by the Art of the God, for "Jesus" is but the figure-head used by the priests for their "Great Sorcery".
4. See again "Liber Magi" for this disheartening doctrine.
5. See the Tree of Life.
6. It has been curiously true, that the Seer since this time has usually been concealed in A Great Magical Retirement for about half of every year. This doctrine of the eating of the pomegranate refers to the fact that he refused to adopt one of the routine methods of success in Magick. He, being the Beast, 666, felt that he must keep his hold on Tiphereth by maintaining the Formula of the Rosy Cross.
7. This is like the Temple of Vesta at Rome in some way.
8. This perhaps is also the karma of the new Magus. Somewhere it says that a white ash is prepared from the dust of NEMO by Hermes, the Invisible. For Urn see Azbogah Mercury = Koph-Dalet = a pot, 24. But it may be 86 = Koph-Vau-Samekh q.v.
9. The Master of the Temple who is chosen to proceed to the Grade of Magus has his little Pyramid of Dust consumed to ashes, and these are preserved in this Urn.

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And this is that mystery which is spoken of in the Acts of the Apostles; that Jupiter and Mercury (Kether and Chokmah) visited (that is, inspired), Ephesus, the City of Dianal, Binah --- was not Diana a black stone? --- and they burnt their books of magick.

Now it seems that the centre of infinite space is that Urn, and Hadit is the fire that hath burnt up the book Tarot. For in the book Tarot was preserved all of the wisdom (for the Tarot was called the Book of Thoth), of the Aeon that is passed. And in the Book of Enoch was first given the wisdom of the New Aeon. And it was hidden for three hundred years, because it was wrested untimely from the Tree of Life by the hand of a desperate magician². For it was the Master³ of that Magician who overthrew the power of the Christian church; but the pupil rebelled against the master, for he foresaw that the

New (i.e., the Protestant) would be worse than the Old. But he understood not the purpose of his Master, and that was, to prepare the way for the overthrowing of the Aeon4.

There is a writing upon the Urn of which I can but read the (two) words: Stabat Crux juxta Lucem. Stabat Lux juxta Crucem.

And there is writing in Greek above that. The word "nox" written in Greek, and a circle with a cross in the centre of it, a St. Andrew's cross5.

Then above that is a sigil(?), hidden by a hand6.

And a voice proceedeth from the Urn: From the ashes of the Tarot who shall make the phoenix-wand? Not even he who by his understanding hath made the lotus-wand to grow in the Great Sea. Get thee back, for thou art not an Atheist, and though thou have violated thy mother, thou hast not slain thy father7. Get thee back from the Urn; thy ashes are not hidden here8.

Then again arose the God Thoth, in the sign of the Enterer, and he drove the seer from before his face. And he fell through the starry night unto the little village in the desert.

Benishrur, Algeria.

December 10, 1909. 7:40-9:40 p.m.

1. Vesta = Virgo.
2. Sir Edward Kelly. The reference is to the famous passage which Dee maintained to be given by demons. It taught that there was no sin, etc.
3. Martin Luther.
4. Martin Luther's magical act of cohabitation with a nun was the key to this doctrine.
5. Coitus = Nu Omicron Chi = N.O.X.
6. All this required a Magus to see properly.
7. This again means that the Magus 9Degree = 2Square must burn up all his karma.
8. This fact is now maintained openly. As to Atheists see "Liber LXV", V. 34 - 40. Also 5th Aire; the Magister Templi is already being subtly prepared to attain to be a Magus.

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The Cry of the 5th Aethyr, Which is Called LIT1

There is a shining pylon, above which is set the sigil of the eye, within the shining triangle. Light streams through the pylon from before the face of Isis-Hathor, for she weareth the lunar crown of cows' horns, with the disk in the centre; at her breast she beareth the child Horus2.

And there is a voice: thou knowest not how the Seven was united with the Four; much less then canst thou understand the marriage of the Eight and the Three. Yet there is a word wherein these are made one3, and therein is contained the Mystery that thou seekest, concerning the rending asunder of the veil of my Mother.

Now there is an avenue of pylons (not one alone), steep after steep, carved from the solid rock of the mountain; and that rock is a substance harder than diamond, and brighter than light, and heavier than lead. In each pylon is seated a god. There seems

an endless series of these pylons. And all the gods of all the nations of the earth are shown, for there are many avenues, all leading to the top of the mountain.

Now I come to the top of the mountain, and the last pylon opens into a circular hall, with other pylons leading out of it, each of which is the last pylon of a great avenue; there seem to be nine such pylons. And in the centre is a shrine, a circular table, supported by marble figures of men and women, alternate white and black; they face inwards, and their buttocks are almost worn away by the kisses of those who have come to worship that supreme God, who is the single end of all these diverse religions. But the shrine itself is higher than a man may reach.

But the Angel that was with me lifted me, and I saw that the edge of the altar, as I must call it, was surrounded by holy men. Each has in his right hand a weapon --- one a sword, one a spear, one a thunderbolt, and so on, but each with his left hand gives the sign of silence. I wish to see what is within their ring. One of them bends forward so that I may whisper the pass-word. The Angel prompts me to whisper: "There is no god." So they let me pass, and though there was indeed nothing visible therein, yet there was a very strange atmosphere, which I could not understand.

Suspended in the air there is a silver star, and on the

1. LIT = CancerSagittariusCaput Draconis. Luna is the mother of the Beginning: Caput Draconis, the Angel of the Aethyr: Sagittarius is the arrow of the main vision.
2. Compare certain mysteries in "Liber AL" with the above.
3. BAPHOMET, in which three vowels are equilibrated with five consonants. He is also BABALON after a certain mystery, and Zeus Arrhenoteleus. Hence the allusion at the end of this sentence.

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forehead of each of the guardians there is a silver star¹. It is a pentagram, --- because, says the Angel, three and five are eight; three and eight are eleven. (There is another numerical reason that I cannot hear.)

And as I entered their ring, they bade me stand in their circle, and a weapon was given unto me. And the pass-word that I had given seems to have been whispered round from one to the other, for each one nods gravely as if in solemn acquiescence, until the last one whispers the same words in my ears. But they have a different sense. I had taken them to be a denial of the existence of God, but the man who says them to me evidently means nothing of the sort: What he does mean I cannot tell at all. He slightly emphasized the word "there"².

And now all is suddenly blotted out³, and instead appears the Angel of the Aethyr. He is all in black, burnished black scales, just edged with gold. He has vast wings, with terrible claws on the ends, and he has a fierce face, like a dragon's, and dreadful eyes that pierce one through an through.

And he says: O thou that art so dull of understanding, when wilt thou begin to annihilate thyself in the mysteries of the Aethyrs? For all that thou thinkest is but thy thought; and as there is no god in the ultimate shrine, so there is no I in thine own Cosmos.

They that have said this are of them that understood. And all men have misinterpreted it, even as thou didst misinterpret it. He says some more: I cannot

catch it properly, but it seems to be to the effect that the true God is equally in all the shrines, and the true I in all the parts of the body and the soul. He speaks with such a terrible roaring that it is impossible to hear the words; one catches a phrase here and there, or a glimpse of the idea. With every word he belches forth smoke, so that the whole Aethyr becomes full of it.

And now I hear the Angel: Every particle of matter that forms the smoke of my breath is a religion that hath flourished among the inhabitants of the worlds. Thus are they all whirled forth in my breath.

Now he is giving a demonstration of this Operation. And he says: Know thou that all the religions of all the worlds end herein, but they are only the smoke of my breath, and I am only the head of the Great Dragon that eateth up the Universe; without whom the Fifth Aethyr would be perfect, even as the first. Yet

1. The Star of the A.'. A.'..
2. Possibly the meaning is: In the Shrine seek not for God. For He is everywhere. But in such a place as this all possible meanings are equally true.
3. This reception among the atheists is a necessary prelude to the vision of the Aethyr itself.

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unless he pass by me, can no man come unto the perfections.

And the rule is ended that hath bound thee, and this shall be thy rule: that thou shalt purify thyself, and anoint thyself with perfume; and thou shalt be in the sunlight, the day being free from clouds. And thou shalt make the Call of the Aethyr in silence.

Now, then, behold how the head of the dragon is but the tail of the Aethyr! Many are they that have fought their way from mansion to mansion of the Everlasting House, and beholding me at last have returned, declaring, "Fearful is the aspect of the Mighty and Terrible One." Happy are they that have known me for whom I am. And glory unto him that hath made a gallery of my throat for his arrow of truth, and the moon for his purity¹.

The moon waneth. The moon waneth. The moon waneth. For in that arrow is the Light of Truth that overmastereth the light of the sun, whereby she shines. The arrow is fledged with the plumes² of Maat, that are the plumes of Amoun, and the shaft is the phallus of Amoun, the Concealed One. And the barb³ thereof is the star that thou sawest in the place where was No God.

And of them that guarded the star, there was not found one worthy to wield the Arrow. And of them that worshipped there was not found one worthy to behold the Arrow. Yet the star that thou sawest was but the barb of the Arrow, and thou hadst not the wit to grasp the shaft, or the purity to divine the plumes. Now therefore is he blessed that is born under the sign of the Arrow⁴, and blessed is he that hath the sigil of the head of the crowned lion and the body of the Snake and the Arrow therewith⁵.

Yet do thou distinguish between the upward and the downward Arrows, for the upward arrow is straitened in its flight, and it is shot by a firm hand, for Jesod is Jod Tetragrammaton⁶, and Jod is a hand, but the downward arrow is shot by the topmost point of the Jod; and that Jod is the Hermit⁷, and it is the minute point that is not extended, that is nigh unto the heart of Hadit⁸.

And now it is commanded thee that thou withdraw thyself from the Vision, and on the morrow, at the appointed hour, shall it be given thee further, as thou goest upon thy way, meditating this

1. Moon, Sagittarius and Caput Draconis (Caput Draconis, in the name of the Aethyr.)
2. Lamed = Justice.
3. Aleph = the Pentagram.
4. Query: refers to Sir Edward Kelly, the true Adeptus Major, who founded this whole work of the Watchtowers and the Aethyrs.
5. This seems to refer partly to the Seer himself, but partly to Cagliostro, who was one of the incarnations of him who is now the Seer.
6. See the "Zohar". Yesod is the Phallus of the Most High.
7. Yod = Virgo.
8. See "AL" II, 6 etc. the whole passage is a mystery of the path of Sagittarius.

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mystery. And thou shalt summon the Scribe, and that which shall be written, shall be written.

Therefore I withdraw myself, as I am commanded.

The Desert Between Benshrur and Tolga.
December 12, 1909, 7 - 8:12 p.m.

Now then art thou approached unto an august Arcanum; verily thou art come unto the ancient Marvel, the winged light, the Fountains of Fire, the Mystery of the Wedge. But it is not I that can reveal it, for I have never been permitted to behold it, who am but the watcher upon the threshold of the Aethyr¹. My message is spoken, and my mission is accomplished. And I withdraw myself, covering my face with my wings, before the presence of the Angel of the Aethyr.

So the Angel departed with bowed head, folding his wings across.

And there is a little child in a mist of blue light; he hath golden hair, a mass of curls, and deep blue eyes. Yea, he is all golden, with a living, vivid gold. And in each hand he hath a snake; in the right hand a red, in the left a blue. And he hath red sandals, but no other garment².

And he sayeth: is not life a long initiation unto sorrow? And is not Isis the Lady of Sorrow? And she is my mother. Nature is her name, and she hath a twin sister Nephthys, whose name is Perfection. And Isis must be known of all, but of how few is Nephthys known! Because she is dark, therefore is she feared.

But thou who hast adored her without fear, who hast made thy life an initiation into her Mystery, thou that hast neither mother nor father, nor sister nor brother, nor wife nor child, who hast made thyself lonely as the hermit crab that is in the waters of the Great Sea, behold! when the sistrons are shaken, and the trumpets blare forth the glory of Isis, at the end thereof there is silence, and thou shalt commune with Nephthys.

And having known these, there are the wings of Maut the Vulture³. Thou mayest draw to an head the bow of thy magical will; thou mayest loose the shaft and pierce her to the heart. I am Eros⁴. Take then the bow and the quiver from my shoulders and slay me; for

unless thou slay me, thou shalt not unveil the Mystery

1. He is spoken of in the earlier part as if he were himself the Angel of the Aethyr; this is the error of the Seer.
2. i.e. He is a God.
3. The Mother Goddess behind even such lofty ideas as Isis and Nephthys.
4. This is then the Child of Atu VI, pertaining to Gemini. Gemini is opposite to Sagittarius in the Zodiac; their symbols are therefore complementary.

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of the Aethyr.

Therefore I did as he commanded; in the quiver were two arrows, one white, one black. I cannot force myself to fit an arrow to the bow.

And there came a voice: It must needs be.

And I said: No man can do this thing.

And the voice answered, as it were an echo: Nemo hoc facere potest.

Then came understanding to me, and I took forth the Arrows. The white arrow had no barb, but the black arrow was barbed like a forest of fish-hooks; it was bound round with brass, and it had been dipped in deadly poison. Then I fitted the white arrow to the string, and I shot it against the heart of Eros, and though I shot with all my force, it fell harmlessly from his side. But at that moment the black arrow was thrust through mine own heart. I am filled with fearful agony.

And the child smiles, and says: Although thy shaft hath pierced me not, although the envenomed barb hath struck thee through, yet I am slain, and thou livest and triumphest, for I am thou and thou art I.

With that he disappears, and the Aethyr splits with a roar as of ten thousand thunders. And behold, The Arrow! The plumes of Maat are its crown, set about the disk. It is the Ateph crown of Thoth, and there is the shaft of burning light, and beneath there is a silver wedge.

I shudder and tremble at the vision, for all about it are whorls and torrents of tempestuous fire. The stars of heaven are caught in the ashes of the flame. And they are all dark. That which was a blazing sun is like a speck of ash. And in the midst the Arrow burns!

I see that the crown of the Arrow is the Father of all Light, and the shaft of the Arrow is the Father of all Life, and the barb of the Arrow is the Father of all Love. For that silver wedge is like a lotus flower, and the Eye within the Ateph Crown crieth: I watch. And the Shaft crieth: I work. And the Barb crieth: I wait. And the Voice of the Aethyr echoeth: It beams. It burns. It blooms!

And now there cometh a strange thought; this Arrow is the source of all motion; it is infinite motion, yet it moveth not, so that there is no motion. And therefore there is no matter. This Arrow is the glance of the Eye of Shiva. But because it moveth not, the universe is not destroyed. The universe is put forth and

1. These are the words of a certain grade of A.'. A.'.

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swallowed up in the quivering of the plumes of Maat, that are the plumes of the Arrow; but those plumes quiver not¹.

And a voice comes: That which is above is not like that which is below.

And another voice answers it: That which is below is not like that which is above.

And a third voice answers these two: What is above and what is below? For there is the division that divideth not, and the multiplication that multiplieth not. And the One is the many². Behold, this Mystery is beyond understanding, for the winged globe is the crown, and the shaft is the wisdom, and the barb is the understanding. And the Arrow is one, and thou art lost in the Mystery, who art but as a babe that is carried in the womb of its mother, that art not yet ready for the light.

And the vision overcometh me. My sense is stunned; my sight is blasted; my hearing is dulled.

And a voice cometh: Thou didst seek the remedy of sorrow; therefore all sorrow is thy portion. This is that which is written: "God hath laid upon him the iniquity of us all." For as thy blood is mingled in the cup of BABALON, so is thine heart the universal heart. Yet is it bound about with the Green Serpent, the Serpent of Delight³.

It is shown me that this heart is the heart that rejoiceth, and the serpent is the serpent of Death³ for herein all the symbols are interchangeable, for each one containeth in itself⁴ its own opposite. And this is the great Mystery of the Supernals that are beyond the Abyss. For below the Abyss, contradiction is division; but above the Abyss, contradiction is Unity. And there could be nothing true except by virtue of the contradiction that is contained in itself.

Thou canst not believe how marvelous is this vision of the Arrow. And it could never be shut out, except the Lords of Vision troubled the waters of the pool, the mind of the Seer. But they send forth a wind that is a cloud of Angels, and they beat the water with their feet, and little waves splash up --- they are memories. For the seer hath no head; it is expanded into the universe, a vast and silent sea, crowned with the stars of night⁵.

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1. Cf. 11th Aire.
 2. An essential mystery of Thelema. Let it be studied well!
 3. Cf. "Liber LXV."
 4. This is the most important of all the doctrines that concern the Supernals, for the student of the Mysteries. It explains the necessity of his arming himself with a new kind of logic.
 5. His Kether is dissolved in Ain Soph.

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Yet in the very midst thereof is the arrow. Little images of things that were, are the foam upon the waves. And there is a contest between the Vision and the memories. I prayed unto the Lords of Vision, saying: O my Lords, take not away this wonder from my sight.

And they said: It must needs be. Rejoice therefore if thou hast been permitted to behold, even for a moment, this Arrow, the austere, the august. But the vision is accomplished, and we have sent forth a great wind against thee. For thou canst not penetrate by force, who hast refused it; nor by authority, for thou hast trampled it under foot. Thou art bereft of all but understanding, O thou that art no more than a little pile of dust!

And the images rise up against me and constrain me, so that the Aethyr is shut against me. Only the things of the mind and of the body are open unto me. The shew-stone is dull, for that which I see therein is but a memory.

Tolga, Algeria
December 13, 1909. 8:15-10:10 p.m.

The Cry of the 4th Aethyr, Which is Called PAZ2

The Stone is translucent and luminous, and no images enter therein.

A voice says: Behold the brilliance of the Lord, whose feet are set upon him that pardoneth transgression. Behold the six-fold Star that flameth in the Vault, the seal of the marriage of the great White King and his black slave³.

So I looked into the Stone, and beheld the six-fold Star: the whole Aethyr is as tawny clouds, like the flame of a furnace. And there is a mighty host of Angels, blue and golden, that throng it, and they cry: Holy, Holy, Holy art thou, that art not shaken in the earthquakes, and in the thunders! The end of things is come upon us; the day of be-with-us is at hand! For he hath created the universe, and overthrown it, that he might take his pleasure thereupon.

And now, in the midst of the Aethyr, I beheld that god.

1. The arrow persists for it is the direction of Energy, the Will that createth all Becoming.
2. PAZ = LeoTaurusCaput Draconis. This Taurus = 7 = Atu V, The Hierophant. He is Microprosopus, the Demiurge, appearing in the House of the Sun. Cf. the 9th Aire, where His Bride is similarly placed.
3. This is common Alchemical symbolism; it occurs also in Tibetan mythology. The meaning is always the same; that here stated.

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hath a thousand arms, and in each hand is a weapon of terrible strength. His face is more terrible than the storm, and from his eyes flash lightnings of intolerable brilliance. From his mouth run seas of blood. Upon his head is a crown of every deadly thing. Upon his forehead is the upright tau, and on either side of it are the signs of blasphemy. And about him clingeth a young girl, like unto the king's daughter that appeareth in the ninth Aethyr. But she is become rosy by reason of his force, and her purity hath tinged his black with blue.

They are clasped in a furious embrace, so that she is torn asunder by the terror of the god; yet so tightly clingeth she about him, that he is strangled. She hath forced back his head, and his throat is livid with the pressure of her fingers. Their joint cry is an intolerable anguish, yet it is the cry of their rapture, so that every pain, and every curse, and every bereavement, and every death of everything in the whole universe, is but one little gust of wind in that tempest-scream of ecstasy1.

The voice thereof is not articulate. It is in vain to seek comparison. It is absolutely continuous, without breaks or beats. If there seem to be vibration therein, it is because of the imperfection of the ears of the seer.

And there cometh an interior voice, which sayeth to the seer that he hath trained his eyes well and can see much; and he hath trained his ears a little, and can hear a little; but his other senses hath he trained scarcely at all, and therefore the Aethyrs are almost silent to him on those planes. By the senses are meant the spiritual correlations of the senses, not the physical senses. But this matters little, because the Seer, so far as he is a seer, is the expression of the spirit of humanity2. What is true of him is true of humanity, so that even if he had been able to receive the full Aethyrs, he could not have communicated them.

And an Angel speaks: Behold, this vision is utterly beyond thine understanding. Yet shalt thou endeavour to unite thyself with the dreadful marriage-bed.

So I am torn asunder, nerve from nerve and vein from vein, and more intimately --- cell from cell, molecule from molecule, and atom from atom, and at the same time all crushed together. Write down that the tearing asunder is a crushing together3. All the double phenomena are only two ways of looking at a single phenomenon; and the single phenomenon is Peace. There is no sense in my words or in my thoughts. "Faces half-formed arose." This is the meaning of that passage; they are attempts to interpret Chaos, but Chaos is Peace. Cosmos is the War of the Rose and the

1. This all refers to "Love under will," the Law by which the universe proceeds.
2. He is 666, the Angel of Tiphereth, the Middle Kingdom of the Sephiroth, Mankind.
3. Again the logic of the Supernals.

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Cross1. That was "a half-formed face" that I said then. All images are useless.

Blackness, blackness intolerable, before the beginning of the light. This is the first verse of Genesis. Holy art thou, Chaos, Chaos, Eternity, all contradictions in terms!

Oh, blue! blue! blue! whose reflection in the Abyss is called the Great One of the Night of Time; between ye vibrateth the Lord of the Forces of Matter.

O Nox, Nox qui celas infamiam infandi nefandi, Deo solo sit laus qui dedit signum non scribendum. Laus virgini cuius stuprum tradit salutem.

O Night, that givest suck from thy paps to sorcery, and theft, and rape, and gluttony, and murder, and tyranny, and to the nameless Horror, cover us, cover us, cover us from the Rod of Destiny; for Cosmos must come, and the balance be set up where there was no need of balance, because there was no injustice, but only truth. But when the

balances are equal, scale matched with scale, then will Chaos2 return.

Yea, as in a looking-glass, so in thy mind, that is backed with the false metal of lying, is every symbol read averse. Lo! everything wherein thou hast trusted must confound thee, and that thou didst flee from was thy saviour. So therefore didst thou shriek in the Black Sabbath when thou didst kiss the hairy buttocks of the goat, when the gnarled god tore thee asunder, when the icy cataract of death swept thee away3.

Shriek, therefore, shriek aloud; mingle the roar of the gored lion and the moan of the torn bull, and the cry of the man that is torn by the claws of the Eagle, and the scream of the Eagle that is strangled by the hands of the Man. Mingle all these in the death-shriek of the Sphinx, for the blind man hath profaned her mystery. Who is this, Oedipus, Tiresias, Erinyes? Who is this, that is blind and a seer, a fool above wisdom? Whom do the hounds of heaven follow, and the crocodiles of hell await4? Aleph, vau, yod, ayin, resh, tau, is his name5.

1. It is "Love under will", which unites them.
2. Chaos is the Great Father, in one particular aspect.
3. See "Liber CCCLXX" and elsewhere.
4. Refers to Atu 0.
5. This path joins the Sephiroth 1, 2, 4, 6, 8, 9, and 10. It adds to 687 = 3 x 229. 229 is a possible spelling of Aiwass (in Hebrew) in full.
 - o
 - \HB: Aleph
 - o
 - |HB: Vau
 - o
 - /HB: Yod
 - o
 - HB: Ayin /
 - o
 - HB: Resh \
 - o
 - |HB: Taw
 - o

Beneath his feet is the kingdom, and upon his head the crown. He is spirit and matter; he is peace and power; in him is Chaos and Night and Pan, and upon BABALON his concubine, that hath made him drunk upon the blood of the saints that she hath gathered in her golden cup, hath he begotten the virgin that now he doth deflower. And this is that which is written: Malkuth shall be uplifted and set upon the throne of Binah1. And this is the stone of the philosophers that is set as a seal upon the tomb of Tetragrammaton, and the elixir of life that is distilled from the blood of the saints, and the red powder that is the grinding-up of the bones of Choronzon.

Terrible and wonderful is the Mystery thereof, O thou Titan that hast climbed into the bed of Juno! Surely thou art bound unto, and broken upon, the wheel2; yet hast thou uncovered the nakedness of the Holy One, and the Queen of Heaven is in travail of child, and his name shall be called Vir, and Vis, and Virus, and Virtus, and Viridis, in one name that is all these, and above all these3.

Desolate, desolate is the Aethyr, for thou must return unto the habitations of the Owl and the Bat, unto the Scorpions of the sand, and the blanched eyeless beetles that have neither wing nor horn. Return, blot out the vision, wipe from thy mind the memory thereof; stifle the fire with green wood; consume the Sacrament; cover the Altar; veil the Shrine; shut up the Temple and spread booths in the market place; until the appointed time come when the Holly One shall declare unto thee the Mystery of the Third Aethyr.

Yet be thou wake and ware, for the great Angel Hua is about thee, and overshadoweth thee, and at any moment he may come upon thee unawares. The voice of PAZ is ended.

Biskra, Algeria.

December 16, 1909. 9 - 10:30 a.m.

1. This mystery of the Daughter awakening the eld of the all-Father and thus perpetuating Tetragrammaton is of great importance.
2. Refers to Ixion, who embraced Juno in the form of a cloud.
3. Vi, Veri, Universum Vivus Vici, the motto of the Seer as Magister Templi.

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The Cry of the 3rd Aethyr1, Which is Called ZON2

There is an angry light in the stone; now it is become clear.

In the centre is that minute point of light which is the true Sun, and in the circumference is the Emerald Snake. And joining them are the rays which are the plumes of Maat, and because the distance is infinite, therefore are they parallel from the circumference, although they diverge from the centre.

In all this is no voice and no motion.

And yet it seems that the great Snake feedeth upon the plumes of Truth as upon itself, so that it contracteth3. But ever so little as it contracteth, without it gloweth the golden rim, which is that minute point in the centre.

And all this is the sigil of the Aethyr, gold and azure and green. Yet also these are the Severities.

It is only in the first three Aethyrs that we find the pure essence, for all the other Aethyrs are but as Malkuth to complete these three triads, as hath before been said. And this being the second reflection, therefore is it the palace of two hundred and eighty judgments4.

For all these paths5 are in the course of the Flaming Sword from the side of Severity. And the other two paths are Zayin, which is a sword; and Shin, which is a tooth. These are then the five severities which are 280.

All this is communicated to the Seer interiorly.

"And the eye of His benignancy is closed. Let it not be opened upon the Aethyr, lest the severities be mitigated, and the house fall.6" Shall not the house fall, and the Dragon sink? Verily

1. The last three Aethyrs are so tremendously sublime that comment is only too likely to mar the effect upon the reader. They must

be read as masterpieces of Art, and their full magical import apprehended as such. This remark, indeed applies to the whole series, though not so formidably. The proper way is first to study the book in detail, so as to assimilate perfectly its intellectual content, and then to read it (so to say) ceremonially.

2. ZON. LeoLibraScorpio The Sun, the Balance, and the Snake. See text of Aire.
3. Cf. the doctrine of the Snake Ananta.
4. The letters of Judgment, those that have a final form, HB:Mem HB:Koph HB:Nun HB:Peh HB:Tzaddi, all add to 280.
5. HB:Resh, HB:Lamed and HB:Nun (Sun, Libra and Scorpio), the Sun, the Balance or plumes of Maat, and the Snake. Added they make 280.
6. Note this. If the Seer had seen this vision truly, he should have become a Magus right then. The vision following was really a Guard to the Aethyr.

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all things have been swallowed up in destruction; and Chaos hath opened his jaws and crushed the Universe as a Bacchanal crusheth a grape between her teeth. Shall not destruction swallow up destruction, and annihilation confound annihilation? Twenty and two are the mansions¹ of the House of my Father, but there cometh an ox² that shall set his forehead against the House, and it shall fall. For all these things are the toys of the Magician³ and the Maker of Illusions, that barreth the Understanding from the Crown.

O thou that hast beheld the City of the Pyramids, how shouldst thou behold the House of the Juggler⁴? For he is wisdom, and by wisdom hath he made the Worlds, and from that wisdom issue judgements 70 by 4, that are the 4 eyes of the double-headed one; that are the 4 devils, Satan, Lucifer, Leviathan, Belial, that are the great princes of the evil of the world⁵.

And Satan is worshipped by men under the name of Jesus; and Lucifer is worshipped by men under the name of Brahma; and Leviathan is worshipped by men under the name of Allah; and Belial is worshipped by men under the name of Buddha.

(This is the meaning of the passage in "Liber Legis", Chap. III.)

Moreover, there is Mary, a blasphemy against BABALON, for she hath shut herself up⁷; and therefore is she the Queen of all those wicked devils that walk upon the earth, those that thou sawest even as little black specks that stained the Heaven of Urania. And all these are the excrement of Choronzon.

And for this is BABALON under the power of the Magician, that she hath submitted herself unto the work; and she guardeth the Abyss⁸. And in her is a perfect purity of that which is above; yet she is sent as the Redeemer to them that are below. For there is no other way into the Supernal Mystery but through her, and the Beast on which she rideth; and the Magician is set beyond her to deceive the brothers of blackness, lest they should make unto themselves a crown⁹; for if there were two crowns, then should

1. Beth, an house.
2. The letter Aleph.
3. The path of Mercury, Beth, which joins and separates Kether and Binah.
4. Atu I.
5. See the "Book of the Sacred Magic of Abramelin the Mage".
6. 666's later annotation to this: "My own silly note."
7. She seeks to resist Change, which is Life, she refuses the Formula, "love under will." Yet Mu Alpha Rho Iota Epsilon (Greek) = 156.

8. She is Binah, ruled by the path of Beth.
9. Meaning, to construct a true Tree, of which Daath should be the summit. This is in fact the great error of the rationalists --- both in science, like Buchner, and in religion, like Buddha. Knowledge is not, and cannot be, the crown of Consciousness, if only because the Logic beyond the Abyss convicts it of essential self contradiction. Daath, as seen by the Magister Templi, is so far from being the opposite of Ignorance that it is actually a demonstration that the Intellect is incapable of Truth.

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Ygdrasil, that ancient tree, be cast out into the Abyss, uprooted and cast down into the Outermost Abyss, and the Arcanum which is in the Adytum should be profaned; and the Ark should be touched, and the Lodge spied upon by them that are not masters, and the bread of the Sacrament should be the dung of Choronzon; and the wine of the Sacrament should be the water of Choronzon; and the incense should be dispersion; and the fire upon the Altar should be hate. But lift up thyself; stand, play the man, for behold! there shall be revealed unto thee the Great Terror, the thing of awe that hath no name.

And this is the mystery that I declare unto thee: that from the Crown itself spring the three great delusions; Aleph is madness, and Beth is falsehood, and Gimel is glamour¹. And these three be greater than all, for they are beyond the words that I speak unto thee; how much more therefore are they beyond the words that thou transmittest unto men.

Behold! the Veil of the Aethyr sundereth, and is torn, like a sail by the breath of the tempest, and thou shalt see him as from afar off. This is that which is written, "Confound her understanding with darkness," for thou canst not speak this thing².

It is the figure of the Magus of the Taro³; and in his right arm the torch of the flames blazing upwards; in his left the cup of poison, a cataract into Hell. And upon his head the evil talisman, blasphemy and blasphemy and blasphemy, in the form of a circle. That is the greatest blasphemy of all⁴. On his feet hath he the scythes and swords and sickles; daggers; knives; every sharp

1. Aleph is incapacity to apprehend --- the absence of any steady truth. (HB:Aleph = Air, the volatile). Beth is the assertion of false relations, even in the illusion of the dyad. (HB:Bet = Mercury) And Gimel is the clouding of aspiration by the marsh miasma of desire (HB:Gemel = Moon). Such are the evil and averse counterparts of the three highest faculties of the Soul: Aleph, the inspiration of the soul in ecstasy; Beth, the virtue of Truthfulness without care of other issues; and Gimel, the direct link of the human with the divine Consciousness.
2. The Seer was being warned all the time that he was seeing only a Guard.
3. Atu I. This is Mayan, the Great Magician, he who has created the Dyad (HB:Bet = 2) and thus made possible the conception of Opposition, and hence of "Evil". He is to be distinguished from Chokma, the creative Mercury who transmits the Essence of Kether as a Logos, that Kether may become intelligible to Himself through Binah. This lower Mercury asserts the Dyad as Reality, and denies alike Kether and the Ain. Hence its issue is in Materialism.
4. i.e., that the circle should be profaned. The evil circle is of three concentric rings. The circle demands the square (or Cross) to fulfill it.

thing1, --- a millionfold, and all in one. And before him is the Table that is a Table of wickedness, and 42-fold Table. This Table is connected with the 42 Assessors of the Dead, for they are the Accusers, whom the soul must baffle; and with the 42-fold name of God, for this is the Mystery of Iniquity, that there was ever a beginning at all2. And this Magus casteth forth, by the might of his four weapons, veil after veil; a thousand shining colours, ripping and tearing the Aethyr, so that it is like jagged saws, or like broken teeth in the face of a young girl, or like disruption, or madness. There is a horrible grinding sound, maddening. This is the mill in which the Universal Substance, which is ether, was ground down into matter.

The Seer prayeth that a cloud may come between him and the sun, so that he may shut out the terror of the vision. And he is afire; he is terribly athirst; and no help can come to him, for the shew-stone blazeth ever with the fury and the torment and the blackness, and the stench of human flesh. The bowels of little children are torn out and thrust into his mouth, and a poison is dropped into his eyes. And Lilith3, a black monkey crawling with

1. Curiously, for his retirement in New Hampshire (An XII) the Seer bought an axe, knife, and a saw for his magical weapons. He had completely forgotten this passage. P.S. (Sun in Leo, Moon in Cancer) (An XII) I have just realized (after some days woodcarving) that the use of a knife is to fashion shapeless things into Beauty. This is then the task of a Magus which, in my then Grade, I could not see. Now, O Lord, let me behold the true Vision of the Magus as he is.
2. $42 = 2 \times 21$. 21 = Aleph-Heh-Yod-Heh, God-name of Kether; thus 42 asserts the Dyad as against the Monad, and denies Love. 42 = Aleph-Mem-Aleph, the Mother unfertilized, the Virgin-on-principle -- the feminine equivalent of the Black Brothers.
3. Lamed-Yod-Lamed-Yod-Taw = 480 = Ayin-Yod-Taw = Malkuth, of the 42-fold name in Yetzirah.
Also 480 = Dalet-Ayin-Vau-Taw, Daath, in the Plural. Lilith is etymologically "The Woman of Night"; but is diversely described by different authorities. To one she is, "from the head to the navel, a woman --- from the navel to the feet of her, a man". To another, "lovely shape that concealeth a black monkey, even as a figure that draweth with her hands small images of men down into hell" ("Liber Ararita" II, 10). She is also the "first wife of Adam" i.e. the succubus who visits in their sleep those boys and men who have not previously purified themselves by Right Coitus. The whole world of demons was in fact created (according to Rabbinical tradition) by the nocturnal pollutions of Adam. This is a true parable. For every sexual act produces its natural effect on all planes. All forms of spiritual experience may be obtained in this manner, according to the Magical Knowledge and Skill of the Operator. And there is always a Child begotten on some plane or other, as the conditions of the experiment decide. (Note. --- A.C. added the following here in his copy of "Eqx". I, No. 5. "Doris Gomez who came just before Jeanne Foster. It's a perfect description of her normal nature. Add Laura Brown for the sake of completeness. What about Alostrael?")

filth, running with open sores, an eye torn out, eaten of worms, her teeth rotten, her nose eaten away, her mouth a putrid mass of green slime, her dugs dropping and cancerous, clings to him, kisses him.

(Kill me! kill me!)1

There is a mocking voice: Thou art become immortal. Thou wouldst look upon the face of the Magician and thou hast not beheld him because of his Magick veils.

(Don't torture me!)

Thus are all they fallen into the power of Lilith, who have dared to look upon his face.

The shew-stone is all black and corrupt. O filth! filth! filth!

And this is her great blasphemy: that she hath taken the name of the First Aethyr2, and bound it on her brow, and added thereunto the shameless yod and the tau for the sign of the Cross.

She it is that squatteth upon the Crucifix, for the nastiness of her pleasure. So that they that worship Christ suck up her filth upon their tongues, and therefore their breaths stink3.

I was saved from that Horror by a black shining Triangle, with apex upwards4, that came upon the face of the sun.

And now the shew-stone is all clear and beautiful again.

The pure pale gold of a fair maiden's hair, and the green of

1. The Seer was physically overwhelmed by the horror of this experience. It may seem surprising that such phenomena should occur above the Abyss. But this Lilith is a positive form created by the Magus; whereas, Choronzon is the breaking-up of all coherence. Here also is a mystery of mysteries. Lilith is truly Babalon, as imagined by this energy of Mayan.
2. LIL.
3. For the Christian, obsessed by Mayan, sees Love in this obscene form. It is all a matter of the point-of-view.
4. This is the Sigil of Binah in one of Her forms. It instantly destroys the illusion of Lilith, who now appears in her true shape as an avatar; a corporeal imagine of BABALON, recalling the maiden of the 9th Aethyr.
(Note. --- in A.C.'s "Eqx". here to the para. beginning "I have seen some picture" he notes in the margin "Hilarion, Jeanne Robert Foster". --- To the para. beginning "then the disk of the sun", he notes "Alice Ethel Coomaraswamy. She has Libra rising and Sol in Scorpio and she is mad about green." --- To the para. beginning "There is another girl", he notes "Helen Westley? --- or Myriam Deroxe.")

her girdle, and the deep soft blue of her eyes.

Note. --- In this the gold is Kether, the blue is Chokmah, the green is Binah.

Thus she appeareth in the Aethyr, adorned with flowers and gems. It seems that she hath incarnated herself upon earth, and that she will appear manifest in a certain office in the Temple.

I have seen some picture like her face; I cannot think what picture. It is a piquant face, with smiling eyes and lips; the ears are small and pink, the complexion is fair, but not transparent; not as fair as one would expect from the hair and eyes. It is rather an impudent face, rather small, very pretty; the nose very slightly less than straight, well- proportioned, rather large nostrils. Full of vitality, the whole thing. Now very tall, rather slim and graceful; a good dancer.

There is another girl behind her, with sparkling eyes, mischievous, a smile showing beautiful white teeth; an ideal Spanish girl, but fair. Very vivacious. Only her head is visible, and now it is veiled by a black sun, casting forth dull rays of black and gold.

Then the disk of the sun is a pair of balances, held steady; and twined about the central pole of the balance is the little green poisonous snake, with a long forked tongue rapidly darting1.

And the Angel that hath spoken with me before, saith to me: The eye of His benignancy is opened; therefore veileth he thine eyes from the vision. Manfully hast thou endured; yet, hast thou been man, thou hadst not endured; and hadst thou been wholly that which thou art, thou shouldst have been caught up in the full vision that is unspeakable for Horror. And thou shouldst have beheld the face of the Magician that thou hast not been able to behold, --- of him from whom issue forth the severities that are upon Malkuth, and his name is Misericordia Dei.

And because he is the dyad, thou mayest yet understand in two ways. Of first way, the Mercy of God is that Mercy which Jehovah showed to the Amalekites2; and the second way is utterly beyond thine understanding, for it is the upright, and thou knowest nothing but the averse, --- until Wisdom shall inform thine Understanding, and upon the base of the Ultimate triangle arise the smooth point3.

Veil therefore thine eyes, for that thou canst not master the Aethyr, unless thy Mystery match Its Mystery. Seal up thy mouth

1. It would be improper in this place to comment upon these prophecies. The student may seek enlightenment in "The Urn".
2. An XII. Now I understand. It's the fashioning I missed. All my life I have been cutting to destroy. Now I'll cut to create.
3. All this passage is typical of the supernal Logic.

also, for thou canst not master the voice of the Aethyr, save only by Silence.

And thou shalt give the sign of the Mother, for BABALON is thy fortress against the

iniquity of the Abyss, for the iniquity of that which bindeth her unto the Crown¹, and barreth her from the Crown; for not until thou art made one with CHAOS² canst thou begin that last, that most terrible projection, the three-fold Regimen which alone constitutes the Great Work.

For Choronzon is as it were the shell or excrement of these three paths, and therefore is his head raised unto Daath, and therefore have the Black Brotherhood declared him to be the child of Wisdom and Understanding, who is but the bastard of the Svastika. And this is that which is written in the Holy Qabalah, concerning the Whirlpool and Leviathan, and the Great Stone³.

Thus long have I talked with thee in bidding thee depart, that the memory of the Aethyr might be dulled; for hadst thou come back suddenly into thy mortal frame, thou hadst fallen into madness or death. For the vision is not such that any may endure it.

But now thy sense is dull, and the shew-stone but a stone. Therefore awake, and give secretly and apart the sign of the Mother, and call four times upon the name of CHAOS⁴, that is the four-fold word that is equal to her seven-fold word. And then shalt thou purify thyself, and return into the World.

So I did that which was commanded me, and returned.

Biskra.

December 17, 1909. 9:30 - 11:30 a.m.

The Cry of the 2nd Aethyr, Which is Called ARN⁵

In the first place, there is again the woman riding on the bull, which is the reflection of BABALON, that rideth on The Beast. And also there is an Assyrian legend of a woman with a fish, and also there is a legend of Eve and the Serpent, for Cain was the

1. The path of Beth.
2. The mystery of CHAOS is beyond the comprehension of any but Masters of the Temple. One can only hint that this is at once the Formula of the Feminine Trinity and of the All-Father.
3. The student is advised to study these matters in the original documents.
4. Koph-Ayin-Vau-Samekh = 156.
5. ARN = TaurusPiscesScorpio. See the allusions to Bull, Fish and Serpent in the first paragraph. But Nun-Qof-Vau = 156 = BABALON, also here mentioned; and the whole Aethyr is devoted to HER.

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the child of Eve and the Serpent, and not of Eve and Adam; and therefore when he had slain his brother, who was the first murderer, having sacrificed living things to his demon, had Cain the mark upon his brow, which is the mark of the Beast spoken of in the Apocalypse, and is the sign of initiation¹.

The shedding of blood is necessary, for God did not hear the children of Eve until blood was shed². And that is external religion; but Cain spake not with God, nor had the mark of initiation upon his brow, so that he was shunned by all men, until he had shed blood. And this blood was the blood of his brother. This is a mystery of the sixth key of the Taro, which ought not to be called The Lovers, but The Brothers³.

In the middle of the card stands Cain; in his right hand is the Hammer of Thor with which he hath slain his brother, and it is all wet with his blood. And his left hand he holdeth open as a sign of innocence. And on his right hand is his mother Eve, around whom the serpent is entwined with his hood spread behind her head; and on his left hand is a figure somewhat like the Hindoo Kali, but much more seductive. Yet I know it to be Lilith. And above him is the Great Sigil of the Arrow, downward, but it is struck through the heart of the child. This Child is also Abel⁴. And the meaning of this part of the card is obscure, but that is the correct drawing of the Taro card; and that is the correct magical fable from which the Hebrew scribes, who were not complete Initiates, stole their legend of the Fall and the subsequent events. They joined different fables together to try and make a connected story, and they sophisticated them to suit their social and political conditions.

1. This is the "Third Eye", the "Eye of Shiva", the Pineal Gland, supposed by some anatomists to be a rudimentary eye.
2. The "Bloody Sacrifice" is commonly regarded as "Black Magic". But this depends upon the Formula used by the Magician. All taking of life could be reprehensible even though necessary were it not for the Formula of Evolution. One should assume into one's own Being, ceremonially, the whole Karma of the creature slain; thus building it up into a higher organic structure, and thus helping it to fulfill its True Will of Aspiration to a higher Form of Life. This is, of course, a gross and material method of working, but it is the only method available in such cases. The animal is in any case doomed to death, and the most fortunate, the most directly profitable to it, is this immediate translation of its Prana (in an actual ceremony) or the basis of its Prana (in simple consumption at the table) into a living organism of superior type. It is important not to allow this Prana to escape.
3. There is another, even more important, attribution of this card. The Bowman is the father (HB:Yod of Yod-Heh-Vau-Heh) and the Man, the Son (HB:Vau). The Women are Isis and Nephthys (HB:Heh and HB:Hehfinal); and the whole symbolizes a Formula of the Highest Magick, too obscure and too elaborate to treat in this elementary document.
4. This child is really Seth, Set, Sol, Hadit. Abel's blood was the seed of this Seth. Remember that Abel = Baal.

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All this while no image hath come unto the Stone, and no voice hath been heard.

I cannot get any idea of the source of what I have been saying. All I can say is, that there is a sort of dew, like mist, upon the Stone, and yet it has become hot to the touch¹.

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

So a man got hold of this recension, and turned it Christian, and imitated the style of John.² And this explains why the end of the world does not happen every few years, as

advertised3.

There is nothing whatever in the Stone but a White Rose. And a voice comes: there shall be no more red roses, for she hath crushed all the blood of all things into her cup.

It seemed at one time as if the rose was in the breast of a beautiful woman, high-bosomed, tall, stately, yet who danced like a snake. But there was no subsistence in this vision4.

And now I see the white Rose, as if it were in the beak of a swan, in the picture by Michael Angelo in Venice. And that legend too is the legend of BABALON.

But all this is before the veil of the Aethyr. Now will I go

1. "Miracles" of this order constantly occur in the course of operations of Magick. They are by-products.
2. There is no question in my mind that this explanation is correct from the viewpoint of profane scholarship. "Angels" who offer absurd theories about material affairs are false elementals who amuse themselves at the expense of the naivete of the would-be-Magician.
3. In any case forecasts of the future cannot be made from Qabalistic data, which have nothing to do with terrestrial measures of time; e.g. to say that King Brahmadata reigned 120,000 years in Benares, only means that he reigned in a manner congruous with the ideas symbolized by 120 and, on a very grand scale, as indicated by the multiplication by 1000.
4. The allusion may be to one of those who occupied for a time the post of "Scarlet Woman". See "Book 4", part 4, for a list of these women. (Note. --- A.C. pencilled in the margin of his "Eqx." here "Myriam Deroxe?" Opposite the next paragraph re. the white Rose he annotated "Leila Waddell?")

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and make certain preparations1, and I will return and repeat the call of the Aethyr yet again.

Biskra.

December 18, 1909. 9:20 - 10:5 a.m.

It is not a question of being unable to get into the Aethyr, and trying to struggle through; but one is not anywhere near it2.

A voice comes: When thy dust shall strew the earth whereon She walketh, then mayest thou bear the impress of Her foot. And thou thinkest to behold Her face!

The Stone is become of the most brilliant whiteness, and yet, in that whiteness, all the other colours are implicit3. The colour of anything is but its dullness, its obstructiveness. So is it with these visions. All that they are is falsity. Every idea merely marks where the mind of the Seer was too stupid to receive the light, and therefore reflected it. Therefore, as the pure light is colourless, so is the pure soul black4.

And this is the Mystery of the incest of CHAOS with his daughter⁵.

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1. In fact, the Seer was the prey of an intolerable uneasiness akin to fear. He was intuitively aware of the terrific nature of the Aethyr, and felt oppressed by the responsibility of seeing and hearing accurately in a manner of such dread importance. He felt even before penetrating the Aire, that he was already near the limit of his powers.
 2. It was not that the Call of the Aethyr had been ill performed, or that its virtue and efficacy were impaired. It was that the Seer being attached to his human instrument, that instrument automatically strove with all its might to escape the impact of so tremendous and so dire an energy which would infallibly be transmitted (to a certain small extent) through the Seer to it. In the same way, in a much lesser manner, there is a limit to the degree of pain a man can inflict on himself, as experiments with the Boulometer (the instrument invented by the Seer to measure this virtue) have shewn. (Note --- it was a self-adjustable thumb screw. --- Note by Yorke)
 3. This means more than the obvious. "The colours of the spectrum compose pure White Light." The Seer could see these colours directly, at the same time as the White. Another case of hyperabyssic logic.
 4. This doctrine is most profound and important. It throws light upon the mystery of evil, and upon the nature of Maya in general.
 5. Chaos is here the Yod of Tetragrammaton, his daughter the final He. This passage is to be studied closely in connection with the previous passages and notes with regard to the formula of Yod-Heh-Vau-Heh; indeed one should preform samyama upon this whole matter.

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There is nothing whatever visible.

But I asked of the Angel that is at my side if the ceremony hath been duly performed. And he says: Yes, the Aethyr is present. It is thou that canst not perceive it, even as I cannot perceive it, because it is so entirely beyond thy conception that there is nothing in thy mind on to which it can cast a symbol, even as the emptiness of space is not heated by the fire of the sun. And so pure is the light that it preventeth the formation of images, and therefore have men called it darkness. For with any lesser light, the mind responds, and makes for itself divers palaces¹. It is that which is written: "In my Father's house there are many mansions"; and if the house be destroyed, how much more the mansions that are therein! For this is the victory of BABALON over the Magician that ensorcelled² her. For as the Mother she is 3 by 52, and as the harlot she is 6 by 26; but she is also 12 by 13, and that is the pure unity³. Moreover she is 4 by 39, that is, victory over the power of the 4, and in 2 by 78 hath she destroyed the great Sorcerer⁴. Thus is she the synthesis of 1 and 2 and 3 and 4, which being added are 10, therefore could she set her daughter upon her own throne, and defile her own bed with her virginity⁵.

And I ask the Angel if there is any way by which I can make myself worthy to behold the Mysteries of this Aethyr.

And he saith: It is not in my knowledge. Yet do thou make

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1. Note well this thesis. Anything which is not Pure Nothing is ipso facto unbalanced, and therefore imperfect --- indeed illusory.
 2. The path of Beth. Contrast this way of illusion forcibly with the obsession of Microprosopus by Daath. (There are also the difficulties of the Son with the glamour of the path of Gimel and of the Father with the path of Aleph. See 3rd Aire concerning the Three Ways of Delusion that guard the Crown.)
 3. 52 = Aleph-Yod-Mem-Aleph, the fertile mother = 3 = Binah. 26 = Yod-Heh-Vau-Heh; also Koph-Bet-Dalet = Kabad, the husband of the impure Lilith, and 1 plus 6 plus 9 plus 10, the Sephiroth of the Middle Pillar, the Phallus. 6 = 1 plus 2 plus 3, the Mystic number of Binah; also Sun who shines on all alike: Gemel-Bet-Aleph to collect, Dalet-Bet a bear (Venus in Furs), and Heh-Aleph a window, the illicit way of ingress into a house. 12 = Heh-Aleph-Vau the title of Kether, the Unity; 13 = Aleph-Chet-Dalet = Unity.
 4. 39 = Yod-Heh-Vau-Heh Aleph-Chet-Dalet "Tetragrammaton is One", although He is composed of 4 letters, hence the triumph over the power of 4, limitation. But this explanation is not as clear, satisfactory and convincing with that singular feeling of ecstatic illumination which one rightly demands of the Qabalistic demonstration. There should be some further gematria of 39 not yet discovered. 2 is Beth, Atu I, Mayan the Great Sorcerer. 78 = Mezla (Mem-Zain-Lamed-Aleph) the Influence from Kether, and the number of the Tarot Cards. I.e., she destroys him by his own energies.
{WEH Note: In traditional Qabalah Mezla is not the Influence from Kether, but the omnipresence of Limitless Light of Ain.}
 5. Because she includes her daughter (10) in her own formula, she can use the daughter for Her own purposes.

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once more in silence the Call of the Aethyr, and wait patiently upon the favour of the Angel, for He is a mighty Angel, and never yet have I heard the whisper of his wing.

This is the translation of the Call of the Aethyr1.

O ye heavens which dwell in the first Aire, and are mighty in the parts of the earth, and execute therein the judgment of the highest, to you it is said: Behold the face of your God, the beginning of comfort, whose eyes are the brightness of the heavens which provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of understanding, that ye might dispose all things according to the foresight of Him that sitteth on the Holy Throne, and rose up in the beginning, saying, The earth, let her be governed by her parts (this is the prostitution of BABALON to Pan), and let there be division in her (the formation of the Many from the One), that her glory may be always ecstasy and the irritation of orgasm. Her course let it round with the heavens (that is, let her way be always harmonious with heaven), and as an handmaid let her serve them (that is, the Virgin of Eternity climbing into the bed of CHAOS). One season let it confound another (that is, let there be unwearying variety of predicates)2, and let there be no creature upon or within her the same (that is, let there be an unwearying variety of subjects)3. All her members let them differ in their qualities, and let there be no one creature4 equal with another (for if there were any duplication or omission, there would be no perfection in the whole). The reasonable creatures of the earth and men, let them vex and weed out one another (this is, the destruction of reason by internecine conflicts in the course of redemption). And their dwelling places, let them forget their names. (This is, the arising of Nemo.) The work

of man and his pomp, let them be defaced. (That is, in the Great Work man must lose his personality.) His building, let it be a cave for the Beast of the Field. ("His building" means the Vault of the Adepts, and the "Cave" is the Cave of the Mountain of Abiegnus,

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1. This reversal of the evident exoteric meaning of the Call is stupendous. This book, 418, is full of similar interpretations "by the rule of contraries". But this rule must be applied with skill and discretion, if error is to be avoided. It is a lamentable fact that a worthy Zelator of A... A..., one Frater Achad, having been taught (patiently enough) by the Seer to use this formula, was lured by his vanity to suppose that he had discovered it himself, and proceeded to apply it indiscriminately. He tried to stand the Serpent of Wisdom on its head, and argued that as he was a 1Degree = 10Square of the Order, he must equally be a 10Degree = 1Square. As "The Book of Lies" says, "I wrenched DOG backwards to find God; now God barks!" He would have been better advised to reverse his adored ONE and taken a dose of ENO! (ENO, an English purgative. T.)
 2. The infinity of Nuit.
 3. The infinity of Hadit.
 4. i.e. an "Event, the fundamental unit of Manifested Existence.

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and the "Beast" is he upon whom BABALON rideth, and the "Field" is the supernal Eden.) Confound her understanding with darkness. (This sentence is explained by what has been said concerning Binah.) For why, it rejoiceth me concerning the Virgin and the Man1. (Kelly did not understand this Call at all, and he would not believe this sentence was written so, for it seemed to contradict the rest of the Call, so he altered it.) One while let her be known and another while a stranger, (that is, the Mystery of the Holy One being at the same time identical with everything and apart from it), because she is the bed of an harlot, and the dwelling of him that is fallen. (That is that Mystery which was revealed in the last Aethyr; the universe being, as it were, a garden wherein the Holy Ones may take their pleasure.) O ye heavens, arise; the lower heavens beneath you, let them serve you. (This is a command for the whole of things to join in universal rapture.) Govern those that govern; cast down such as fall; bring forth those that increase; and destroy the rotten. (This means that everything shall take its own pleasure in its own way.2) No place let it remain in one number. ("No place" is the infinite Ain . . . "Let remain in one number"; that is, let it be concentrated in Kether.) Add and diminish until the stars be numbered. (It is a mystery of the Logos being formulated by the Qabalah, because the stars, are all letters of the Holy Alphabet, as it was said in a former Aethyr.) Arise! Move! and Appear! before the covenant of his mouth which he hath shewn unto us in his Justice. ("The Covenant" is the letter Aleph; "His mouth", pe'; "His Justice", lamed; and these add up again to Aleph, so that it is in the letter Aleph, which is zero, thus symbolizing the circles of the Aethyrs, that he calleth them forth. But men thought that Aleph was the initial ARR, cursing, when it was really the initial of AChD, unity, and AHBH, love. So that it was the most horrible and wicked blasphemy of the blackest of all the black brothers to begin Barashith with a beth, with the letter of the Magician. Yet, by this simple device, hath he created the whole illusion of sorrow.3) Open the mysteries of your creation, and make us partakers of the undefiled knowledge. (The word here is "IADNAMAD" is not the ordinary word for knowledge. It is a word of eight letters, which is the secret name of God, summarized in the letter cheth; for which see the Aethyr which

1. In Kelly's original: "It repenteth Me that I have made Man." Kelly was in constant trouble with his education as an orthodox Christian; also Dee forced him to reject the True Messengers, whose discourse implied antinomian Pantheism.
2. One general application of the Law of Thelema. It is a stupid error to try to make a silk purse out of a sow's ear; it hurts both parties to the transaction. The basic blunder is to set up an arbitrary ideal standard of "what ought to be". The "evil beginnings" on all planes have a proper and a useful function. A strong healthy man cannot be made by putting him in irons and protecting him artificially from all the "dangers of life."
3. The passage is criticism of an obscure doctrine of the Qabalah. There is however a real mystery behind the rhetoric.
{WEH Note: The doctrine in Qabalah is that the Aleph remained in the mouth of the Creator, and Beth was the first letter to manifest. This comes partly from Aleph being the first letter and partly from Aleph being unpronounceable without another letter. Aleph is a pure aspirant. Beth in Hebrew signifies "in" as in "in the beginning". What does all this bear on Crowley's use of "Hadit" from the Stele, in place of the more common "BaHadit", Egyptian for entrance into the Winged Disk of the Sun?}

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correspondeth to that letter, the twelfth Aethyr.1)

Now from time to time I have looked into the Stone, but never is there any image therein, or any hint thereof; but now there are three arrows, arranged thus:

[Figure here: Three arrows intersecting in the common centers of the three shafts. Two are diagonal, forming an "X" with points to top and fledging to bottom. The third is vertical, bisecting the "X" with point below and fledging to the top.]

This is the letter Aleph in the Alphabet of Arrows.

(I want to say that while I was doing the translation of the Call of the Aethyrs, the soles of my feet were burning, as if I were on red hot steel.2)

And now the fire was spread all over me, and parches me, and tortures me. And my sweat is bitter like poison. And all my blood is acrid in my veins, like gleet. I seem to be all festering, rotting; and the worms eating me while I am yet alive.

A voice, neither in myself nor out of myself, is saying: Remember Prometheus; remember Ixion3.

I am tearing4 at nothing. I will not heed. For even this dust5 must be consumed with fire.

And now, although there is no image, at last there is a sense of obstacle, as if one were at length drawing near to the frontier

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1. All these passages in brackets are the currente lingua explanations of the Seer (to himself) as each new phrase of the text was delivered by the Angel. To understand how startling it all was to him, one must remember that he had been using this Call, in its own obvious sense, for many weeks, and always with the utmost force and solemnity. His only warning had been the intuitive feeling

that the Call was really a rejoicing at the opening of the 9th Aire. And he had thought this merely subjective, due to the relief of having passed through the Abyss.

2. This was certainly due to no ordinary cause. The Seer was lying on the roof of the Hotel Royal at Biskra in the shade of the minaret. It was a cool bright morning.
3. Prometheus stole the fire of Jupiter. Ixion attempted the virtue of Juno. The Seer, in trying to penetrate this most holy Aire, was similarly presumptuous.
4. He was using the Sign of the Rending of the Veil, (See "Liber O", "Eqx". I, No. 2) against the obscurity of the Aire.
5. i.e. the Magister Templi. See 6th Aethyr et al. supra. Only a Magus can truly pierce the veil of BABALON. It is written (of Isis), "No man (i.e., Nemo, the Magister Templi) hath lifted my veil." But to lift it and look upon HER is one thing; to possess HER another!

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of the Aethyr.

But I am dying.

I can neither strive nor wait. There is agony in my ears, and in my throat, and mine eyes have been so long blind that I cannot remember that there ever was such a thing as sight¹.

And it cometh to me that I should go away, and await the coming of the veil of the Aethyr; not here. I think I will go to the Hot Springs².

So I put away the Stone upon my breast.

Biskra
10:15-11:52 a.m.

Flashes of lightning are playing in the Stone, at the top; and at the bottom of the Stone there is a black pyramid³, and at the top thereof is a vesica piscis. The vesica piscis⁴ is of colourless brilliance.

The two curves of Pisces are thus:

[Figure here: The Pisces sign without the cross-line. In Essence ")((", but larger with thick curves.]

They are the same curves as the curves of vesica piscis, but turned round⁵.

And a voice comes: How can that which is buried in the pyramids⁶ behold that which descendeth unto its apex⁷?

1. The physical exhaustion of the Seer was complete. He realized that further effort was impossible; and --- more also! --- that had he suddenly succeeded, while in this state, the fury of the impact of the Energy of the Aire would have been instantly destructive of his physical form.
2. Hammam Salahin: Sulphurous waters, admirably apt to the idea of

BABALON, whom the Seer intuitively understood to be the Soul of this Second Aire.

3. Black for Binah. The pyramid for the phallus, for she is also androgyne. Or, as an unit of Her City, beneath the Night Coitus of Pan. See 14th Aire.
4. The most perfect and mysterious of the symbols of the Feminine Principle. Its mathematical correspondences are of the greatest importance. See "The Canon" and several other treatises on Qabalistic Geometry.
5. This is the last desperate attempt of the Rauch of the Seer to escape the Terror of the Presence of Babalon.
6. i.e. the Magister Templi.
7. This apparently simple phrase conceals an allusion of the most sublime and terrific import. See "AL" I, 14, 16, 19. Also "The Book of Lies", caps. 4 and 15. Mohammed said, "Cursed be he that maketh himself Earth, and Woman Heaven!" For he understood this Formula as of enormous Magical Power and wished to keep it from the profane, who might abuse it, or injure themselves by ignorant of imprudent application.

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Again it comes to me, without voice: Therefore is motherhood the symbol of the Masters. For first they must give up their virginity to be destroyed, and the seed must lie hidden in them until the nine moons wax and wane, and they must surround it with the Universal Fluid. And they must feed it with the blood for fire. Then is the child a living thing. And afterwards is much suffering and much joy, and after that are they torn asunder, and this is all their thank, that they give it to suck¹.

All this while the vision in the Shew-Stone stays as it was, save that the lightning grows more vehement and clear; and behind the vesica piscis is a black cross² extending to the top and to the edges of the Stone. And now blackness spreads, and swallows up the images.

Now there is naught but a vast black triangle having the apex downwards³, and in the centre of the black triangle is the face of Typhon, the Lord of the Tempest, and he crieth aloud: Despair! Despair! For thou mayest deceive the Virgin, and thou mayest cojole the Mother; but what wilt thou say unto the ancient Whore that is throned in Eternity? For if she will not, there is neither force nor cunning, nor any wit, that may prevail upon her.

Thou canst not woo her with love⁴, for she is love. And she hath all, and hath no need of thee.

And thou canst not woo her with gold⁵, for all the Kings and captains of the earth, and all the gods of heaven, have showered their gold upon her. Thus hath she all, and hath no need of thee.

And thou canst not woo her with knowledge, for knowledge is the thing that she hath spurned⁶. She hath it all, and hath no need of thee.

And thou canst not woo her with wit⁷, for her Lord is Wit.

1. See "The Book of Lies", Cap. 3.
2. This seems to refer to Thmaist, whose Aeon will succeed that of Horus. She is Atu VIII referring to Libra, the House of Venus. In her also, then, is BABALON the Ageless Virgin-Harlot, our Mother as our Concubine.

3. Cf. 3rd Aire, , the vision of Lilith. This triangle seems to symbolize Limitation or Restriction; or so the sequel implies.
4. The path of HB:Dalet, Daleth. BABALON is thus shewn as more than merely Binah.
5. Tiphareth is below Her.
6. Daath, the outcast into the Abyss, beneath Her.
7. Chokmah, the Highest Wisdom.

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She hath it all, and hath no need of thee. Despair! Despair!

Nor canst thou cling to her knees and ask for pity; nor canst thou cling to her heart and ask for love; nor canst thou put thine arms about her neck, and ask for understanding; for thou had all these1, and they avail thee not. Despair! Despair!

Then I took the Flaming Sword2, and I let it loose against Typhon, so that his head was cloven asunder, and the black triangle dissolved in lightnings3.

But as he parted his voice broke out again: Nor canst thou win her with the Sword, for her eyes are fixed upon the eyes of Him in whose hand is the hilt of the Sword4. Despair! Despair!

And the echo of that cry was his word, which is identical, although it be diverse: Nor canst thou win her by the Serpent5, for it was the Serpent that seduced her first. Despair! Despair!

(Yet he cried thus as he fled:)

I am Leviathan, the great Lost Serpent of the Sea. I writhe eternally in torment, and I lash the ocean with my tail into a whirlpool of foam that is vemonous and bitter, and I have no purpose. I go no whither. I can neither live nor die. I can but rave and rave in my death agony. I am the Crocodile6 that eateth up the children of men. And through the malice of BABALON I hunger, hunger, hunger.

All this while the Stone is more inert than ever yet; a thousand times more lifeless than when it is not invoked. Now, when it kindles, it only kindles into its physical beauty. And now upon

1. As shewn in the previous note, the Magister Templi, though he can lift Her Veil and behold Her with understanding, is unable to meet Her as an equal and possess Her.
2. This has its hilt in Kether, and its point in Malkuth. the Seer uses the entire Hierarchy of Existence against the destroyer of Osiris.
3. His energy is transmuted into the primeval Manifestation of the Divine Will.
4. i.e. She is wholly set upon Kether. Only when Her Lover is wholly in His loftiest Selfhood can He possess Her.
5. The Serpent of Wisdom, the 22 Paths which join the 10 Sephiroth. It is thus the complement of the Flaming Sword. The legend of Heva and Nachash is drawn from the mystical Doctrine here in question. This Serpent is the totality of Magical Manifestation, the Beauty of the 22 Palaces (Atu) of Wisdom. She is at once the Mother and the Sister of Her adulterous Lord, Mayan, the

Logos who created the universe of illusion.

6. Generally speaking, the monsters which inhabit water symbolize evil --- in all senses, from the grossest to the most exalted. They represent the falling into Passivity; whereras the Activity of Energy is the Idea of Joy.

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the face of it is a great black Rose, each of whose petals, though it be featureless, is yet a devil-face. And all the stalks are the black snakes of hell. It is alive, this Rose; a single thought informs it. It comes to clutch, to murder. Yet, because a single thought alone informs it, I have hope therein.

I think the Rose has a hundred and fifty-six petals, and though it be black, it has the luminous blush1.

There it is, in the midst of the Stone, and I cannot see anyone who wears it.

Aha! Aha! Aha! Shut out the sight2!

Holy, Holy, Holy art thou!

Light, Life and Love are like three glow-worms at thy feet: the whole universe of stars, the dewdrops on the grass whereon thou walkest!

I am quite blind3.

Thou art Nuit! Strain, strain, strain my whole soul4!

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru5.

Falutli! Falutli6!

I cling unto the burning Aethyr like Lucifer that fell through the Abyss, and by the fury of his flight kindled the air.

And I am Belial, for having seen the Rose upon thy breast, I have denied God.

And I am Satan! I am Satan! I am cast out upon a burning

1. This Black Rose is then the veil of BABALON Herself. It is the repulsiveness which is one half of Fascination.
2. Thus suddenly --- BABALON --- breaks through to her lover.
3. This is meant in its normal physical sense. The Seer supposed at the time that he had actually lost his sight.
4. Against the appalling conviction that he had been stricken blind for his presumption in daring to aspire to BABALON in so intimate a sense he gathered himself together in a furious assault upon Her.
5. From the Stele of Revealing.
6. The outburst of the orgasm (see Note 3, page 38). It continued unabated throughout the whole of the vision. The Seer was all this time seated in the water of the hot spring, struggling with all the pressure on his body, and roaring aloud in the intensity

of his agony or ecstasy. This helped him to endure physically the continuous spasm of Joy.

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crag! And the sea boils about the desolation thereof. And already the vultures gather, and feast upon my flesh.

Yea! Before thee all the most holy is profane, O thou desolator of shrines! O thou falsifier of the oracles of truth! Ever as I went, hath it been thus. The truth of the profane was the falsehood of the Neophyte, and the truth of the Neophyte was the falsehood of the Zelator! Again and again the the fortress mut be battered down! pylon must be over thrown! Again and again must the gods be desecrated!

And now I lie supine before thee, in terror and abasement. O Purity! O Truth! What shall I say? My tongue cleaveth to my jaws, O thou Medusa that hast turned me to stone! Yet is that stone the stone of the philosophers. Yet is that tongue Hadit.

Aha! Aha!

Yea! Let me take the form of Hadit2 before thee, and sing:

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru.

Nuit! Nuit! Nuit! How art thou manifested in this place! This is a Mystery ineffable. And it is mine, and I can never reveal it either to God or to man. It is for thee and me !

Aha! Aha!

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru.

. . . My spirit is no more; my soul is no more. My life leaps out into annihilation!

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru.

1. AHA = HB:Aleph HB:Heh HB:Aleph = 7. It is therefore a God-name of Venus. Interpreted by Yetziratic attribution, it is "The Crossing of our Lady (HB:Heh = the Supernal Mother) in the air (HB:Aleph)." It is also the Pentagram between two Swastikas. The symbolism of this word, simple as it is, is far too extensive to discuss adequately in a note. It must be studied intimately and at length by the Postulant
2. Hadit is a mathematical expression rather than a God. By his form is meant the Winged Globe, which is used in the Stele of Revealing to represent Him.

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It is the cry of my body! Save me! I have come too close. I have come too close to that which may not be endured. It must awake, the body; it must assert itself.

It must shut out the Aethyr, or else it is dead.

Every pulse aches, and beats furiously. Every nerve stings like a serpent. And my skin is icy cold.

Neither God nor man can penetrate the Mystery of the Aethyr.

(Here the Seer mutters unintelligibly.)

And even that which understandeth cannot hear its voice. For to the profane the voice of the Neophyte is called silence, and to the Neophyte the voice of the Zelator is called silence. And so ever is it.

Sight is fire, and is the first angle of the Tablet²; spirit is hearing, and is the centre thereof; thou, therefore, who art all spirit and fire, and hast no duller elements in thy star; thou art come to sight at the end of thy will. And if thou wilt hear the voice of the Aethyr³, do thou invoke it in the night, having no other light but the light of the half moon. Then mayest thou hear the voice, though it may be that thou understandeth it not. Yet shall it be a potent spell, whereby thou mayest lay bare the womb of thy understanding to the violence of CHAOS.

Now, therefore, for the last time, let the veil of the Aethyr be torn.

Aha! Aha! Aha! Aha! Aha! Aha! Aha!

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru⁴.

.

1. This was in a pool almost inconveniently hot to the normal sense.
2. Meaning, the four watchtowers of the universe ("Eqx". I, VII). For the attributions of the Senses to the Elements see "777". The growing intelligibility of the words indicates the exhaustion of the rapture of the Seer. The gradual withdrawal of the immanence of BABALON.
3. Hitherto, the intellectual content of the Aethyr has been marked by the Moral (or rather Spiritual) Ravishment of the Seer by BABALON.
4. At this point the Seer sank back exhausted. The Scribe, fearing that he might be drowned, assisted him to come out of the Pool.

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This Aethyr must be left unfinished then until the half moon.

Hammam Salahin.

December 18, 1909 3:10 - 4:25 p.m.

An olvah nu arenu olvah. Diraeseu adika va paretanu poliax poliax in vah rah ahum subre fifal. Lerthexanax. Mama ra-la hum fifala mahal.

All this is the melody of a flute, very faint and clear. And there is sort of a sub-tinkle of a bell.

And there is a string instrument, somewhat like a zither. And there is a human voice.

And the voice comes: this is the Song of the Sphinx, which she singeth ever in the ears of men.

And it is the song of the syrens. And whoever heareth it is lost2.

I
Mu pa telai,
Tu wa melai
A, a, a
Tu fu tulu!
Tu fu Tulu
Pa, Sa, Ga.

III
O chi balae
Wa pa malae: --
Ut! Ut! Ut!
Ge; fu latrai,
Le fu malai
Kut! -- Hut! -- Nut.

II
Qwi Mu telai
Ya Pa melai;
u, u, u.
'Se gu melai;
Pe fu telai,
Fu tu lu.

IV
AI OAI
Rel moai
Ti -- Ti -- Ti!
Wa la pelai
Tu fu latai
Wi, Ni, Bi.

1. This began instantly on the resumption of the Vision. We must assume that the Angel of the Aire, or one of His ministers, undertook the task of preparing the Seer for the "voice of the Aethyr" in this manner. --- It is the language of the Sappho-Calypso angel, commonly called Bathyllic. Its translation is:

"Now it glides in to the heaven-home, glides. Seducingly the mentrila of the begotten one of the Holy Head (or Skull) takes hold of the soft tissues, subtly plying its shuttle. Light follows the explosion. The soft tissues, cleaving to the shuttle, pump out every drop of water from the well."

2. The Magical Fascination of the whole Aethyr is something quite apart from, and beyond, almost anything else in the experience of the seer. The effort upon him, 31 Equinoxes later, of writing these notes, is quite extraordinary. The memory of it diminishes the value of the rest of his life, with few excepted incidents, almost to nothing.

I

Silence! the moon ceaseth (her motion),
That also was sweet
In the air, in the air, in the air!
Who Will shall attain!
Who Will shall attain
By the Moon, and by Myself, and by the Angel of the Lord!

II

Now Silence ceaseth
And the moon waxeth sweet;
(It is the hour of) Initiation, Initiation, Initiation.
The kiss of Isis is honeyed;
My own Will is ended,
For Will hath attained.

III

Behold the lion-child swimmeth (in the heaven)
And the moon reeleth: --
(It is) Thou! (It is) Thou! (It is) Thou!
Triumph; the Will stealeth away (like a thief),
The Strong Will that staggered
Before Ra Hoor Khuit! -- Hadit! -- Nuit!

IV

To the God OAI1
Be praise
In the end and the beginning!
And may none fall
Who Will attain
The Sword, the Balances, the Crown!

And that which thou hearest is but the dropping of the dews from my limbs, for I
dance in the night, naked upon the grass, in shadowy places, by running streams.

Many are they who have loved the nymphs of the woods, and of the wells, and of the
fountains, and of the hills. And of these some were nympholept. For it was not a nymph,
but I myself that walked upon the earth taking my pleasure. So also there were many
images of Pan, and men adored them, and as a beautiful god he made their olives bear
double and their vines increase; but some were

1. The reversal of the formula of IAO (see "Book 4", part 3) implies roughly, the general Mystical, as opposed to the general Magical, Process.

slain by the god, for it was I that had woven the garlands about him1.

Now cometh a song.

So sweet is this song that no one could resist it. For in it is all the passionate ache for the moonlight, and the great hunger of the sea, and the terror of desolate places, --- all things that lure men to the unattainable.

Omari tessala marax,
tessala dodi phornepax.
amri radara poliax
 armana piliu.
amri radara piliu son';
mari narya barbiton
madara anaphax sarpedon
 andala hriliu.

Translation

I am the harlot that shaketh Death.
This shaking giveth the Peace of Satiated Lust.
Immortality jetteth from my skull,
 And music from my vulva.
Immortality jetteth from my vulva also,
For my Whoredom is a sweet scent like a seven-stringed instrument,
Played unto God the Invisible, the all-ruler,
 That goeth along giving the shrill scream of orgasm.

Every man that hath seen me forgetteth me never, and I appear oftentimes in the coals of the fire, and upon the smooth white skin of woman, and in the constancy of the waterfall, and in the emptiness of deserts and marshes, and upon great cliffs that look seaward; and in many strange places, where men seek me not. And many thousand times he beholdeth me not. And at last I smite myself into him as a vision smiteth into a stone, and whom I call must follow.

Now I perceive myself standing in a Druid circle, in an immense open plain.

A whole series of beautiful visions of deserts and sunsets and islands in the sea, green beyond imagination But there is no subsistence in them.

1. From this it would appear that BABALON (who is speaking through one of Her ministers) is the Feminine (or Androgyne) equivalent and not merely complement --- of Pan. This is shewn in many of Her images.
2. These visions are semi-distractions, due to the Seer's human weakness, which could not endure the rapture of the Voice.
"Wisdom says: be strong! Then canst thou bear more joy." "AL", II, 70.
During the great revelation of the Cairo Working, the Seer had been similarly ravished, and fainted under the excess of Enthusiasm.

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A voice goes on: this is the holiness of fruitless love and aimless toil. For in doing the thing for the things's sake is concentration, and this is the holiest of them that suit not the means to the end. For therein is faith and sympathy and a knowledge of the true Magick.

Oh my beloved, that fliest in the air like a dove, beware of the falcon! oh my beloved, that springest upon the earth like a gazelle, beware of the lion!

There are hundreds of visions, trampling over one another. In each one the Angel of the Aethyr is mysteriously hidden.

Now I will describe the Angel of the Aethyr until the voice begins again.

He is like one's idea of Sappho and Calypso, and all seductive and deadly things; heavy eye-lids, long lashes, a face like ivory, wonderful barbaric jewellery, intensely red lips, a very small mouth, tiny ears, a Grecian face. Over the shoulders is a black robe with a green collar; the robe is spangled with golden stars; the tunic is a pure soft blue.

Now the whole Aethyr is swallowed up in a forest of unquenchable fire, and fearlessly through it all a show-white eagle flies. And the eagle cries: the house also of death. Come away! The volume of the book is open, the Angel waiteth without, for the summer is at hand. Come away! For the Aeon is measured, and thy spans allotted. Come away! For the mighty sounds have entered into

1. "AL" I, 44. "For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect." This doctrine is fundamental to all working soever. Its neglect vitiates (by a paradox curious enough) all fruitfulness in any operation. One may indeed distinguish work worthy of being performed from menial toil (such as that of statesmen, financiers, and sewer rats) by this criterion. (Faith, spelt empirically phi-alpha-iota-theta --- a practice not to be commended or even defended -- it being of the nature of paranomasia -- is equivalent to Koph-Shin-Resh --- lawful.)
2. BABALON, "in whom all power is given," is the Teh, Sakhi, HB:Heh. She is seductive and deadly, being the Disturber of the Total Equilibrium of the Absolute Zero, which considered as a positive Idea, is Existence in perfect Peace, an immutable Essence. But He cannot truly exist without Her; and through Her therefore comes Change, which is Love and Death.
3. See the 11th Call, which invokes Earth of Water, the Princess of the Lotus of the Floods. (The reading is a variant of that given in the official A.'. A.'. ritual.) The Eagle is snow-white for Her purity; and He is the White Eagle of the Alchemists.

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every angle. And they have awakened the Angels of the Aethyrs that slept these three hundred years.

For in the Holy letter Shin, that is the Resurrection in the Book of Thoth, that is the Holy Spirit in the Trinity, that is three hundred in the tale of the years, hath the tomb been opened, so that this great wisdom might be revealed.

Come away! For the Second Triad is completed, and there remaineth only the Lord of the Aeon, the Avenger, the Child both Crowned and Conquering, the Lord of the Sword and the Sun, the Babe in the Lotus, pure from his birth, the Child of suffering, the Father of justice, unto whom be the glory throughout all the Aeon!

Come away! For that which was to be accomplished is accomplished, seeing that thou hadst faith unto the end of all.

In the letter N the Voice of the Aethyr is ended5.

Biskra, Algeria.

December 20, 1909. 8:35 - 9:15 p.m.

The Cry of the 1st Aethyr, Which is Called LIL6

First, let praise and worship and honour and glory and great thank be given unto the Holy One, who hath permitted us to come thus far, who hath revealed unto us the ineffable mysteries, that they might be disclosed before men. And we humbly beseech His

1. See the Keys, especially the 5th and 6th, where the angles (of the Watch Towers) are specifically mentioned.
2. i.e. since the Working of Dr. John Dee and Sir Edward Kelly.
3. HB:Shin = 300: also HB:Shin = Atu XX, "The Last Judgment" (or Resurrection, as implied in the usual form of the Atu). HB:Shin = Spirit = Spirit in the regular attribution (the triple Gue (sic) of Fire; see the Acts of the Apostles). 300 = Resh-Vau-Chet Aleph-Lamed-Heh-Yod-Memfinal = Rauch Elohim the Spirit of the Gods.
4. The Seer had absolutely forgotten this prophecy, and was amazed at the final identification of the Child in LIL with Hoor.
5. This implies that the Voice of the Aethyr ends never! For N is the vibration which continues through the nostrils. See "Book 4", part 3 on the word AUGMN, whereby the Seer rebuked and perfected the Aum of the Rishis. N = HB:Nun, the letter of Sexual immortality, the formula of Perfection through putrefaction.
6. LIL = CancerAquariusCancer = 76 = Chet-Bet-Yod-Vau-Nunfinal = Secret, a refuge; Nun-Yod-Chet-Chet rest, peace; and Ayin-Bet-Dalet, a Servant (in the noble sense). In Hebrew LIL would be 70, the eye of Horus, HB:Ayin. But see a previous note on the twelvefold table, 15th Aethyr, where these letters rule the Universe. (scil. that of the present Aeon.)

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infinite goodness that he will be pleased to manifest unto us even the Mystery of the First Aethyr1.

(Here followeth the Call of the Aethyr.)

The veil of the Aethyr is like the veil of night, dark azure, full of countless stars. And because the veil is infinite, at first one seeth not the winged globe of the sun that burneth in the centre thereof. Profound peace filleth me, --- beyond ecstasy, beyond thought, beyond being itself, IAIDA. (This word means "I am", but in a sense entirely beyond being.)

(Note. --- In Hebrew letters it adds to 26. In Hebrew letters the name of the Aethyr is 70, ayin; but by turning the Yetziratic attributions of the letters into Hebrew, it gives 662, is the sum of the numbers from 0 to 11.)

Yes; there is peace. There is no tendency of any sort, much less any observation or feeling or impression. There is only a faint consciousness, like the scent of jasmine.

The body of the Seer is rested in a waking sleep that is deeper than sleep, and his mind is still; he seems like a well in the desert, shaded by windless palms.

And it is night; and because the night is the whole night of space, and not the partial night of earth, there is no thought of dawn. For the light of the Sun maketh illusion, blinding man's eyes to the glory of the stars. And unless he be in the shadow of the earth, he cannot see the stars. So, also, unless he be hidden from the light of life, he cannot behold Nuit. Here, then, do I abide in unalterable midnight, utterly at peace.

I have forgotten where I am, and who I am. I am hanging in nothing.

1. The Seer was only too well aware that, considering the dire straits to which he was put to obtain the Second Aire, he was surely incapable of penetrating the First. In fact, only a full Magus could pierce the Second properly, and for the First, none but an Ipsissimus would be competent. This apprehension was in fact justified. Only now and then was he able to live at the level of LIL; much of the Vision and the Voice here printed is but a pale reflection in Rauch (and even that at the cost of infinite effort) of the Word of the Angel of the Aethyr. These "Ersatz-words" are indicated in the present edition by square brackets.
2. i.e. by taking I as Luna. In the note in the title, we have taken it as Cancer, experience having shewn that this mode is more accurate. L is Moon in her decrease, and Cancer her house. But the Enochian alphabet is referred to the Zodiac and the Elements; only indirectly to the planets; and it is imprudent to make any exception.

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Now the veil opens of itself. (To Scribe. Come nearer; I don't want to have to speak so loudly.)

It is a little child covered with lilies and roses. He is supported by countless myriads of Archangels. The Archangels are all the same colourless brilliance, and every one of them is blind. Below the Archangels again are many, many other legions, and so on far below, so far that the eye cannot pierce. And on his forehead, and on his heart, and in his hand, is the secret sigil of the Beast1. And of all this the glory is so great that all the spiritual senses fail, and their reflections in the body fail.

It is very strange. In my heart is rapture, holy and ineffable, absolutely beyond emotion; beyond even that bliss called Ananda, infinitely calm and pure. Yet at the gates of mine eyes stand tears, like warriors upon the watch, that lean on their spears, listening2.

The great and terrible Angel keeps on looking at me, as if to bar me from the vision. There is another forcing my head down in sleep.

(It's very difficult to talk at all, because an impression takes such an immense time to travel from the will to the muscles. Naturally, I've no idea of time.)

I have gone up again to the child, led by two Angels, abasing my head.

This child seems to be the child that one attempted to describe in "The Garden of

Janus.3"

Every volition is inhibited. I have tried to say a lot, but it has always got lost on the way.

Holy art thou, O more beautiful than all the stars of the Night!

There has never been such peace, such silence. But these are positive things. Singing praises of things eternal amid the flames of first glory, and every note of every song is a fresh flower in the garland of peace.

This child danceth not, but it is because he is the soul of the two dances, --- the right hand and the left hand, and in him they are one dance, the dance without motion.

1. Luna-Sol
2. There are long intervals between many of these paragraphs, the Seer having been lost to Being. The reader will note that "The Great and Terrible Angel" has not been mentioned, but comes in suddenly. This was because the Seer's speech was inaudible, or never occurred. This angel was the "Higher Genius" of the Seer.
3. See the "Winged Beetle" and "Eqx". I, No. 3.

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There is dew on all the fire. Every drop is the quintessence of the ecstasy of stars.

Yet a third time am I led to him, prostrating myself seven times at every step. There is a perfume in the air, reflected down even to the body of the seer. That perfume thrills his body with an ecstasy that is like love, like sleep.

And this is the song:

I am the child of all who am the father of all, for from me come forth all things, that I might be. I am the fountain in the snows, and I am the eternal sea. I am the lover, and I am the beloved, and I am the first- fruits of their love. I am the first faint shuddering of the Light, and I am the loom wherein night weaveth her impenetrable veil.

I am the captain of the hosts of eternity; of the swordsmen and the spearmen and the bowmen and the charioteers. I have led the armies of the east against the armies of the west, and the armies of the west against the armies of the east. For I am Peace.

My groves of olive were planted by an harlot, and my horses were bred by a thief. I have trained my vines upon the spears of the Most High, and with my laughter have I slain a thousand men.

With the wine in my cup have I mixed the lightnings, and I have carved my bread with a sharp sword.

With my folly have I undone the wisdom of the Magus, even as with my judgments I have overwhelmed the universe. I have eaten the pomegranate in the House of Wrath, and I have crushed out the blood of my mother between mill-stones to make bread.

There is nothing that I have not trampled beneath my feet. There is nothing that I

have not set a garland on my brow. I have wound all things about my waist as a girdle. I have hidden all things in the cave of my heart. I have slain all things because I am Innocence. I have lain with all things because I am Untouched Virginity. I have given birth to all things because I am Death.

Stainless are my lips, for they are redder than the purple of the vine, and of the blood wherewith I am intoxicated. Stainless is my forehead, for it is whiter than the wind and the dew that cooleth it.

I am light, and I am night, and I am that which is beyond them.

I am speech, and I am silence, and I am that which is beyond them.

I am life, and I am death, and I am that which is beyond them.

1. {WEH Note: In this Word lurks a Pun that is Key to all the Work.}

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I am war, and I am peace, and I am that which is beyond them.

I am weakness, and I am strength, and I am that which is beyond them.

Yet by none of these can man reach up to me. Yet by each of them must man reach up to me.

Thou shalt laugh at the folly of the fool. Thou shalt learn the wisdom of the Wise. And thou shalt be initiate in holy things. And thou shalt be learned in the things of love. And thou shalt be mighty in the things of war. And thou shalt be adept in things occult. And thou shalt interpret the oracles. And thou shalt drive all these before thee in thy car, and though by none of these canst thou reach up to me, yet by each of these must thou attain to me. And thou must have the strength of the lion, and the secrecy of the hermit. And thou must turn the wheel of life. And thou must hold the balances of Truth. Thou must pass through the great Waters, a Redeemer. Thou must have the tail of the scorpion, and the poisoned arrows of the Archer, and the dreadful horns of the Goat. And so shalt thou break down the fortress that guardeth the Palace of the King my son. And thou must work by the light of the Star and of the Moon and of the Sun, and by the dreadful light of judgment that is the birth of the Holy Spirit within thee. When these shall have destroyed the universe, then mayest thou enter the palace of the Queen my daughter1.

Blessed, blessed, blessed; yea, blessed; thrice and four times blessed is he that hath attained to look upon thy face. For I will hurl thee forth from my presence as a whirling thunderbolt to guard the ways, and whom thou smitest shall be smitten indeed. And whom thou lovest shall be loved indeed. And whether by smiting or by love thou workest, each one shall see my face, a glimmer through a thousand veils. And they shall rise up from love's sleep or death's, and gird themselves with a girdle of snake-skin for wisdom, and they shall wear the white tunic of purity, and the apron of flaming orange for will, and over their shoulders shall they cast the panther's skin of courage. And they shall wear the nemyss of secrecy and the atephe crown of truth. And on their feet shall they put sandals made of the skin of breasts, that they may trample upon all they were, yet also that its toughness shall support them, and protect their feet, as they pass upon the mystical way that lieth through the pylons. And upon their breasts shall be the Rose and Cross of light and life, and in their hands the hermit's staff and lamp. Thus shall they set out upon the never-ending journey, each step of which is an

unutterable reward2.

Holy, Holy, Holy, Holy; yea, thrice and four times holy art

-
1. This passage is quite spurious, a vague and false reflection of the true voice, which was a lyrical sequence of the Atus of Thoth.
 2. This passage is not wholly wrong; it is the poor expression, which is to be deplored.

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thou, because thou hast attained to look upon my face; not by my favour only, not by thy magick only, may this be won. Yet it is written: "Unto the persevering mortal the blessed Immortals are swift."

Mighty, mighty, mighty, mighty; yea, thrice and four times mighty art thou. He that riseth up against thee shall be thrown down, though thou raise not so much as thy little finger against him. And he that speaketh evil against thee shall be put to shame, though thy lips utter not the littlest syllable against him. And he that thinketh evil concerning thee shall be confounded in his thought, although in thy mind arise not the least thought of him. And they shall be brought unto subjection unto thee, and serve thee, though thou willest it not. And it shall be unto them a grace and a sacrament, and ye shall all sit down together at the supernal banquet, and ye shall feast upon the honey of the gods, and be drunk upon the dew of immortality --- FOR I AM HORUS, THE CROWNED AND CONQUERING CHILD, WHOM THOU KNEWEST NOT!

Pass thou on, therefore, O thou Prophet of the Gods, unto the Cubical Altar of the Universe; there shalt thou receive every tribe and kingdom and nation into the mighty Order that reacheth from the frontier fortresses that guard the Uttermost Abyss unto My Throne.

This is the formula of the Aeon, and with that the voice of LIL, that is the Lamp of the Invisible Light, is ended. Amen.

Biskra, Algeria.

December 19, 1909. 1:30 - 3:30 p.m.

THE VISION AND THE VOICE by Crowley :: ASCII version

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O.T.O.
P.O.Box 430
Fairfax, CA 94930
USA

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Note: In various footnotes to the text, Crowley makes correspondences to Enochian letters and Astrological symbols. An ambiguity exists in regard to the letter "T". The Germer/Thelema Publishing Edition of 1952 e.v. makes extensive use of symbols for Astrological concepts, and it is not possible to clearly differentiate the signs for Leo and Caput Draconis in all instances, since the handwritten symbols for these two correspondences are usually indistinguishable in the Germer edition. Enochian corresponds directly to English letters, while the astrological correspondences come from correspondences to Hebrew letters. There are two letters in Hebrew which are loosely rendered "T" in English/Enochian; Tet = Leo and Taw = Caput Draconis/Saturn. Crowley uses both Leo and Caput Draconis for the Enochian "T" in his notes. Where Leo or Caput Draconis is made clear by the context of the note, the rendering has been duplicated here. Where this is ambiguous, T is assumed to be matched to Leo in this text. F.I.Regardie, in his edition, usually renders the Enochian "T" as Caput Draconis, a practice reversed in this present version. A concise edition should therefore be made only after careful examination of the notations for every instance of the use of the Enochian "T", with citation of uncertainty in regard to Leo or Caput Draconis where Crowley's intention is unclear.

---- WEH = Bill Heidrick (William E. Heidrick, TG OTO)

LIBER XXX AERUM

Vel Saecvli
Svb Figvra
CCCCXVIII

Being of the Angels of the 30 Aethyrs

THE VISION AND THE VOICE

With COMMENTARY by THE MASTER THERION

THELEMA PUBLISHING COMPANY

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N.S.F. 5Degree = 6Square Cancellarius

I N T R O D U C T I O N

"The Vision and the Voice" of the Angels of the thirty Aethyrs, reprinted from the "Equinox," Volume 1, Supplement to No. 5, but here represented for the first time with an elaborate commentary by the MASTER THERION, is unique in that it attempts to describe in a perfectly sane and scientific manner spiritual experiences, and the investigations of the more subtle planes.

The first attempts to obtain these visions were made in 1900, in Mexico, where FRATER PERDURABO had journeyed in his efforts to obtain a perfect understanding of the mystic traditions and methods of attainment of every race and clime. The first two Aires were investigated on November 14 and 17, 1900. "The Vision and the Voice" was mysterious and terrific in character. But what he saw was not altogether beyond his previous experiences; what he heard was as unintelligible to him as William Blake to a 7th Day Adventist. He was encouraged by the evident importance of these results, but found that he was absolutely unable to proceed with the 28th Aethyr. It became evident, some 9 years later, that what stopped his further exploration of the Aethyrs in 1900 was simply that his Grade did not entitle him to go further than the 29th. In fact only a Master of the Temple, 8Degree = 3Square, can penetrate beyond a certain point, and further, as sections of the Comment point out, even a Master of the Temple cannot pierce through the veils surrounding the outer of these Aires.

The Seer had not thought of continuing this work for nearly 9 years. It is not at all clear how the idea came to him in 1909, during a walk through the Desert with Frater O.V., (Victor Neuburg) a Probationer of the A.'. A.'. , but at Aumale a Hand suddenly smote its lightning into his heart, and he knew that now, that very day, he must take up "The Vision and the Voice" from the point where he had laid it down in 1900. Parallel to this, it is also possible that he had in his ruck sack one of his earliest Magical Note Books, where he had copied with infinite patience the 19 Calls or Keys obtained by Sir Edward Kelly from certain Angels and written down by Queen Elizabeth's astrologer, Dr. John Dee.

The facts that stamp these Keys or Calls are these. Over 100 squares filled with letters were obtained by these two Magicians, in a manner which no one yet has quite understood. Dee would have one or more of these tables (as a rule 49 by 49) --- some full, others lettered only on alternate squares --- before him on a writing table. Kelly would sit at what they called the Holy Table, and gaze into a "Shewstone" in which he would see an Angel, who would point with a wand to letters on one of these charts in succession. Kelly would report, for example, "He points to column 6, rank 31", and so on, apparently not mentioning the letter, which Dee found and wrote down from the "Table" before him. When the Angel had finished, the message was rewritten backwards. It had been dictated backwards

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as being too dangerous to communicate forwards --- each word being in its nature so powerful that its direct communication would have evoked forces which were not wanted at that time.

These Keys being re-written backwards, there then appeared conjurations in a language which they called "Enochian", or "Angelic". It is not a jargon; it has a grammar and a syntax of its own. It is far more sonorous, stately and impressive than even Greek or Sanskrit and the English translations, though in places difficult to understand, contain passages of a sustained sublimity that Shakespeare, Milton and the Bible do not surpass.

"Can the Wings of the Wind understand your voices of Wonder? O Ye! The Second of the First! whom the burning flames have framed in the depths of my Jaws! Whom I have prepared as cups for a wedding, or as flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone! and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the mind of the All-Powerful."

(Second Key)

There are nineteen of these Keys: the first two conjuring the element called Spirit; the next sixteen invoke the Four Elements; each sub-divided into four; the nineteenth, by changing two names, may be used to invoke any one of what are called the thirty "Aethyrs" or "Aires".

The genuineness of these Keys, altogether apart from any critical observation, is guaranteed by the fact that anyone with the smallest capacity for Magick finds that they work. The Seer had used these Keys a great deal, --- always with excellent effect. It was in Mexico that the idea occurred to him to discover for himself what these Aethyrs really were, by invoking them in turn by means of the nineteenth key, and, by skrying in the Spirit Vision, judge their nature by what he saw and heard.

It was then in Aumale, that he prepared to commence once more the investigations of these Aethyrs, and accordingly bought a number of notebooks. After dinner, on the 23rd of November, 1909, he invoked the 28th Aethyr by means of this 19th Key. When it was compared with those of the 29th and 30th Aethyrs, --- lo and behold, there were exhibited the same peculiarities of subject and style. This is true also of the 27th, and soon to the 24th; yet there is a continuous advance towards coherence both in each Aethyr itself, and as regards its neighbour. The subject shows solemnity and sublimity, as well as the tendency to fit in with those conceptions of the Cosmos, those mystic Laws of Nature, and those ideas of transcendental Truth which had already been foreshadowed in "The Book of the Law" (Vernal Equinox, 1904), and the more exalted of the trances which the Seer had experienced prior to this date.

The Method of obtaining "The Vision and the Voice" was as follows.

The Seer had with him a great golden topaz (set in a Calvary Cross of six squares, made of wood, and painted vermillion) which was engraved with a Greek Cross of five squares charged with the Rose of 49 petals. He held this, as a rule, in his hand. After choosing a spot where he was not likely to be disturbed he would take this stone and recite the Enochian Call, and after satisfying himself that the forces invoked were actually present, made the topaz play a part not unlike that of the looking glass in the case of Alice. (He had long learned not to trouble himself to travel to any particular place in his Body of Light. He realized that Space was not a thing in itself, but merely a convenient category [one of many such] by reference to which we can distinguish objects from each other.) He would then describe what he saw and repeat what he heard, and Frater O.V., the Scribe, would write down his words, and incidentally observe any phenomena which struck him as peculiar. (For instance, He would at times pass into a deep trance so that many minutes might pass between two successive sentences, as the text to the later Aethyrs shows.)

They walked steadily through the Desert, invoking the Aethyrs, one by one, at convenient times and places, or when the Spirit moved them. As a rule, one Aethyr was obtained every day. Bou-Saada was reached on November 30th; on December 8th they started again through the desert for Biskra which they reached on December 16th, completing the work on the 19th. By the time Bou-Saada was reached, and they had arrived at the 20th Aethyr, the Seer began to understand that these visions were, so to speak, cosmopolitan. They brought all systems of Magical doctrine into harmonious relation. The symbolism of Asiatic cults; the ideas of the Qabalah, both Jewish and Greek; the Arcana of the Gnostics; the Pagan Pantheon, from Mithras to Mars; the Mysteries of Ancient Khem; the Rites of Eleusis; the Scandinavian Sagas; Celtic and Druidical ritual; Mexican and Polynesian traditions; the Mysticism of Molinos no less than that of Islam, --- all these fell into their proper places without the slightest tendency to quarrel. The whole of the past Aeon, in short, appeared in detailed perspective, and each element therefore surrendered its sovereignty to Horus, the Crowned and Conquering Child, the Lord of the Aeon announced in "The Book of the Law"

Love is the law, love under will.

Frater E.'. N.'. L.'.

The titles of the Thirty AETHYRS whose dominion extendeth in ever widening circles without and beyond the Watch Towers of the Universe

(The first is Outermost)

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI

11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

THE CALL OR KEY OF THE THIRTY AETHYRS

MADARIATZA das perifa LIL1 cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonusa gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonusafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonusafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO2; od torezodulape yaodafe gohola, Caosaga, tabaoreda saanir od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba paremeji peripesatza, od ta qurelesata booapisa. Ianibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca go tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omePETILabe oresa! Bagile? Mooobe OL coredazodizoda. El capimao itzomatziPE, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

Madariiatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paotzata sagacore!

1. Or other Aire as may be willed.
2. This name may be appropriately varied with the Aire.

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Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

THE CALL OR KEY OF THE THIRTY AETHYRS

O Ye Heavens which dwell in the first Aire1, ye are mighty in the parts of the Earth, and execute therein the Judgment of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes ate the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with the power of understanding to dispose of all things according to the Foresight of Him that Sitteth on the Holy Throne2, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always ecstasy and imitation of orgasm. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His building, let it be a Cave for the Beast of the Field! Confound her understanding with darkness! For why? It repenteth me concerning the Virgin and the Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and

destroy the rotten. No place let it remain in one number. Add an diminish until the stars be numbered. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFINED KNOWLEDGE.

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1. Or other Aire as may be willed.
 2. This name may be appropriately varied with the Aire.

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A BRIEF SYNOPSIS OF THE CONTENTS OF THE CALLS OF THE
THIRTY AIRES OR AETHYRS

Aethyr

30. "Exordium of the Equinox of the Gods."
29. "The Disruption of the Aeon of Osiris."
28. "The Vision of the Dawn of the Aeon of Horus (Atu XVII)"
27. "The Vision of the Initiation of Hecate (Atu XIV)
The Redemption of the Woman of Witchcraft by Love."
26. "The Slave-Gods superseded (The Vision of Atu XX, the Stele)
The Vision of the Stele of Revealing, abolishing the
Aeon of the Slave-Gods."
25. "The Path of Teth (Atu XI. The Fire-Kerub in the Initiation).
The Vision of the Fruit of the Great Work of the Beast -
666. The Lion."
24. "The Rose. (The Woman of Atu XIV. Minister of Babalon;
The Water-Kerub in the Initiation.) The First Kiss
Of the Lady of Initiation."
23. "The Kerubim of Earth and Air (Minor officers in the
Initiation to 8Degree = 3Square.) The Vision of the Interplay
And Identity of Earth and Air."
22. "The 49-fold Table (First appearance of the Crowned and
Conquering Child to the Exempt Adept as in the Pastos)
The Vision of the Rose, the Heart of BABALON and of
The Birth of the Universe."
21. "Kether. (TheHierophant prepares the Candidate). The
Vision of the Ineluctable Destiny."
20. "The Path of Kaph (Atu X). The Hiereus prepares the
Candidate). The Vision of the Wheel of Fortune. The
Three Energies of the Universe."

19. "The Path of Gimel (The Hegemone between the Pillars. Preliminary: The Vision of the Unguided Universe.)"
18. "Tiphereth. (The King's Chamber. The Vision of the holy Guardian Angel.) The Instruction concerning the Obtaining of the Vision and the Voice of the Thirty Aethyrs. The Preparation of the Candidate."

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Aethyr

17. "The Path of Lamed. (The combination Gimel, Lamed, Samech. The Vision of the Justice or Balance of the Universe."
16. "Keter. (Path of Pe.) The Overthrow of the Salve-Gods by The Beast 666."
15. "The Vision of the rose of 49 petals, and of the Holy 12-fold Table. Examination of the Candidate for M.T."
14. "The Vision of the City of the Pyramids. The Reception Of the Master of the Temple."
13. "The Garden of Nemo. The Work of the Magister Templi."
12. "The Path of Cheth. The Bearer of the Sangraal. The Black Brothers."
11. "Yesod. The Frontier of the Abyss."
10. "The Abyss. Choronzon, his Nature."
9. "Malkuth. (The Pure Virgin.) The reward of the Magister Templi."
8. "The Holy Guardian Angel. His instruction."
7. "The Path of Daleth. The Black Brothers."
6. "The Vision of the Urn. The Magus $9\text{Degree} = 2\text{Square}$. The Three Schools of Magick."
5. "The Vision of the Middle Pillar. (Arrow). The Mystery Of Atheism."
4. "The Marriage of Yod and He. (The common Tibetan Symbol.) The Seer identifies himself with it."
3. "The Magus of the Tarot. (Atu 1). Mayan, the Maker of Illusion. The Seer in Illusion (Lilith)."
2. "The Marriage of the Seer with BABALON. (Atu VI)."
1. "The Vision of The Crowned and Conquering Child, the Lord Of the Aeon."

THE VISION AND THE VOICE

The Cry of the Thirtieth or Inmost Aire or Aethyr,
Which is Called TEX1

I AM in a vast crystal cube in the form of the Great God Harpocrates. This cube is surrounded by a sphere². About me are four archangels in black robes, their wings and armour lined out in white.

In the North³ is a book on whose back and front are A.M.B.Z.⁴ in Enochian characters. (z b m a)

Within it is written:

I AM, the surrounding of the four.

Lift up your heads, O Houses of Eternity: for my Father goeth forth to judge the World. One Light, let it become a thousand, and one sword ten thousand, that no man hide him from my Father's eye in the Day of Judgment of my God. Let the Gods hide themselves: let the Angels be troubled and flee away: for the Eye of My Father is open, and the Book of the Aeons is fallen.

Arise! Arise! Arise! Let the Light of the Sight of Time be extinguished: let the Darkness cover all things: for my Father goeth forth to seek a spouse to replace her who is fallen and defiled.

Seal the book with the seals of the Stars Concealed: for the Rivers have rushed together and the Name Yod Heh Vau Heh is broken in a thousand pieces (against the Cubic Stone).

Tremble ye, O Pillars of the Universe⁵, for Eternity is in travail of a Terrible Child; she shall bring forth an universe of Darkness, whence shall leap forth a spark that shall put his father to flight.

The Obelisks are broken; the stars have rushed together: the Light hath plunged into the Abyss: the Heavens are mixed with Hell.

My Father shall not hear their Noise: His ears are closed: His eyes are covered with the clouds of Night.

1. LeoVirgoEarth
2. cf. AL, II, 7
3. North: Destruction = the Old Formula is abrogated.
4. TaurusAquariusAriesLeo. The Forthsayings of the New Aeon.
5. cf. AL, III, 71. Also LIL.

The End! the End! the End: For the Eye of Shiva He hath opened: the Universe is naked before Him: for the Aeon of Saturn leaneth toward the Bosom of Death¹.

[Figure: This is an isosceles triangle with height about 7 times the base. It extends with base on a true vertical from the left. A line extends vertically upward from the apex, equal to the length of the base. A trefoliolate of three isosceles triangles of base slightly smaller than the first triangle and sides equal to the first triangle is created at the upper tip of the line. The three component triangles of the trefoliolate meet the upper tip of the line with their apices --- one vertically and two to right and left.]2

The Angel of the East³ hath a book of red written in letters of Blue A.B.F.M.A.⁴ in Enochian (a m f b a). The Book grows before my eyes and filleth the Whole Heaven.

Within: "It is Written, Thou shalt not tempt the Lord Thy God."

I see above the Book a multitude of white-robed Ones from whom droppeth a great rain of Blood⁵; but above them is a Golden Sun, having an eye, whence a great Light⁶.

I turned me to the South⁷: and read therein:

Seal up the Book! Speak not that which thou seest and reveal it unto none: for the ear is not framed that shall hear it: nor the tongue that can speak it!

O Lord God, blessed, blessed, blessed be Thou for ever!

Thy Shadow is as great Light.

Thy Name is as the Breath of Love across all Worlds.

[Figure: This is a swastika or fyfot cross. It is widdershins, with each bend going to the right when viewed down one arm from the center. All elements are either vertical or horizontal, none diagonal.]8

1. Saturn = 400 Death = 50 400 + 50 = 450 Nu Upsilon etc.
2. Represents the formula of Drawing all to a point: whence blooms erect a Triple Triad.
3. East. Adepts: cleansed of their Blood, and brought to Light. = There is a way to light through giving up one's Blood. (See 12th Aethyr)
4. TaurusAriesCauda DraconisAquariusTaurus = Opening of New Aeon.
5. Symbolism of the Cup of Babalon.
6. This refers to Kether --- Horus.
7. South. Silence. Marriage in Binah. = This leads to the Rapture of the Ineffable Union. Closing of Old Aeon.
8. The Swastika has 17 squares out of 25, The Pentagram, or Human square. It is also HB:Aleph = Harpocrates, Bacchus Diphues, Parzival, etc., the Pure Fool, the Wanderer, who weds the King's Daughter.

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(A vast Svastika is shewn unto me behind the Angel with the Book.)

Rend your garments, O ye clouds! Uncover yourselves! for the Love of My Son!

Who are they that trouble thee?

Who are they that slew thee?

O Light! Come thou, who art joined with me to bruise the Dragon's head1. We, who are wedded, and the Earth perceiveth it not!

O that Our Bed were seen of Men, that they might rejoice in My Fertility: that My Sister might partake of My Great Light.

O Light of God, when wilt thou find the heart of man --- write not! I would not that men know the Sorrow of my Heart, Amen!

I turned me to the West2, and the Archangel bore a flaming Book, on which was written AN3 in Enochian (na). Within was drawn a fiery scorpion, yet cold withal4.

Until the Book of the East be opened!

Until the hour sound!

Until the Voice vibrate!

Until it pierce my Depth;

Look not on High!

Look not Beneath!

For thou wilt find a life which is as Death: or a Death which should be infinite.

For Thou art submitted to the Four: Five thou shalt find, but Seven is lone and far5.

1. Means the Stooping Dragon (see 4Degree = 7Square ritual): but also the phrase = break the Maidenhead of Draco (Nuit).
 2. West. Fate (Refusing Initiation.) = The alternative is despair --- of loneliness.
 3. TaurusScorpio AN (Hebrew) means Pain: NA = Failure. These = 51 = 3x17. Note the Three Vibrations as spoiling the ideas of 17 (IAC). The Doom of the Old Aeon.
 4. Scorpio = HB:Nun = Fish = Jesus.
 5. Tetragrammaton --- the blind forces of the Elements --- bind the Uninitiate. He may attain to the Pentagram --- Jeheshua ---the Man master of those Elements. But he cannot reach Seven --- Babalon. (See Sigil of A.'. A.'. $77 + 7 + 7 + 77 = 156$ Babalon)
7
- For she is "lone and far", i.e., beyond the Abyss.

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O Lord God, let Thy Spirit hither unto me!

For I am lost in the night of infinite pain: no hope: no God: no resurrection: no end: I fall: I fear.

O Saviour of the World, bruise Thou my Head with Thy foot to save the world, that once again I touch Him whom I slew, that in my death I feel the radiance and the heat of the moving of Thy Robes!

Let us alone! What have we to do with Thee, Thou Jesus of Nazareth?

Go! Go!

If I keep silence --- Or if I speak each word is anguish without hope.

And I heard the Aethyr cry aloud "Return! Return! Return! For the work is ended; and the Book is shut; and let the glory be to God the Blessed for ever in the Aeons, Amen." Thus far is the voice of TEX and no more.

The Cry of the Twenty and Ninth Aire or Aethyr,
Which is Called RIII1

The sky appears covered with stars of gold; the background is of green. But the impression is also of darkness.

An immense eagle-angel is before me. His wings seem to hide all the Heaven2.

He cried aloud saying: The Voice of the Lord upon the Waters: the Terror of God upon Mankind. The voice of the Lord maketh the Skies to tremble: the Stars are troubled: the Aires fall. The First Voice Speaketh and saith: Cursed, cursed be the Earth, for her iniquity is great. Oh Lord! Let Thy Mercy be lost in the great Deep! Open thine eyes of Flame and Light, O God, upon the wicked! Lighten thine Eyes! The Clamour of Thy Voice, let it smite down the Mountains!

Let us not see it! Cover we our eyes, lest we see the End of Man.

1. PiscesSagittariusSagittarius = HB:Qof HB:Samekh HB:Samekh = 220.
220 is the number of verses of "The Book of the Law":
And this book brings about the disruption described in this Aethyr.
2. In the East. He thus represents the immediate future: and this is dark, Bewildering, and terrifying.

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Close we our ears, lest we hear the cry of Woman.

Let none speak of it: let none write it: I, I am troubled, my eyes are moist with dews of terror: surely the Bitterness of Death is past.

And I turned me to the South and lo! a great lion1 as wounded and perplexed.

He cried: I have conquered! Let the Sons of Earth keep silence; for my Name is become as That of Death!

When will men learn the Mysteries of Creation?

How much more those of the Dissolution (and the Pang of Fire)?

I turned me to the West and there was a great Bull2; White with horns of White and Black and Gold. His mouth was scarlet and his eyes as Sapphire stones. With a great sword he shore the skies asunder, and amid the silver flashes of the steel grew lightnings and deep clouds of Indigo.

He spake: It is finished! My mother hath unveiled herself!

My sister hath violated herself! The life of things hath disclosed its Mystery.

The work of the Moon is done! Motion is ended for ever!

Clipped are the eagle's wings: but my Shoulders have not lost their strength.

I heard a Great Voice from above crying: Thou liest! For the Volatile hath indeed fixed itself; but it hath arisen above thy sight. The World is desert: but the Abodes of the House of my Father are peopled; and His Throne is crusted over with white Brilliant Stars, a lustre of bright gems.

In the North is a Man upon a Great Horse, having a Scourge and Balances³ in his hand (or a long spear glitters at his back or in his hand). He is clothed in black velvet and his face is stern and terrible.

1. Leo. This is the Beast 666 as yet unprepared for his Work. But already (1900 e.v.) He was dreaded by his fellow Magicians. South: proper place of Sun in his strength.
2. The Bull is Osiris or Jesus: he complains of the terrible things that are Happening, especially the Freedom (which he thinks shamelessness) or Woman. He does not understand the New Aeon, or that he is about to be destroyed. He is in the West, i.e. going into Oblivion. Cr. West in the 30th Aethyr.
3. The severest aspect of Justice. Libra.

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He spake saying: I have judged! It is the end: the gate of the beginning. Look in the Beneath and thou shalt see a new world!

I looked and saw a great abyss and a dark funnel of whirling waters or fixed airs, wherein were cities and monsters and trees and atoms and mountains and little flames (being souls) and all the material of an universe.

And all are sucked down one by one, as necessity hath ordained. For below is a glittering jewelled globe of gold and azure, set in a World of Stars¹.

And there came a Voice from the Abyss, saying: "Thou seest the Current of Destiny! Canst thou change one atom in its path? I am Destiny. Dost thou think to control me? for who can move my course?"

And there falleth a thunderbolt therein: a catastrophe of explosion: and all is shattered. And I saw above me a Vast Arm reach down, dark and terrible, and a voice cried: I AM ETERNITY.

And a great mingled cry arose: "No! no! no! All is changed; all is confounded; naught is ordered: the white is stained with blood: the black is kissed of the Christ! Return! Return! It is a new chaos that thou findest here: chaos for thee: for us it is the skeleton of a New Truth!"

I said: Tell me this truth: for I have conjured ye by the Mighty Names of God, the

which ye cannot but obey.

The voice said:

Light is consumed as a child in the Womb of its Mother to develop itself anew. But pain and sorrow infinite, and darkness are invoked. For this child riseth up within his Mother and doth crucify himself within her bosom. He extendeth his arms in the arms of his Mother and the Light becometh fivefold².

Lux in Luce,

Christus in Cruce;

1. Nuit.
2. The LVX Cross hidden in the Svastika is probably the Arcanum here connoted. This Cross on Mars square adds to 65 Adonai, Shone, Gloried, ha-Yekal HS = keep silence. Svastika itself adds to 231 = 0 + 1 + 2 + ... + 21, the 21 Keys. The cubical Svastika regarded as composed of this LVX Cross and the arms has a total of 78 Faces --- Tarot and Mezla.

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Deo Duce

Sempiternol.

And be the glory for ever and ever unto the Most High God, Amen!

Then I returned within my body, giving glory unto the Lord of Light and of the Darkness. In Saecula Saeculorum. Amen!

(On composing myself to sleep, I was shewn an extremely brilliant HB:Dalet 2 in the Character of the Passing of the River, in an egg of white light. And I take this as the best of Omens. The letter was extremely vivid and indeed apparently physical. Almost a Dhyana.)

November 17, 1900, Die.

A NOTE³

Concerning the thirty Aethyrs:

The Visions of the 29th and 30th Aethyrs were given to me in Mexico in August⁴, 1900, and I am now (23.11.9) trying to get the rest. It is to be remarked that the last three aethyrs have ten angels attributed to them⁵, and they therefore represent the ten Sephiroth. Yet these ten form but one, a Malkuth-pendant to the next three, and so on, each set being, as it were, absorbed in the higher. The last set consists, therefore, of the first three aethyrs with the remaining twenty-seven as their Malkuth. And the letters of the first three aethyrs are the key-sigils of the most exalted interpretation of the Sephiroth.

I is therefore Kether;

L, Chokmah and Binah;

-
1. This is but the beginning of a sort of hymn. It was never written down, the Seer being unable to hear it properly. These four lines are in fact probably incorrect, certainly incomplete. There were four more lines which he failed to hear --- from fear of getting hem wrong.
 2. Daleth = the Gateway.
 3. This note, written before invoking the 28th Aire, represents a crude and imperfect view. It is retained so as to show how very inadequate was the Understanding of the Seer; therefore the immense superiority of the communicating Intelligences and Their separate individual Consciousness.
 4. Query: November ? See above.
 5. See "Equinox" I, VII, pp. 242-3.

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A, Chesed;

N, Geburah;

R, Tiphereth;

Z, Netzach;

N, Hod;

O, Jesod.

The geomantic correspondences of the Enochian alphabet form a sublime commentary.

Note that the total angels of the aethyrs are 91, the numeration of Amen.

The Cry of the 28th Aethyr, Which is Called BAG1

There cometh an Angel into the stone with opalescent² shining garments like a wheel³ of fire on every side of him, and in his hand is a long flail of scarlet lightning⁴; his face is black⁵, and his eyes white without any pupil or iris⁶. The face is very terrible indeed to look upon. Now in front of him is a wheel⁷, with many spokes, and many tyres; it is like a fence⁸ in front of him.

And he cries: O man, who art thou that wouldst penetrate the Mystery⁹? for it is hidden unto the End of Time¹⁰.

And I answer him: Time¹¹ is not, save in the darkness of Her womb by whom evil came.

And now the wheel breaks away, and I see him as he is. His garment is black beneath the opal veils, but it is lined with white, and he has the shining belly of a fish, and enormous wings of black and white feathers, and innumerable little legs and claws like a

-
1. AriesTaurusCancer = HB:Heh + HB:Vau + HB:Chet = 19. Chet-Vau-Heh = Eve = to manifest, to shew forth.
 2. Opal = rainbow = Sagittarius
 3. XIX = The Wheel of the Sun, symbolic of universally radiating energy; and 19 is the glyph of the circle.
 4. 19 = Angel L.T.D. Of Sagittarius

5. 19 = Dalet-Yod-Heh was black.
6. References to Binah.
7. See above, note 3.
8. HB:Chet = Fence.
9. And 10. Binah = Eve. 19 is the Great Glyph of the Feminine.
11. HB:Taw Time = Saturn = Binah.

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centipede, and a long tail like a scorpion. The breasts are human, but they are all scored with blood; and he cries: O thou who hast broken down the veil, knowest thou not that who cometh where I am must be scarred by many sorrows?

And I answer him: Sorrow² is not, save in the darkness of the womb of Her by whom came evil.

I pierce the Mystery² of his breast², and therein is a jewel². It is a sapphire as great as an ostrich egg², and thereon is graven this sigil:

[Figure: This is in the form of two "U" shapes, very elongated in the risers. The one to the right is lower than the first, and its left riser extends 2/3's of the way up inside the center of the one to the left. The left "U" turns back down to the far left, ending 1/5th the way down in a tiny circle. The right bends abruptly horizontally left across the other and also ends there in a tiny circle.]

But there is also much writing on the stone, very minute characters carved. I cannot read them. He points with his flail to the sapphire, which is now outside him and bigger than himself³; and he cries: Hail! warden of the Gates of Eternity who knowest not⁴ thy right hand from thy left⁵; for in the aeon of my Father is a god with clasped hands wherein he holdeth the universe, crushing⁶ it into the dust that ye call stars.

Hail unto thee who knowest not thy right eye⁵ from thy left; for in the aeon of my Father there is but one light.

Hail unto thee who knowest not thy right nostril⁵ from thy left; for in the aeon of my Father there is neither life nor death.

Hail unto thee who knowest not thy right ear⁵ from thy left; for in the aeon of my Father there is neither sound nor silence.

Whoso hath power to break open this sapphire stone shall find therein four elephants having tusks of mother-of-pearl, and upon whose backs are castles, those castles which ye call the watch-towers

1. i.e. must attain to 8Degree = 3Square
2. All are references to Binah.
3. Binah absorbs all.
4. Binah destroys knowledge.
5. Hands: Mercury: for Hand is Iod, Virgo. Also the two hands are the Twin Serpents.
Eyes Sun & Moon The Positive and
Negative. Executive currents of the Logos.
Nostrils Mars & Venus The mouth attributed to Mercury in the usual system, cannot be used in this phrase; for the
Ears Jupiter & Saturn Mouth is One, not Two, being the Logos itself.
And the Lodgos is essentially an Unity, although manifested through Vibration. It is therefore not

destroyed with the other objects of Knowledge,
though its dual modes of expression, the hands, are no
longer known apart.

6. See "Liber AL", III, v. 72.

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of the Universe1.

Let me dwell in peace within the breast of the Angel that is warden of the aethyr.
Let not the shame of my Mother be unveiled. Let not her be put to shame that lieth among
the lilies that are beyond the stars.

O man, that must ever be opening, when wilt thou learn to seal up the mysteries of
the creation? to fold thyself over thyself as a rose in the embrace of night? But thou
must play the wanton to the sun, and the wind must tear thy petals from thee, and the bee
must rob thee of thy honey, and thou must fall into the dusk of things. Amen and Amen.

Verily the light is hidden, therefore he who hideth himself is like unto the light;
but thou openest thyself; thou art like unto the darkness that bindeth the belly of the
great goddess2.

OLAHO VIRUDEN MAHORELA ZODIREDA! ON PIREDA EXENTASER; ARBA PIRE GAH GAHA GAHAL
GAHALANA VO ABRA NA GAHA VELUCORSAPAX3.

And the voice of the aeon cried: Return, return, return! the time sickeneth, and
the space gapeth, and the voice of him that is, was and shall be crowned rattles in the
throat of the mighty dragon of eld4. Thou canst not pass by me, except thou have the
mystery of the word of the abyss.

Now the angel putteth back the sapphire stone into his breast; and I spake unto him
and said, I will fight with thee and overcome thee, except thou expound unto me the word
of the abyss.

Now he makes as if to fight with me. (It is very horrible, all the tentacles moving
and the flail flashing, and the fierce eyeless face, strained and swollen.) And with the
Magic sword I pierce through his armour to his breast. He fell back, saying: Each of
these my scars was thus made, for I am the warden of the aethyr. And he would have said
more; but I cut him short, saying: expound the word of the Abyss. And he said5:
Discipline is sorrowful and ploughing is laborious and age is weariness.

Thou shalt be vexed by dispersion6.

-
1. The Elements are hidden in Binah.
 2. In the light of the cry of LOE, this passage seems to mean precisely the
opposite of its apparent meaning. The whole cry, from "Let me dwell
..." is an Invocation of Binah. It is a foreshadowing of the Mysteries
of the Crossing of the Abyss.
 3. The translation of this is in my private copy (white and gold binding).
Possibly also in the Cefalu set which was copied from that (?) by
Estai. (?)
 4. Binah or Nuit = Draco, the Dragon.
 5. See the 14th and 13th Aethyr.
 6. See the 10th Aethyr. These statements are prophetic.

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But now, if the sun arisel, fold thou thine arms1; then shall God smite thee into a pillar of salt2.

Look not so deeply into words and letters; for this Mystery hath been hidden by the Alchemists. Compose the sevenfold into a fourfold regimen3; and when thou hast understood thou mayest make symbols4; but by playing child's games with symbols thou shalt never understand5. Thou hast the signs; thou hast the words; but there are many things that are not in my power, who am but the warden of the 28th Aethyr.

Now my name thou shalt obtain in this wise. Of the three angels of the Aethyr, thou shalt write the names from right to left and from left to right and from right to left, and these are the holy letters:

The first 1, the fifth 2, the sixth 3, the eleventh 4, the seventh 5, the twelfth 6, the seventeenth 7.

Thus hast thou my name6 who am above these three, but the angels of the 30th Aethyr are indeed four, and they have none above them; wherefore dispersion and disorder7.

Now cometh from every side at once a voice, terribly great, crying: Close the veil; the great blasphemy hath been uttered; the face of my Mother8 is scarred by the nails of the devil. Shut the book, destroy the breaker of the seal!

And I answered: Had he not been destroyed he had not come hither, for I am not save in the darkness in the womb of Her9 by whom came evil into the world.

And this darkness swallows everything up10, and the angel is

1. Tiphereth; and the sign of Osiris risen in 5Degree = 6Square.
2. Prophetic of the 8Degree = 3Square attainment; the pillar is phallic, and salt is Salt, of Binah, the Great Sea. Cf. "Lib. LXV", Cap. V, vv. 5, 23, 25.
3. The completed system which is made by the 7Degree = 4Square.
4. The 8Degree = 3Square may devise a new Qabalah.
5. One cannot become 8Degree = 3Square by intellectual manipulations.
6. This would appear to be:
PXINBAL <---.
FCCISNI --->: = LIXIPSP = CancerSagittariusEarthSagittariusLeoGeminiLeo =
: Tet-Zain-Tet-Samekh-Taw-Samekh-Chet = 553 =
RAPOLXD <---. Taw-Nun-Yod-Heh-Gemel-Dalet-Vau-Lamed = Draco Magnus,
the Mighty Dragon. This
is the symbol of Nuit or Binah. The whole symbolism of this Angel is therefore exactly confirmed through a Qabalistic equation of which the Seer had no idea at the time. N.B. He is above the dispersion and disorder just as Binah is above the Abyss of Choronzon.
7. The four elements unharmonized break up into Choronzon.
8. Further reference to Binah.
9. Binah.
10. Typical gesture of Binah.

gone from the stonel; and there is no light therein, save only the light of the Rose and of the Cross2.

Aumale, Algeria.

November 23, 1909, between 8 and 9 p.m.

The Cry of the 27th Aethyr, Which is Called ZAA3

There is an angel with rainbow wings, and his dress is green⁴ with silver, a green veil over silver⁵ armour. Flames of many-coloured fire dart from him in all directions. It is a woman of some thirty years old, and she has the moon for a crest, and the moon is blazoned on her heart, and her sandals are curved silver, like the moon.

And she cries: Lonely am I and cold in the wilderness of the stars⁷. For I am the queen of all them that dwell in Heaven, and the queen of all them that are pure upon earth, and the queen of all the sorcerers of hell⁸.

I am the daughter of Nuit, the lady of the stars. And I am the Bride of them that are vowed unto loneliness⁹. And I am the mother of the Dog Cerberus¹⁰. One person am I, and three gods¹¹.

And thou who hast blasphemed me shalt suffer knowing me. For I am cold as thou art cold, and burn with thy fire¹². Oh, when shall the war of the Aires and the elements be accomplished¹³?

1. The general attribution of this Aethyr is to Atu XVII.
2. Binah being gone, the seer descends to his normal place in Tiphereth.
3. ZAA = LeoTaurusTaurus = HB:Tet HB:Vau HB:Vau = 21. A mystery of Atu XVIII, "The Moon".
Pisces in which Venus is exalted.
4. Possibly the traditional green of the huntress.
5. Colour of Moon.
6. The green of Venus is perhaps the natural veil of Luna, her external show.
7. For Moon is virgin, and the path of HB:Gemel crosses the wilderness of the Abyss.
8. Diana Trivia is thus described. She is the Virgin Goddess of Pure Love; and the Lady of Heaven. She is the Virgin Goddess of Pure Love; and she is Hecate, the waning Moon, presiding over Witchcraft. (See Macbeth, etc.)
9. Virgo = IX = The Hermit (opposite Pisces in the Zodiac).
10. The Jackals of Atu XVIII.
11. Moon = HB:Gemel = 3. Cerberus has three heads.
12. For the Moon is the Sensorium; she reflects man's spiritual state in terms of sensuous experiences.
13. i.e. the coefficients of the Circle and the Square be commensurable.
"When" means "Through what mode of resolution?" --- "On what plane?"

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Radiant are these falchions of my brothers, invisibly about me, but the might of the aethyrs beneath my feet beareth me down. And they avail not to sever the Kamailow¹. There is one in green armour, with green eyes, whose sword is of vegetable fire². They shall avail me. My son is he³, --- and how shall I bear him that have not known man?

All this time intolerable rays are shooting forth to beat me back or destroy me; but I am encased in an egg of blue-violet, and my form is the form of a man with the head of a golden hawk⁴. While I have been observing this, the goddess has kept up a continuous wail, like the baying of a thousand hounds⁵; and now her voice is deep and guttural and

hoarse, and she breathes very rapidly words that I cannot hear. I can hear some of them now.

UNTU LA LA ULULA UMUNA TOFA LAMA LE LI NA AHR IMA TAHARA ELULA ETFOMA UNUNA ARPETI
ULU ULU ULU MARABAN ULULU MAHATA ULU ULU LAMASTANA6.

And then her voice rises to a shriek, and there is a cauldron⁷ boiling in front of her; and the flames under the cauldron are like unto zinc flames⁸, and in the cauldron is the Rose, the Rose of 49 petals⁹, seething in it. Over the cauldron she has arched her rainbow wings; and her face is bent over the cauldron, and she is blowing opalescent silvery rings on to the Rose; and each ring as it touches the water bursts into flame, and the Rose takes new colours¹⁰.

And now she lifts her head, and raises her hands to heaven,

1. Kappa-alpha-mu-eta-lambda-omicron-sigma, a camel, i.e. HB:Gemel Jimmel. Kappa-alpha-mu-alpha-iota-lambda-omicron-sigma, a rope. And Jimmel is likened to a rope, a threefold (HB:Gemel = 3) cord linking Kether and Tiphereth.
2. The Angel of HB:Dalet = Venus who is green, and HB:Dalet "avails" HB:Gemel, crossing it on the Tree by joining Chokmah and Binah. That is, the Love of these Supernals balances the Isolation of the Virgin Moon.
3. Moon in 20Degree Pisces at nativity of 666.
4. i.e. I assume the god-form of Horus, Sol in the Womb of the Night-sky blue of Binah, who is the Mother of all Stars and thus is potent against Hecate.
5. The hounds that follow Hecate. The jackals of Atu XVIII. Quote A.C. "Ode to Hecate".
6. The Lunar language. "Ye hounds! Ho! Ho! Tally-ho! sent the poison of the path --- Here! There! Bark! Sweep around! There goes the quarry down the glade of mossy rock. The foremost has caught him. Tally ho! Tally ho! Tally ho! pull him down! Tally-ho boys! Wind the mort! Tally ho! Tally ho! The hunt is ended." ULU = "Hail" plus "come" = very nearly "Ahoy!"
7. The witches' cauldron.
8. Ultra violet of Pisces.
9. Venus in Pisces.
10. All this paragraph refers to Atu XIV Sagittarius, for she is now in her huntress form. Hence the Alchemical and rainbow symbolism.

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and cries: O Mother¹, wilt thou never have compassion on the children of earth? Was it not enough that the Rose should be red with the blood of thine heart², and that its petals should be by 7 and by 7?

She is weeping, weeping³. And the tears grow and fill the whole stone with moons⁴. I can see nothing and hear nothing for the tears, though she keeps on praying. "Take of these pearls⁵, treasure them in thine heart. Is not the Kingdom of the Abyss accurst?" She points downward to the cauldron; and now in it there is the head of a most cruel dragon⁶, black and corrupted. I watch, and watch; and nothing happens.

And now the dragon rises out of the cauldron, very long and slim (like Japanese Dragons, but infinitely more terrible), and he blots out the whole sphere of the stone⁷.

Then suddenly all is gone, and there is nothing in the stone save brilliant white

light and flecks like sparks of golden fire; and there is a ringing, as if bells were being used for anvils. And there is a perfume which I cannot describe; it is like nothing that one can describe, but the suggestion is like lignum aloes⁸. And now all these things are there at once in the same place and time⁹.

Now a veil of olive and silver¹⁰ is drawn over the stone, only I hear the voice of the angel¹¹ receding, very sweet and faint and sorrowful, saying: Far off and lonely in the secret stone is the unknown, and interpenetrated is the knowledge with the will and the understanding. I am alone. I am lost, because I am all and in all; and my veil is woven of the green earth and

1. She appeals to Binah, the highest form of Luna.
2. This is the use to which BABALON puts the Blood of the Masters of the Temple (see 12th Aethyr) to vivify the rose of Universal Creation, i.e. The Attainment of the Master of the Temple fills the World with Life and Beauty. Hecate does not understand this, or else she regards it as hostile to her own Formula.
3. Water of Pisces.
4. She can produce nothing but images of herself.
5. Pearls, the M.T.'s secreted by Binah round the specks of dust which they have become.
6. A veil or mask of Khephra (in Atu XVIII).
7. All Hecate can see of the Great Work of 8Degree = 3Square is the Black Brotherhood; i.e., the failure of that Work.
8. Sagittarius (Atu XIV) again. The phenomena are the experiences of the attained Master of the Temple.
9. The attainment has destroyed the conditions of physical manifestation.
10. Olive --- Water in Malkuth (Queen Scale) also Water (Emperor Scale). Silver is Luna in Queen Scale.
11. Hecate now aspires to Binah, accepts the Formula of Love (kisses), surrenders her nature ("Fall back" etc.) and so finds the Word.

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the web of stars. I love; and I am denied, for I have denied myself. Give me those hands, put them against my heart. Is it not cold? Sink, sink, the abyss of time remains. It is not possible that one should come to ZAA. Give me thy face. Let me kiss it with my cold kisses. Ah! Ah! Ah! Fall back from me. The word, the word of the aeon is MAKHASHANAH¹. And these words shalt thou say backwards: ARARNAY OBOLO MAHARNA TUTULU NOM LAHARA EN NEDIEZO LO SAD FONUSA SOBANA ARANA BINUF LA LA LA ARPAZNA UOHULU². when thou wilt call my burden unto appearance, for I who am the Virgin goddess am the pregnant goddess, and I have cast down my burden even unto the borders of the universe³. They that blaspheme me are stoned, and my veil⁴ is fallen about me even unto the end of time⁵.

Now there arises a great raging of thousands and thousands of mighty warriors flashing through the aethyr so thickly that nothing is to be seen but their swords, which are like blue-gray plumes. And the noise is confused, thousands of battle-cries harmonizing

1. Mem-Aleph-Koph-Aleph-Shin-Aleph-Nun-Heh = 418. A word of 8 letters is necessary to perform the Great work on one whose Formula is 3: 8Degree = 3Square. The Seer "knew" that this Word was not the correct Word, which is Abrahadabra = 418. But on writing it down in Hebrew, as above, he saw that it was the correct word after all. Observe that

this proves the Angel to have been an Intelligence not of the Seer's conscious mind. Had he given the Word which the Seer knew, it might have been derived from his subconscious Self. Furthermore, this Word contains more than the mere 418 because of its 8 letters suiting the special Formula required by this particular Angel, whereas the other Word is a general Formula, being of 11 letters, all Magick being referred to 11. so far as ABRAHADABRA is specialized, it refers to the Work of 5Degree = 6Square, there being 5 alephs and 6 other letters. In the Latin script also Makhshanah does have 11 letters. Again, the operation of the Cauldron (above) is described by the 5 consonants of this Word.

HB:Mem = Water (Water)
HB:Koph = Wheel (Rose)
HB:Shin = Fire Fire
HB:Nun = Scorpio
HB:Heh = Binah

2. Translation: "Hither, O Holy one/ whose burden pulls at thy spine/
Ho! Ho! Ho! The two-headed God (Janus) ploughs thy back/ sows
habitations upon thy back/ thou many-phallused queen/ of princely
loves/ which are all sodomies/ so that the holy ones laugh and shake
with laughter/ while the lords of mischief/ spend upon thee/ TUTULU
(this word cannot be translated. See "Liber VII"). down bounces from
thy back/ the merry mad foetus-faces/ an emission/ Gather ye sun-roses,
sun-roses gather ye from the split backside of the Virgin (Earth).
3. The Word of the Master has gone forth into every part of the world.
Therefore it is always possible to call Him forth to one's assistance
by the proper use of the above Formula.
4. and 5. Symbols of Binah.

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to a roar, like the roar of a monstrous river in flood. And all the stone is dull, dull
gray. The life is gone from it1.

There is no more to see.

Sidi Aissa, Algeria.
November 24, 1909, 8-9 p.m.

The Cry of the 26th Aethyr, Which is Called DES2

There is a very bright pentagram: and now the stone is gone, and the whole heaven is
black, and the blackness is the blackness of a mighty angel3. And though he is black
(his face and his wings and his robe and his armour are all black), yet is he so bright
that I cannot look upon him. And he cries: O ye spears and vials of poison and sharp
swords and whirling thunderbolts that are about the corners of the earth4, girded with
wrath and justice, know ye that His name is Righteousness in Beauty5? Burnt out are your
eyes, for that ye have seen me in my majesty. And broken are

1. Many of these Visions end in some way unconnected with the substance of
the Aethyr. One must not look for coherence in such places. They are
merely episodes on the return journey, useful to break the shock.
analogy: one might see a cab accident while returning to one's house
from the theatre. This spectacle need have no connection with either
the play or one's home life.
2. DES = SpiritVirgoGemini Degree HB:Zain HB:Yod HB:Dalet = 31 + 10 + 7 =

48 = Koph-Vau-Koph-Bet = Kokab, the sphere of Mercury.

This Aethyr describes the supersession of the Aeon of Jehovah and Jesus. The Stele of Revealing, which led to "The Book of the Law", whose key number is 31.

HB:Dalet = D = Spirit = 31.

I = HB:Yod = Virgo = Nuit and the Point, Hadit.

S = HB:Zain = Gemini = the twins, Ra-Hoor-Khuit and Hoor-Paar-Kraat combined in Heru-Ra-Ha, the Lord of the Aeon. Also Virgo & Gemini are the Houses of Mercury, the Logos. Thus the name of the Aethyr actually means: The Sacred Secret Keyletter of "The Book of the Law" of Thelema, appearing through the Operation of Mercury as well as giving a complete symbolical description of the Stele itself.

The Arcanum is of Atu XX = HB:Shin = Spirit + Fire = "The Last Judgment" or "The Angel". The old form of XX shows the Resurrection Formula of the Old Aeon: the new form shews the Stele of Revealing = 718.

3. The Pentagram indicates that the subject of the Vision is to be the Destiny of Man. The blackness, which is bright, is Solar. The context shows that Binah is not here implied.
4. All symbols of division and destruction, also extending only to the Blind Four Elements.5. Righteousness = Jupiter --- Jehovah --- Beauty = Osiris --- Jesus. These are the qualities they claimed; Their failure is that they never even had the idea of the Supernals beyond the Abyss.

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the drum-heads of your ears¹, because my name is as two mountains of fornication, the breasts of a strange woman²; and my Father is not in them.

Lo! the pools of fire and torment mingled with sulphur! Many are their colours, and their colour is as molten gold, when all is said. Is not He one, one and alone, in whom the brightness of your countenance is as 1,728 petals of fire³.

Also he spake the curse, folding his wings across and crying: Is not the son the enemy of his father? And hath not the daughter stolen the warmth of the bed of her mother⁴? therefore is the great curse irrevocable. Therefore there is neither wisdom nor understanding nor knowledge in this house, that hangeth upon the edge of hell⁵. Thou art not 4 but 2, 0 thou blasphemy spoken against 16.

Therefore whoso worshippeth thee is accursed. He shall be brayed in a mortar and the powder thereof cast to the winds, that the birds of the air may eat thereof and die; and he shall be dissolved in strong acid and the elixir poured into the sea, that the fishes of the sea may breathe thereof and die. And he shall be mingled with dung and spread upon the earth, so that the herbs of the earth may feed thereof and die; and he shall be burnt utterly with fire, and the ashes thereof shall calcine the children of flame, that even in hell may be found an overflowing lamentation.

And now on the breast of the Angel is a golden egg between the blackness of the wings, and that egg⁷ grows and grows all over the aethyr. And it breaks, and within there is a golden eagle.

And he cries: Woe! woe! woe! Yea, woe unto the world! For there is no sin, and there is no salvation⁸. My plumes are like waves of gold upon the sea. My eyes are brighter than the sun. My tongue is swifter than the lightning.

Yet am I hemmed in by the armies of night, singing, singing

1. Hearing pertains to Spirit, as sight to fire. These gods have deprived man of his highest faculties.
2. See the 10th Key.
3. The Zodiac brought down to the material plane. 123
4. The Oedipus complex. Christianity.
5. The Cult of Jehovah cannot even reach to Daath.
6. i.e. Jehovah is not even the true Chesed, but the evil Dyad, (as opposed to the true Dyad of Chokmah, which interprets Keter in terms of Vibration, the Logos.)
7. The promise of breaking the tyranny of Jehovah, who was the evil 4 in the Aeon of the true 4, Isis, by the Solar (golden) Jesus. He appears as an eagle, the bird of Jupiter. so that despite the glittering hope, it was only the old Aeon all over again.
8. He knows this truth, which destroys the whole idea of his formula. Nobody will bother about him, if they are not sinners, and need no saviour.

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phrases unto Him that is smitten by the thunderbolt of the abyss. Is not the sky clear behind the sun? These clouds that burn thee up, these rays that scorch the brains of men with blindness; these are heralds before my face of the dissolution and the night.

Ye are all blinded by my glory; and though ye treasure in your heart the sacred word that is the last lever of the key to the little door beyond the abyss, yet ye gloss and comment thereupon; for the light itself is but illusion. Truth itself is but illusion. Yea, these be the great illusions beyond life and space and time.

Let thy lips blister with my words! Are they not meteors in thy brain? Back, back from the face of the accursed one, who am I; back into the night of my father, into the silence; for all that ye deem right is left, forward is backward, upward is downward1.

I am the great god adored of the holy ones. Yet am I the accursed one, child of the elements and not their father2.

O my mother! wilt thou not have pity upon me? Wilt thou not shield me? For I am naked, I am manifest, I am profane. O my father! wilt thou not withdraw me? I am extended, I am double, I am profane.

Woe, woe unto me! These are they that hear not prayer. It is I that have heard all prayer alway, and there is none to answer me. Woe unto me! Woe unto me! Accursed am I unto the aeons!

All this time this brilliant eagle-headed god has been attacked, seemingly, by invisible people3, for he is wounded now and again, here and there; little streams of fresh blood come out over the feathers of his breast. And the smoke of the blood is gradually filling the Aethyr with a crimson veil. There is a scroll over the top, saying: Ecclesia abhorret a sanguine4; and there is another scroll below it in a language of which I do not know the sounds. The meaning is, Not as they have understood5.

1. Observe the loud words, the confusion of the thought, throughout this excited passage.
2. He knows that he is not an image of the Simple, Sublime, Self, but an ill-concocted mess of Blind Forces.
3. Jesus has been destroyed by myriads of minute facts; the observations

of Nature which have broken down the theories on which his existence depended. His blood is spilt, and veils Truth; whereas the Blood of the Master of the Temple is gathered in the Cup of BABALON, and floods the world with Life and Beauty. (See 27th Aire, footnote 3, page 19).

4. The Christian, incapable of the formula of the Master of the Temple, abhors the shedding of blood. He fears to lose his vile life.
5. i.e. The meaning of the Latin is that given above, not the traditional ecclesiastical interpretation. Cf. also, AL 1, vv. 45048.

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The blood is thicker and darker now, and it is becoming clotted and black, so that everything is blotted out; because it coagulates, coagulates. And then at the top there steals a dawn of pure night-blue¹, --- Oh, the stars, the stars in it deeply set! --- and drives the blood down; so that all round the top of the oval gradually dawns the figure of our Lady Nuit, and beneath her is the flaming winged disk, and below the altar of Ra-Hoor-Khuit, even as it is upon the Stele of Revealing². But below is the supine figure of Seb, into whom is concentrated all that clotted blood³.

And there comes a voice: It is the dawn of the aeon. The aeons of cursing are passed away. Force and fire, strength and sight, these are for the servants of the Star and the Snake.

And now I seem to be lying in the desert, exhausted⁴.

The Desert, near Sidi Aissa.
November 25, 1909. 1:10 - 2 p.m.

The Cry of the 25th Aethyr, Which is Called VTI⁵

There is nothing in the stone but the pale gold of the Rosy Cross.

Now there comes an Angel with bright wings, that is the Angel of the 25th Aire. And all the aire is a dark olive about him, like an alexandrite⁶ stone. He bears a pitcher⁷ or amphora⁸. And

1. Not only symbolic, but actually visible even to the physical eyes, when Nuit is manifested. Also when Ra-Hoor-Khuit is invoked, or Aiwass.
2. See the various special accounts of the Stele. The New Atu XX - 718.
3. Earth has absorbed all the ruin wrought by Jesus, to rebuild life through putrefaction, by her regular formula --- as opposed to the Higher Magick.
4. This vision, being so close to the physical plane, required no intermediate stations on the way back. The exhaustion was due to the same cause. Communion with high spiritual forces renews the vitality of the Seer.
5. VTI = CapricornLeoSagittarius = Caput Draconis, the head of the Lion-Serpent, the Beast 666. His father is Capricorn Set or Pan; his mother, the woman clothed with the Sun as in Atu XIV. See 27th Aethyr. He is the burden of the Moon, sanctified by 418. Atu XI (a partial form) with Atu XX (XI + XX = XXXI) gives the Key of the New Aeon.
6. The stone of Gemini, the twins, composing Heru-Ra-Ha, his Lord. Also the house of Mercury; that is, his form is Oracular.
7. The angel is an avatar of BABALON.
8. alpha-muphi-omicron-rho-eta = 719. This Angel is a veil for 156, the Woman who closes the mouth of the lion in the old Atu XI, and is the

Scarlet Woman who rides upon him in the new form.

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now there comes another Angel upon a white horse¹, and yet again another Angel upon a black bull². And now there comes a lion³ and swallows the two latter angels up. The first angel goes to the lion and closes his mouth⁴. And behind them are arrayed a great company of Angels with silver spears, like a forest. And the Angel says: Blow, all ye trumpets, for I will loose my hands from the mouth of the lion, and his roaring shall enkindle the worlds⁵.

Then the trumpets blow, and the wind rises and whistles terribly. It is a blue wind with silver specks; and it blows through the whole Aethyr. But through it one perceives the lion, which has become as a raging flame⁶.

And he roareth in an unknown tongue. But this is the interpretation thereof: Let the stars be burnt up in the fire of my nostrils⁷! Let all the gods and the archangels and the angels and the spirits that are on the earth, and above the earth, and below the earth, that are in all the heavens and in all the hells, let them be as motes dancing in the beam of mine eye⁸!

I am he that swalloweth up death⁹ and victory¹⁰. I have slain the crowned goat¹¹, and drunk up the great sea¹². Like the ash of dried leaves the worlds are blown before me. Thou hast passed by me, and thou hast not known me. Woe unto thee, that I have not devoured thee altogether!

On my head is the crown, 419 rays¹³ far-darting. And my body is the body of the Snake¹⁴, and my soul is the soul of the Crowned Child¹⁵. Though an Angel in white robes leadeth me¹⁶,

1. The sorrow of Death.
2. This represents Jehovah and Jesus. The Pain of Toil. (Sin is Restriction).
3. Symbol of the Beast, 666.
4. See Atu XI. Babalon and the Beast conjoined.
5. BABALON prepared 666 (in a certain very secret manner) to utter the word Theta-epsilon-lambda=eta-mu-alpha.
6. i.e. 666 is now inspired.
7. Nostrils = Mars and Venus. Energy and passion, also Breath of the Word.
8. Eye = Creative Light, i.e. of the Word.
9. Scorpio.
10. Netzach.
11. Capricornus.
12. Hod (the mercurial water): in all the Sephiroth below Tiphereth, out of balance, and the paths leading from them/
13. Leo = Leo = HB:Tet = Tet-Yod-Taw = 419. t = Leo. HB:Tet = snake by meaning. Leo = Horus.
14. The magical image of the 1st Decan of Leo, rising at the birth of 666, is a lion-headed serpent.
15. Horus, the Lord of 666.
16. The Avatar of Binah, in the opening of this Aethyr.

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who shall ride upon me but the Woman of Abominations¹? Who is the Beast²? Am not I one more than he³? In his hand is a sword that is a book⁴. In his hand is a spear that is a cup of fornication⁵. Upon his mouth is set the great and terrible seal⁶. And he hath the secret of V⁷. His ten horns spring from five points⁸, and his eight heads⁹ are as the charioteer of the West¹⁰. Thus doth the fire of the sun temper the spear of Mars¹¹, and thus shall he be worshipped, as the warrior lord of the sun¹². Yet in him is the woman that devoureth with her water all the fire of God¹³.

Alas! my lord, thou art joined with him that knoweth not these things¹⁴.

When shall the day come that men shall flock to this my gate, and fall into my furious throat, a whirlpool of fire? This is hell unquenchable, and all they shall be utterly consumed therein. Therefore is that asbestos unconsumable made pure¹⁵.

Each of my teeth¹⁶ is a letter of the reverberating name. My tongue is a pillar of fire¹⁷, and from the glands of my mouth arise four pillars of water¹⁸. TAOTZEM¹⁹ is the name by which

1. BABALON. See Atu XI.
- 2 and 3. 419-418=1. Or 667-666=1. 667 = eta kappa-omicron-kappa-kappa-iota-sigma-eta gamma-epsilon-nu-eta, the Scarlet Woman.
(WEH note: This is the correct Greek 667 entry from "Liber MCCLXIV").
4. "Liber AL", his weapon.
5. This allusion must remain secret.
6. This seal is that of BBABALON. The Seal of the A.'. A.'. See the "Book of Lies", Kappa-epsilon-phi. Mu-theta (Cap. 49).
7. His motto as a Master of the Temple is this V.V.V.V.V. (Vi Veri Vniversum Vivus Vici).
8. V.V.V.V.V. Has 10 horns that spring from 5 points.
9. See the "Book of Lies", Cap. Mu theta , 49. But there is One Eighth Head too Sacredly terrible to mention.
10. Refers to Atu VII. HB:Chet = The Chariot = 8. the Bearer of the Sangraal.
11. The Mystery 5Degree = 6Square and 6Degree = 5Square, Heru-Ra-Ha is the Martial aspect of Sol.
12. See AL, Cap. III, v. 74.
13. Again a secret allusion. (WEH note: Join O.T.O. and attain to the mystery).
14. The Seer was not yet a full initiate, and was hampered by A.C.
15. This paragraph prophesies the purging of the worldly Fire in the Aeon of Horus. "Hell" is the pure Inmost Self of Man, that suffereth not extinction, but consumeth all the experiences of Life, coming thereby to know its own Perfection.
16. 32 teeth; hence the Name is Aleph-Heh-Yod-Heh-Vau-Heh = 32. Macroprosopus interfused with Microprosopus.
17. The tongue is the instrument of the Logos and so a Phallic or creative organ. Chokmah the logos, is the Root of Fire, and the Masculine Energy.
18. These are the "Four Rivers of Eden". It is the fourfold understanding of the Logos. These reflect Him so perfectly that they reproduce His Form.
19. Taw-Ayin-Tzaddi-Mem = 600. A "great number" of Sol, normally 6. 600 = Kosmos. The blasphemy is in taking the material for the Spiritual Sun.

I am blasphemed. My name thou shalt not know, lest thou pronounce it and pass by.

And now the Angel comes forward again and closes his mouth.

All this time heavy blows have been raining upon me from invisible angels, so that I am weighed down as with a burden greater than the world¹. I am altogether crushed. Great millstones are hurled out of heaven upon me². I am trying to crawl to the lion³, and the ground is covered with sharp knives. I cut myself at every inch⁴.

And the voice comes: Why art thou there who art here⁵? Hast thou not the sign of the number⁶, and the seal of the name⁷, and the ring of the eye⁸? Thou wilt not⁹.

And I answered and said: I am a creature of earth, and ye would have me swim.

And the voice said: Thy fear is known; thine ignorance is known; thy weakness is known; but thou art nothing in this matter. Shall the grain which is cast into the earth by the hand of the sower debate within itself, saying, am I oats or barley? Bondslave of the curse, we give nothing, we take all. Be thou content. That which thou art, thou art. Be content¹⁰.

And now the lion passeth over through the Aethyr with the crowned beast upon his back, and the tail of the lion goes on instead of stopping, and on each hair of the tail is something or other --- sometimes a little house, sometimes a planet, at other times a town. Then there is a great plain with soldiers fighting upon it, and an enormously high mountain carved into a thousand temples, and more houses and fields and trees, and great cities with wonderful buildings in them, statues and columns and public buildings generally. This goes on and on and on and on and on and on and on all on the hairs of this lion's tail¹¹.

And then there is the tuft of his tail, which is like a comet, but the head is a new universe, and each hair streaming away from it is a Milky Way.

1. "The Sin of the whole world". See the Mediterranean Manifesto.
- 2-4. Prophetic of the pains, the initiation to 9Degree = 2Square, undergone by 666 in order to become himself.
5. i.e. "Why art Thou not consciously identical with 666?"
6. The Qabalistic Proofs (of the truth of Aiwass) given by the virtues of 93.
7. 666.
8. The ring of V.V.V.V.V., mentioned in LXV, v. 16.
9. My resistance to the Great Work.
10. The Angel promises the Seer that he shall be 666 in all truth, and counsels him to await His Hour in perfect confidence.
11. Prophetic of the results of the Great Work delivered by 666.

And then there is a pale stern figure, enormous, enormous, bigger than all that universe is, in silver armour, with a sword and a pair of balances¹. That is only vague. All has gone into stone-gray, blank.

There is nothing.

Ain el Hajel.

November 25, 1909. 8:40-9:40 p.m.

(There were two voices in all this Cry, one behind the other --- or, one was the speech, and the other the meaning. And the voice that was the speech was simply a

roaring, one tremendous noise, like a mixture of thunder and water-falls and wild beasts and bands and artillery. And yet it was articulate, though I cannot tell you what a single word was. But the meaning of the voice --- the second voice --- was quite silent, and put the ideas directly into the brain of the Seer, as if by touch. It is not certain whether the millstones and the sword-strokes that rained upon him were not these very sounds and ideas.)

The Cry of the 24th Aethyr, Which is Called NIA2

An angel comes forward into the stone like a warrior clad in chain- armour. Upon his head are plumes of gray³, spread out like the fan of a peacock⁴. About his feet a great army of scorpions and dogs, lions, elephants, and many other wild beasts. He stretches forth his arms to heaven and cries; In the crackling of the lightning, in the rolling of the thunder, in the clashing of the swords and the hurling of the arrows⁵: be thy name exalted!

Streams of fire come out of the heavens, a pale brilliant

1. This refers to the Aeon which is to follow this of Horus. See "Liber AL", Cap. III, v. 34. Its Lord is "the double-wanded one" "Thmaist --- Justice."
2. NIA = ScorpioSagittariusTaurus = 116. She is Atu XIV --- "The Woman clothed with the Sun", see 27th Aire, between Scorpio, Love as the instrument of change by Putrefaction, and Taurus, the heavenly Isis. But cf. also AL III, v. 72 -- Coph Nia. This completes the Mystery of Atu XI by the Vision of 156, also in a partial form. The Beast and the Scarlet Woman at attributed to Leo and Water Scorpio. They are the two-in-one Chief Officers, of the Temple of the New Aeon of Heru-Ra-Ha. (Note: The Eagle Kerub in the 23rd Aire is Aquarius Aquarius. Scorpio is the Woman-Serpent. This is important; for the old attribution is of the Eagle to Scorpio)
3. The Ajna-Chakra --- Chokmah.
4. Sacred to Juno.
5. Arrows of Sagittarius the rainbow which follows this storm.

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blue¹, like plumes. And they gather themselves and settle upon his lips. His lips are redder than roses, and the blue plumes gather themselves into a blue rose², and from beneath the petals of the rose come brightly coloured humming-birds³, and dew falls from the rose-honey-coloured dew⁴. I stand in the shower of it.

And a voice proceeds from the rose: Come away! Our chariot is drawn by doves⁵. Of mother-of-pearl and ivory is our chariot⁶ and the reins thereof are the heart-strings of men. Every moment that we fly shall cover an aeon. And every place on which we rest shall be a young universe rejoicing in its strength; the meadows thereof shall be covered with flowers. There shall we rest but a night, and in the morning we shall flee away, comforted.

Now, to myself, I have imagined the chariot of which the voice spake, and I looked to see who was with me in the chariot. It was an Angel of golden hair and golden skin, whose eyes were bluer than the sea, whose mouth was redder than the fire, whose breath was ambrosial air. Finer than a spider's web were her robes. And they were of the seven colours⁷.

All this I saw; and then the hidden voice went on low and sweet: Come away! The

price of the journey is little, though its name be death. Thou shalt die to all that thou fearest and hopest and hatest and lovest and thinkest and art. Yea! thou shalt die, even as thou must die. For all that thou hast, thou hast not; all that thou art, thou art not⁸!

NENNI OFEKUFA ANANAEL LAIADA I MAELPEREJI NONUKA AFAFA ADAREPEHETA PEREGI ALADI NIISA NIISA LAPE OL ZODIR IDOIAN⁹.

And I said: ODO KIKALE QAA. Why art thou hidden from me, whom I hear?

And the voice answered and said unto me: Hearing is of the

1. Blue of Sagittarius (Atu XIV).
2. Woman in Sagittarius.
3. Sacred to Venus.
4. Distilled from Cauldron in Atu XIV. The Elixir. In this Aire is a Mystery of the IXDegree of the O.T.O.
5. Sacred to Venus. This woman combines Jupiter (Juno) and Venus; but she is more than all this, the Quintessence of Scorpio, the Lady of the Cup.
6. Chariot = Atu VII = Cancer cardinal sign of Water. Mother of Pearl is sacred to Water; cups symbolize Pleasure, especially sexual pleasure. Ivory comes from the tusks of the Elephant: teeth pertain to HB:Shin, the fire of the Spirit. Ivory is thus a symbol of the hard gleaming militant delight of sexual energy, which bears Love in her Chariot through Heaven.
7. All typical of Venus.
8. Prophetic of the 8Degree = 3Square Initiation. Love is the motive power which makes the Adeptus Exemptus take the plunge into the Abyss.
9. Enochian.

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spirit alone¹. Thou art a partaker of the five-fold mystery². Thou must roll up the ten divine ones like a scroll, and fashion therefrom a star³. Yet must thou blot out the star in the heart of Hadit⁴.

For the blood of my heart is like a warm bath of myrrh and ambergris; bathe thyself therein. The blood of my heart is all gathered upon my lips if I kiss thee, burns in my fingertips if I caress thee, burns in my womb when thou art caught up into my bed. Mighty are the stars; mighty is the sun; mighty is the moon; mighty is the voice of the ever-living one, and the echoes of his whisper are the thunders of the dissolution of the worlds. But my silence is mightier than they. Close up the worlds like unto a weary house; close up the book of the recorder, and let the veil swallow up the shrine, for I am arisen, O my fair one, and there is no more need of all these things.

If once I put thee apart from me, it was the joy of play. Is not the ebb and flowing of the tide a music of the sea? Come, let us mount unto Nuit our mother and be lost! Let being be emptied in the infinite abyss! For by me only shalt thou mount; thou hast none other wings than mine⁵.

All this while the Rose has been shooting out blue flames, coruscating like snakes through the whole Aire. And the snakes have taken shapes of sentences. One of them is: Sub umbra alarum tuarum Adonai quies et felicitas⁶. And another: Summum bonum, vera sapientia, magnanima vita, sub noctis nocte sunt⁷. And another is: Vera medicina est vinum mortis⁸. And another is: Libertas evangelii per jugum legis ob gloriam dei intactam ad vacuum nequaquam tendit⁹. And another is: Sub aqua lex terrarum¹⁰. And

another is: Mens edax rerum, cor umbra rerum; intelligentia via summam. And another is: Summa via lucis: per Hephaestum

1. The traditional attribution.
2. i.e. of the Pentagram.
3. The ten Sephiroth form the Flaming Sword. The idea is to make a perfect Man. (the Pentagram) by folding up his 10 consecutive qualities into a single symmetrical symbol.
4. This star must itself be blotted out in the Point-of View, the Quintessence of Individuality.
5. The totality of experiences has amounted to Perfection. There is then no more need of a manifested Universe. See AL. I, v. 29, for the Object of Division.
6. Refers to 5Degree = 6Square initiation.
7. Refers to the Night of Pan (see later Aires) and so to 8Degree = 3Square which with 5Degree = 6Square make the two initiated steps.
8. Cf. the general doctrine about Death. AL II, vs. 72-74, et al.
9. Combines the four sentences in this order AquariusTaurusLeoScorpio on the circular altar in the vault of Christian Rosencreutz. The meaning is: Liberty, Law, Light fill the Universe.
10. S.A.L.T.
11. M.E.R.C.U.R.I.U.S. Meaning: the mind destroys the external (by abstracting its reality: see any good Yoga treatise). The heart is their shadow (i.e. Reality only appears as impressions). Binah (8Degree = 3Square) is the Highest Way.

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undas regas1. And another is: Vir introit tumulum regis, invenit oleum lucis2.

And all round the whole of these things are the letters TARO; but the light is so dreadful that I cannot read the words. I am going to try again. All these serpents are collected together very thickly at the edges of the wheel, because there are an innumerable number of sentences. One is tres annos regimen oraculi3. And another is terribilis ardet rex Ayin-Lamed-Yod-Vau-Nunfinal4. And another is: Ter amb (amp?) (can't see it) Rosam oleo (?)5. And another is: Tribus annulis regna olisbon6. And the marvel is that with those four letters you can get a complete set of rules for doing everything, both for white magic and black.

And now I see the heart of the rose again. I see the face of him that is the heart of the rose, and in the glory of that face I am ended. My eyes are fixed upon his eyes; my being is sucked up through my eyes into those eyes. And I see through those eyes, and lo! the universe, like whirling sparks of gold, blown like a tempest. I seem to swell out again into him. My consciousness fills the whole Aethyr. I hear the cry NIA, ringing again and again from within me. It sounds like infinite music, and behind the sound is the meaning of the Aethyr. Again there are no words.

All this time the whirling sparks of gold go on, and they are like blue sky, with a lot of rather thin white clouds in it, outside. And now I see mountains round, far blue mountains, purple mountains. And in the midst is a little green dell of moss, which is all sparkling with dew that drips from the rose. And I am lying on that moss with my face upwards, drinking, drinking, drinking, drinking, drinking of the dew.

I cannot describe to you the joy and the exhaustion of everything that was, and the energy of everything that is, for it is only a corpse that is lying on the moss. I am the soul of the Aethyr7.

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1. S.U.L.P.H.U.R. An alchemical injunction; a reference to AL, Cap. 2, v. 57.
 2. V.I.T.R.I.O.L. Reference to IXDegree O.T.O.
 3. Refers to time required to assimilate the Initiation of 8Degree = 3Square. For three years is 156 weeks; and 156 = BABALON.
 4. Elyon: the exalted one, Ayin-Lamed-Vau-Nunfinal (?). 156, a name of BABALON, (see the Urn) with with the Phallic Yod in the midst.
 5. Meaning: the Rose must be thrice anointed (?) with oil. (That is, with the oil.)
 6. Refers to the Tree of Life; to be ruled by the three reciprocating Paths, HB:Dalet , HB:Tet , HB:Peh ; that is, by the supernal love, by the Formula of Babalon and the Beast conjoined, and by that Formula at which is hinted in Liber AL. 1,2,3,4. all T.A.R.O.
 7. This passage describes an Initiation, the first of this series. It is the exhaustion of the lower Self of the Seer in his first union with BABALON.

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Now it reverberates like the swords of archangels, clashing upon the armour of the damned; and there seem to be the blacksmiths of heaven beating the steel of the worlds upon the anvils of hell, to make a roof to the Aethyr1.

For if the great work were accomplished and all the Aethyrs were caught up into one, then would the vision fail; then would the voice be still.

Now all is gone from the stone.

Ain el Hajel.

November 26, 1909. 2-3:25 p.m.

The Cry of the 23rd Aethyr, Which is Called TOR2.

In the brightness of the stone are three lights, brighter than all, which revolve ceaselessly3. And now there is a spider's web of silver4 covering the whole of the stone. Behind the spider's web is a star of twelve rays5; and behind that again, a black bull, furiously pawing up the ground. The flames from his mouth increase and whirl, and he cries: Behold the mystery of toil, O thou who art taken in the toils of mystery6. For I who trample the earth thereby make whirlpools in the air; be comforted, therefore, for though I be black, in the roof of my mouth is the sign of the Beetle7. Bent are the backs of my brethren, yet shall they gore the lion with their horns. Have I not the wings of the eagle, and the face of the man?

And now he is turned into one of those winged Assyrian bull-men.

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1. This roof seems to be the Path of HB:Peh (Mars, blacksmiths, steel, etc., the first ring that binds the omicron-lambda-iota-omicron-beta-omicron-sigma). The union with his Mate first occurs In Yesod, of which HB:Peh may be called the roof. Later we shall find the other marriages of HB:Tet and HB:Dalet .
 2. TOR = LeoLibraPisces.
 3. The Three Gunas, Sattvas, Rajas, Tamas. This is an Introit to the Aethyr. As we proceed, we find more and more obstacles to entering.
 4. More introit; veils to the true Vision.

5. Tamas, Kerub of Earth. He and the Eagle of Air make up the 4 Officers of the New Temple.
6. A warning to the Seer not to allow himself to ignore or despise the plain facts of life. Mysteries --- nay, even The Mysteries themselves! are apt to seduce the Aspirant. He becomes exalte (as the cold rational French, observing these errors, call him) instead of exalted.
7. The tradition of the Bull Apis. The Beetle is the Midnight Sun, the hidden hope of Earth.

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And he sayeth: The spade of the husbandman is the sceptre of the king¹. All the heavens beneath me, they serve me. They are my fields and my gardens and my orchards and my pastures.

Glory be unto thee, who didst set thy feet in the North²; whose forehead is pierced with the sharp points of the diamonds in thy crown³; whose heart is pierced with the spear of thine own fecundity⁴.

Thou art an egg of blackness, and a worm of poison. But thou hast formulated thy father, and made fertile thy mother.

Thou art the basilisk whose gaze turns men to stone, and the cockatrice at the breast of an harlot that giveth death for milk. Thou art the asp that has stolen into the cradle of the babe. Glory unto thee, who art twined about the world as the vine that clingeth to the bare body of a bacchanal⁵.

Also, though I be planted so firmly upon the earth, yet is my blood wine and my breath fire of madness. With these wings, though they be but little, I lift myself above the crown of the yod⁶, and being without fins I yet swim in the inviolate fountain⁷.

I disport myself in the ruins of Eden, even as Leviathan in the false sea⁸, being whole as the rose at the crown of the cross. Come ye unto me, my children, and be glad. At the end of labour is the power of labour¹⁰. And in my stability is concentrated eternal chang¹¹.

For the whirlings of the universe are but the course of the blood in my heart. And the unspeakable variety thereof is but my divers hairs, and plumes, and gems in my tall crown. The change which ye lament is the life of my rejoicing, and the sorrow that blackeneth your hearts is the myriad deaths by which I am renewed.

1. The King rules by virtue of the labour of his people. Even Taurus Earth is necessary as the support of Heaven. Nuit is upheld by Shu, who stands on Seb. Neglect to understand this causes many "pure Mystics" to fall lamentably. They "go off their base" in the significant slang of common-sense folk.
2. The Bull is stationed in the North.
3. The Bull is sacred to Osiris. This refers to the Crown of Thorns.
4. Again a reference to the Formula of Osiris. The Spear (Sacred Lance, Phallus) pierces the heart of the Dying God.
5. These two paragraphs declare the identity of the Bull with his Zodiacal opposite, Scorpio.
6. The Crown of Yod (as a path on the Tree) is Chesed. It leads thither from Tiphereth. The path of the Bull leads from Chokmah down to Chesed.
7. Refers to the Symbol of the woman and the Bull. See 16th Aire.
8. See Knorr von Rosenroth on theQlipoth.

9. "The Rose of Earth" surmounts the Cross of Fire in the symbol Venus.
10. Toil creates kinetic energy.
11. See 11th Aire.

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And the instability which maketh ye to fear, is the little waverings of balance by which I am assured¹.

And now the veil of silver tissue-stuff closes over him, and above that, a purple veil, and above that, a golden veil, so that now the whole stone is like a thick mat of woven gold wires; and there come forth, one from each side of the stone, two women, and grasp each other by both hands, and kiss, and melt into one another; and melt away². And now the veils open again, the gold parts, and the purple parts, and the silver parts, and there is a crowned eagle, also like the Assyrian eagles.

And he cries: All my strength and stability are turned to the use of flight³. For though my wings are of fine gold, yet my heart is the heart of a scorpion⁴.

Glory unto thee, who being born in a stable didst make thee mirth of the filth thereof, who didst suck in iniquity from the breast of thy mother the harlot; who didst flood with iniquity the bodies of thy concubines.

Thou didst lie in the filth of the streets with the dogs; thou wast tumbled and shameless and wanton in a place where four roads meet. There wast thou defiled, and there wast thou slain, and there wast thou left to rot. The charred stake was thrust through thy bowels, and thy parts were cut off and thrust into thy mouth for derision⁵.

All my unity is dissolved; I live in the tips of my feathers⁶. That which I think to be myself is but infinite number⁷. Glory unto the Rose and the Cross, for the Cross is extended unto the uttermost end beyond space and time and being and knowledge and delight! Glory unto the Rose that is the minute point of its center! Even as we say; glory unto the Rose that is Nuit the circumference of all, and glory unto the Cross that is the heart of the Rose⁸!

1. All this paragraph explains this doctrine of Stability = Change. (Yesod, Support of the Tree, is also Air & Moon).
2. These are intended to show symbolically that the Bull is the same as the Eagle.
3. This transformation into Air shows the identity (in ultimate philosophy) of the two forces of change which constitute the Lesser Mysteries of the Sword and the Disk.
4. Refers to the Scorpion in the Symbol of the Bull of Mithras.
5. These two paragraphs refer to the Formula of the Dying God, its perversion and profanation at the hands of those who abused it.
6. Air has a peripheral consciousness.
7. The True Unity does not exist in any particular number, but in HB:Aleph Degree as a whole.
8. The Rose and Cross are not merely symbols of definite types of energy, female and male. They are extended in the correlative symbols of Infinity: Nuit and Hadit.

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Therefore do I cry aloud, and my scream is the treble as the bellowing of the bull

is the bass1. Peace in the highest and peace in the lowest and peace in the midst thereof! Peace in the eight quarters, peace in the ten points of the Pentagram! Peace in the twelve rays of the seal of Solomon, and peace in the four and thirty whirlings of the hammer of Thor2! Behold! I blaze upon thee. (The eagle is gone; it is only a flaming Rosy Cross of white brilliance.) I catch thee up into rapture. FALUTLI, FALUTLI3!

... O it dies, it dies.

Bou Saada.

November 28, 1909. 9:30-10:15 A.M.

The Cry of the 22nd Aethyr, Which is Called LIN4

There comes first into the stone the mysterious table of forty-nine squares5. It is surrounded by an innumerable company of

1. Air and Earth are harmonious vibrations, complementary.
2. The vibrations of Tetragrammaton, Jeheshua, the Hexagram, and the Swastika are Swastika re duplicated, being complete in each of the two Series, Air and Earth, the lower forms of Masculine and Feminine.
3. See "Liber VII", Cap. V, v. 30. It is the cry of the consummated rapture of the Dissolution of any symbol by virtue of Love.
FAL is Aleph (AFL, thick darkness; PLA, the Hidden Wonder, a title of Kether.) The whole symbolism of Aleph, 111, must be studied thoroughly. It is especially the equations: One = Zero; and Three = One. Aleph is Iacchus, Lord of Ecstasy; Harpocrates, Lord of Silence: Zeus Arrhenothelus; Bacchus Diphues, Baphomet, etc. Lord of the Two-in-One Love; Parsifal, The Pure Fool, the Wandering Spirit of God, who impregnates the King's Daughter.
UT is the title of the Holy Guardian Angel in the Upanishads. C.q.v. also the poem of "UT" in "The Winged Beetle".
LI is the Hebrew for "to me".
See AL I, v. 51, 53, 61, 62, 63. (L is Atu VIII = HB:Lamed = the Satisfied Woman; I is HB:Yod, Atu IX, the Hermit). See AL II, v. 24 --- The Hidden Virtue which satisfies Her. Phi-Alpha-Lambda-Upsilon-Tau-Lambda-Iota = 1271 = 2542/2.
2542 = Theta-epsilon-lambda-eta-mu-alpha spelt in full.
4. LIN = CancerSagittariusScorpio Chet-Samekh-Nunfinal is Chassan, ruler of Air; also, Strength. 118 = 2 x 59.
59 = Brethren (referred especially to Lilith and Samael). LIN declares therefore the Twins concealed in Heru-Ra-Ha. 118 is also "to change, pass, renew" and "to ferment"; indicating the Formula of Horus; His first Formula is that of BABALON, for He is as yet within Her womb. But see note on 10th Aire, regarding PAROAN.
5. See "The Equinox", I, VII, page 231. This table contains the names of the Angels of the Seven Planetary Spheres: Shabathiel, Tzedquiel, Madimiel, Shemashiel, Negahal, Kokabiel, and Levaniel. This seven-fold arrangement is of the Sigil of A.'. A.'. Babalon. See "Book of Lies", Cap. 49. And she is the Mother of Heru-Ra-Ha.

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angels; these angels are of all kinds, --- some brilliant and flashing as gods, down to elemental creatures. The light comes and goes on the tablet; and now it is steady, and I perceive that each letter of the tablet is composed of forty-nine other letters, in a

language which looks like that of Honorius; but when I would read, the letter that I look at becomes indistinct at once.

And now there comes an Angel, to hide the tablet with his mighty wing. This Angel has all the colours mingled in his dress; his head is proud and beautiful; his headdress is of silver and red and blue and gold and black, like cascades of water, and in his left hand he has a pan-pipe of the seven holy metals, upon which he plays¹. I cannot tell you how wonderful the music is, but it is so wonderful that one only lives in one's ears; one cannot see anything any more.

Now he stops playing and moves with his finger in the air. His finger leaves a trail of fire of every colour, so that the whole Aire is become like a web of mingled lights. But through it all drops dew².

(I can't describe these things at all. Dew doesn't represent what I mean in the least. For instance, these drops of dew are enormous globes, shining like the full moon, only perfectly transparent, as well as perfectly luminous.)

And now he shows the tablet again, and he says: As there are 49 letters in the tablet, so are there 49 kinds of cosmos in every thought of God. And there are 49 interpretations of every cosmos, and each interpretation is manifested in 49 ways. Thus also are the calls 493, but to each call there are 49 visions. And each vision is composed of 49 elements, except in the 10th Aethyr, that is accursed, and that hath 424.

All this while the dewdrops have turned into cascades of gold finer than the eyelashes of a little child⁵. And though the extent of the Aethyr is so enormous, one perceives each hair separately, as well as the whole thing at once⁶. And now there is a

1. This "Angel" is in fact PAN. See the 9th Aire "unto All hath she born Him."
2. This "dew" is the Supernal Lion-Serpent in his Menstruum of liquid Pearl.
3. 42 is the number of the Demiurge (see Genesis I), of the Assessors of the Dead (see any book on Egyptian religion), of the Sterile Mother Aleph-Mem-Aleph, of Terror and Destruction Bet-Lamed-Heh-Heh, of loss (Bet-Lamed-Yod), of the verb "to cease" (Chet-Dalet-Lamed), and of Dalet-Lamed-Tzaddifinal, the Earth of Malkuth. It is connected with the 10th Aethyr. See "Equinox" I, VII, pages 229-243, for the whole symbolism.
4. See "Equinox" I, VIII, pp. 99-128.
5. The Solar Child develops from the "Dew".
6. These violations of Normal Logic are stigmatic of most of the higher types of Spiritual Experience. There must be no muddle; that is the usual mistake made by most Mystics. Confused thought is the evil and aversive image of the One Clear Light.

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mighty concourse of angels rushing toward me from every side, and they melt upon the surface of the egg in which I am standing in the form of the god Kneph¹, so that the surface of the egg is all one dazzling blaze of liquid light.

Now I move up against the tablet, --- I cannot tell you with what rapture. And all the names of God, that are not known even to the angels², clothe me about.

All the seven senses are transmuted into one sense, and that sense is dissolved in itself ...³ (Here occurs Samadhi.) ... Let me speak, O God; let me declare it ... all. It is useless; my heart faints, my breath stops. There is no link between me and P . .

.4 I withdraw myself. I see the table again.

(He was behind the table for a very long time⁵. O.V.)

And all the table burns with intolerable light; there has been no such light in any of the Aethyrs until now. And now the table draws me back into itself; I am no more.

My arms were out in the form of a cross, and that Cross was extended, blazing with light into infinity. I myself am the minutest point in it. This is the birth of form⁶.

I am encircled by an immense sphere of many-coloured bands; it seems it is the sphere of the Sephiroth projected in the three dimensions. This is the birth of death⁷.

Now in the centre within me is a glowing sun. That is the birth of hell⁸.

Now all that is swept away, washed away by the table. It is the virtue of the table to sweep everything away. It is the letter

1. The winged Egg, the omniform Zero (0Degree) from which all positive manifestation comes.
2. This experience is perfectly clear and definite, to the peculiar type of higher consciousness which is aware of it.
3. These are those of the Table itself, read across or down, instead of diagonally, as is done to obtain the names given in note 5, p. 32. See also LXXXIV (page 231).
4. Perdurabo, the Motto (in the Outer Order) of the Seer. Even below the True Consciousness with the material and intellectual basis of him.
5. i.e. The Seer was in Samadhi; the Table had been a Veil of the Infinite.
6. Form is the conception of the Self in extension.
7. Death is the conception of the Self extended, not into the positive balanced cross, but into the negative circle (or sphere) of Nuit.
8. For Hell, see "Liber Aleph". Hell, is the Secret Centre of the Self. One perceives one's Star as one's True Self.

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I in this Aethyr that gives this vision, and L is its purity, and N is its energy¹. Now everything is confused, for I invoked the Mind, that is disruption². Every Adept who beholds this vision is corrupted by mind. Yet it is by virtue of mind that he endures it, and passes on, if so be that he pass on. Yet there is nothing higher than this, for it is perfectly balanced in itself. I cannot read a word of the holy Table, for the letters of the Table are all wrong. They are only the shadows of shadows. And whoso beholdeth this Table with this rapture, is light. The true word for light hath seven letters. They are the same as ARARITA, transmuted³.

There is a voice in this Aethyr, but it cannot be spoken. The only way one can represent it is as a ceaseless thundering of the word Amen. It is not a repetition of Amen, because there is no time. It is one Amen continuous⁴.

Shall mine eye fade before thy glory? I am the eye. That is why the eye is seventy⁵. You can never understand why, except in this vision⁶.

And now the table recedes from me. Far, far it goes, streaming with light. And there are two black angels bending over me, covering me with their wings, shutting me up into the darkness; and I am lying in the Pastos of our Father Christian Rosenkreutz, beneath the Table in the Vault of seven sides. And I hear these words:

The voice of the Crowned Child, the Speech of the Babe that is hidden in the egg of blue7. (Before me is the flaming Rosy Cross.) I have opened mine eye, and the universe is dissolved

1. j = Sagittarius. The Rainbow is connected with the Sevenfold projection.
l = Moon decreasing in Cancer. Luna, when active, always purifies. It is the passive Moon that may be "evil"; i.e. when she reflects not the Sun, her Lord, but divers spectres of the Night. n = Mars in Scorpio, the type of energy which informs Vision. Mars in Taurus would cause action.
2. The Seer had begun to analyze the conceptions presented to him by the Vision. Instantly the internal coherence of its Unity was destroyed. The next two phrases show that this is a difficulty peculiar to this Vision.
3. Yod-Aleph-Taw-Vau-Aleph-Yod-Aleph-Resh the essence of the Yod girt by Sun's tending inwardly upon it.
Resh-Aleph-Yod-Aleph-Resh (?) = 412 = Bet-Yod-Taw = HB:Bet = Mercury. For ultimately Kether and Sol are not Light. Light is a duplex vibration, energized by Them and is, therefore, of their Messenger, Mercury. (Alostrael's notebook has a different version from Yorke's "...energized by Them and is .' of their Messenger Mercury." --- Copyist's note.)
4. AUMGN (See explanation in "Book 4", Part III).
5. Ayin-Yod-Nun-final = an Eye = HB:Ayin = 70.
6. The general idea is perhaps this: 70 = Heh-Samekh-Heh Hush! and Lamed-Yod-Lamed, Nlght, and Samekh-Vau-Dalet The Secret. The Glory is so great that it cannot be manifested by any positive means.
7. Heru-Ra-Ha.

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before me, for force is mine upper eye-lid and matter is my lower eye-lid1. I gaze into the seven spaces, and there is naught2.

The rest of it comes without words; and then again:

I have gone forth to war, and I have slain him that sat upon the sea, crowned with the winds3. I put forth my power and he was broken. I withdrew my power and he was ground into fine dust.

Rejoice with me, O ye Sons of the Morning; stand with me upon the Throne of Lotus4; gather yourselves up unto me, and we shall play together in the fields of light. I have passed into the Kingdom of the West after my Father6.

Behold! where are now the darkness and the terror and the lamentation? For ye are born into the new Aeon; ye shall not suffer death7. Bind up your girdles of gold! Wreathe yourselves with garlands of my unfading flowers! In the nights we will dance together, and in the morning we will go forth to war; for, as my Father liveth that was dead, so do I live and shall never die8.

And now the table comes rushing back. It covers the whole stone, but this time it pushes me before it, and a terrible voice cries: Begone! Thou hast profaned the mystery; thou hast eaten of the shew-bread; thou hast spilt the consecrated wine9! Begone! For the Voice is accomplished. Begone! For that which was open is

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1. These ideas are complementary; when they combine they produce positive manifestation, which covers up the Glance of the Eye of Shiva, which annihilates all external existence.
 2. The Seven spaces are the "Palaces" which contain the Sephiroth.
 3. This is the foe of Horus, the Dweller of Nile. The winds which crown him are not the pure powers of Air of Libra, but the cloudy (mixed) forces of Aquarius, opposite in the Zodiac to Leo, the sign of Horus.
 4. The Energy of Horus destroys indeed, but must be withdrawn to complete the work, for His rays, if left in their object, would keep it vitalized. The coherence of the broken matter must be withdrawn.
 5. Harpocrates stands or sits upon the Lotus, his fortress against the malice of the Water-demon.
 6. Osiris has been chased into Amennti by Horus, who follows him thither, that his reign may be established even in the realms of "Death". In the New Aeon, Death is become Life Triumphant, not through Resurrection, but in its own Essence.
 7. See last note. The Thelemite does not "suffer death". He is eternal and perceives Himself the Universe, by virtue of the categories of Life and Death, which are not real but subjective forms of his artistic presentation.
 8. Osiris, tricked into the belief in death, had to overcome it by Magick, the Formula IAO.
 9. The Seer has erred, it seems, by translating the Doctrine into intelligible symbols. for this is likely to cause a new "Fall" into the barren kingdoms of Ratiocination.

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shut. And thou shalt not avail to open it, saving by virtue of him whose name is one, whose spirit is one, whose individuum is one, and whose permutation is one¹; whose light is one, whose life is one, whose love is one. For though thou art joined to the inmost mystery of the heaven, thou must accomplish the sevenfold task of the earth, even as thou sawest the Angels from the greatest unto the least. And of all this shalt thou take back with thee but a little part, for the sense shall be darkened, and the shrine re-veiled. Yet know this for thy reproof, and for the stirring up of discontent in them whose swords are of lath², that in every word of this vision is concealed the key of many mysteries, even of being, and of knowledge, and of bliss³; of will, of courage, of wisdom, and of silence⁴, and of that which, being all these, is greater than all these. Begone! For the night of life is fallen upon thee. And the veil of light hideth that which is.

With that, I suddenly see the world as it is, and I am very sorrowful.

Bou-Saada.

November 28, 1909. 4-6 p.m.

(Note. --- You do not come back in any way dazed; it is like going from one room into another. Regained normal consciousness completely and immediately.)

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1. ARARITA (--- a name of God, which is a Notariqon of the sentence: "One is His beginning; One is his Individuality; His Permutation One.") The use of this Name and Formula is to equate and identify every idea with its opposite; thus being released from the obsession of thinking any one of them as "true" (and therefore binding); one can withdraw oneself from the whole sphere of the Ruach. See "Liber 813, vel Ararita." Contrast each verse of Cap. I with the corresponding verse

of Cap. II for the first of these methods. Thus in Cap. III (still verse by verse correspondence) the Quintessence of the ideas is extracted; and in Cap. IV they are withdrawn each one into the one beyond it. In Cap. V they have disappeared into the Method itself. In Cap. VI they reappear in the Form appointed by the Will of the Adept. Lastly, in Cap. VII they are dissolved, one into the next until all finally disappear in the Fire Qadosh, the Quintessence of Reality. Those whose analytical methods are incapable of destroying Illusion. This insistence on the Virtue of the Vision is intended to encourage them to make greater efforts.

- 3. Sat-Chit-Ananda.
- 4. The Sphinx.

The Cry of the 21st Aethyr, Which is Called ASP1.

A mighty wind rolls through all the Aethyr; there is a sense of absolute emptiness; no colour, no form, no substance. Only now and then there seem as it were, the shadows of great angels, swept along. No sound; there is something very remorseless about the wind, passionless, that is very terrible. In a way, it is nerve-shaking. It seems as if something kept on trying to open behind the wind, and just as it is about to open, the effort is exhausted. The wind is not cold or hot; there is no sense of any kind connected with it. One does not even feel it, for one is standing in front of it.

Now, the thing opens behind, just for a second, and I catch a glimpse of an avenue of pillars, and at the end a throne, supported by sphinxes. All this is black marble2.

Now I seem to have gone through the wind, and to be standing before the throne; but he that sitteth thereon is invisible. Yet it is from him that all this desolation proceeds3.

He is trying to make me understand by putting tastes in my mouth, very rapidly one after the other. Salt, honey, sugar4,

1. ASP = TaurusVirgoLeo = HB:Vau HB:Yod HB:Tet = 25 = Yod-Heh-Vau-Daleth = Jehevid, God of Gevurah of Briah = Chet-Yod-Vau-Aleph The Beast. The aire shows the supplanting of that by this. (A's MS. has "Mythus (?)" for "by this".) Taurus is Osiris. Virgo the Virgin (the lonely one). These are the Dying God symbols, which Leo --- the Lion, Atu XI, The Beast --- replaces. This setting symbolizes the Way of Time in the Temple of Inscrutable Destiny. This Deity is Necessity or Fate. This whole Aire is of a metaphysic more difficult to understand than any of the earlier. The student must have finally shut out of his mind not only the crude ideas of Good and Evil, but the most fundamental logical conceptions, such as that of being obliged to think of a state of mind, or an individual, as being true to itself. This God is at the same time an Abomination and a supreme Overlord. One may indeed say that the student ought to be in a state not far from Samadhi before meditating the meaning of the Aire.

Salt	Water or Earth, probably	M
Honey	Bees: feminine symbol. Binah. Probably	E
	(This E is not a real vowel. It enables consonants to join with the minimum of disturbance. This is exactly the role of the feminine passive element.)	
Sugar	Venus	D
Assafoetida	Saturn --- Capricornus = HB:Ayin	Taurus

Bitumen	Fiery --- Water = HB:Nun-final	..... N
Honey	.....	E
Unknown	Possibly Kether	..... St
Garlic	Saturnian element of Venus	..... L

(footnote continues on next page)

assafoetida, bitumen, honey again, some taste that I don't know at all; garlic, something very bitter like nux vomica, another taste, still more bitter; lemon, cloves, rose-leaves, honey again; the juice of some plant, like a dandelion, I think; honey again, salt, a taste something like phosphorus, honey, laurel, a very unpleasant taste which I don't know, coffee, then a burning taste, then a sour taste that I don't know. All these tastes issue from his eyes; he signals them.

I can see his eyes now. They are very round, with perfectly black pupils, perfectly white iris, and the cornea pale blue. The sense of desolation is so acute that I keep on trying to get away from the vision1.

I told him that I could not understand his taste-language, so instead he set up a humming very much like a big electric plant with dynamos going.

Now the atmosphere is deep night-blue; and by the power of that atmosphere, the pillars kindle to a dull glowing crimson, and the throne is a dull, ruddy gold2. And now, through the humming, come very clear, bell-like notes, and farther still a muttering, like that of a gathering storm.

And now I hear the meaning of the muttering: I am he who was

(footnote # 4 from page 44 continues)

Nux vomica	Tonic. Geburah.	
Still more bitter.		
Lemon	Mercury	
Cloves	Venus --- earthy. Taurus	..... U or V
Rose Leaves	Venus. Mercury	..... I
Honey	.....	E
Dandelion	Solar. Tiphereth	..... O
Honey	.....	E
Salt	.....	M
Phosphorus	Sol. Leo or Geburah	..... Th
Honey	.....	E
Laurel	Apollo	..... R
Very unpleasant	--- ? --- the insipidness of Mercury	..... I
Coffee	Stimulant --- wakeful. Erectile	..... Taurus
Burning	Scorpio	..... N
Sour	End of oxidation --- acid --- Sagittarius	..... S

Translation: "The Earth is sick of love; with disease and death is she sick ... the natural lust, fierce as it is, is not enough; virgins, boys woman (make men) sick, weak of semen and sick. The earth shall be cured of her sickness by true Art-of-Sun, and thine own pleasures, and thou ..., shall abolish the world's woe, and bring on the Age of Righteousness. Black, white, and pale blue, there is no warmth in Destiny. It is intolerable to see the mere mechanism of life.

2. Now comes the warm Night-Blue of Nuit and of Ra-Hoor-Khuit. The pillars assume the crimson of Binah, and the throne, the gold of Tiphereth. Thus is it as if Ra-Hoor-Khuit were alive in the midst of the Womb of His Mother.

before the beginning, and in my desolation I cried aloud, saying, let me behold my countenance in the concave of the abyss¹. And I beheld, and lo! in the darkness of the abyss my countenance was black, and empty, and distorted², that was (once) invisible and pure.

Then I closed mine eye, that I might not behold it, and for this was it fixed. Now it is written that one glance of mine eye shall destroy it³. And mine eye I dare not open, because of the foulness of the vision. Therefore do I gaze with these two eyes throughout the aeon⁴. Is there not one of all my adepts that shall come unto me, and cut off mine eyelids, that I may behold and destroy⁵?

Now I take a dagger, and, searching out his third eye, seek to cut off the eye-lids, but they are of adamant. And the edge of the dagger⁶ is turned.

And tears⁷ drop from his eyes, and there is a mournful voice: So it hath been ever: so must it ever be! Though thou hast the strength of five bulls, thou shalt not avail in this⁸.

And I said to him: Who shall avail? And he answered me: I know not⁹. But the dagger of penance¹⁰ thou shalt temper seven times, afflicting the seven courses of thy soul. And thou shalt sharpen its edge seven times by the seven ordeals.

1. cf. the account of the beginning in the Upanishads.
2. See Eliphaz Levi's drawing of the two Countenances.
3. The Shivaite Dogma.
4. cf. the Qabalah. The Most Holy Ancient One has One Eye: Microprosophus two. Shiva again. For the eyelids, see above, the 22nd Aire, the speech of the Babe Horus.
6. This minor elemental weapon is evidently useless against fundamental ideas like force and matter, of which it is itself but a trivial complex. Binah, mother of Sorrow, the tears from the Great Sea, Her symbol. The first issue of Understanding is the trance of Sorrow.
8. The Bull = Taurus = HB:Vau = V. The Motto of the Seer as in the Grade of Binah 8Degree = 3Square, is V.V.V.V.V., the five Bulls. He had already chosen this motto, through he had refused to accept the Grade when offered to him three years before by the Chiefs. We now approach those Aethyrs in which his full Initiation to that Grade was accomplished.
9. I = Aleph-Nun-Yod = 61. Know = No = Lamed-Aleph = 31. Not = Aleph-Yod-Nun-final = Also I know not --- I know that which is Not. Such are the roots of the Equation of Ambiguity, used often by Higher Intelligences (especially in "The Book of the Law", q.v.) to prove their identity as Individuals separate from the Seer, and superior to him.
10. This rebukes the Seer for having tried to use the elemental Dagger. Perhaps the four sevens in the injunction refer to Netzach, Victory. For Netzach = 7; and 28 = Sigma 1-7 as well as 4x7, 28 is a "perfect" number; its factors add up to itself.

(One keeps on looking round to try to find something else because of the terror of

it. But nothing changes¹ at all. Nothing but the empty throne, and the eyes, and the avenue of pillars!)

And I said to him: O thou that art the first countenance before time²; thou of whom it is written that "He, God, is one; He is the eternal one, without equal, son or companion. Nothing shall stand before His face³"; all we have heard of thine infinite glory and holiness, of thy beauty and majesty, and behold! there is nothing but this abomination of desolation.

He speaks; I cannot hear a word; something about "The Book of the Law". The answer is written in "The Book of the Law", or something of that sort⁴.

This is a long speech; all that I can hear is: From me pour down the fires of life and increase continually upon the earth. From me flow down the rivers of water and oil and wine. From me cometh forth the wind that beareth the seed of trees and flowers and fruits and all herbs upon its bosom. From me cometh forth the earth in her unspeakable variety. Yea! all cometh from me, naught cometh to me. Therefore am I lonely and horrible upon this unprofitable throne. Only those who accept nothing from me can bring anything to me.

(He goes on speaking again: I cannot hear a word. I may have got about a twentieth of what he said.) And I say to him: It was written that his name is Silence, but thou speakest continually.

And he answers: Nay, the muttering that thou hearest is not my voice. It is the voice of the ape⁵.

(When I say that he answers, it means that it is the same voice. The being on the throne has not uttered a word.) I say: O thou ape that speakest for Him whose name is Silence, how shall I know that thou speakest truly His thought? And the muttering continues: Nor speaketh He nor thinketh, so that which I say is true, because I lie in speaking His thoughts⁶.

1. That is the extreme horror: for Change is Life, the issue of love.
2. Aleph-Resh-Yod-Kophfinal Aleph-Nun-Peh-Yod-Nunfinal The Great Countenance (which beheld not Countenance).
3. The Chapter of the Unity, in the Qu'ran.
4. This may refer to the Formula $0 = 2$.
5. Kether, of course, does not speak. His Nature is made apparent by Thoth, the Logos, the Creative Word. But this Word must evidently be false, since He is Silence. Thoth, however, is himself accompanied by the Cynocephalos, the dog-headed Ape, who imitates and caricatures all His actions, and misinterprets His speech.
6. The idea is that Truth may be stated by denying a falsehood. This lands us in the quagmires of "Zigzagginess", the paradox of Epaminoneas, et hoc genus omne. One great point of the Initiated Doctrine is that the Ruach (the Mechanism of Thought) is in its essential nature self-contradictory. From now on, the Angels of the Aethyrs begin to speak in the language of Neshamah; they use the logic which pertains above the Abyss. The student will, accordingly, find statements which must be reversed and reversed again and again; both are true and false at once; neither is true or false --- and so on.

He goes on, nothing stops him; and the muttering comes so fast that I cannot hear

him at all.

Now the muttering has ceased, or is overwhelmed by the bells, and the bells in their turn are overwhelmed by the whirring, and now the whirring is overwhelmed by the silence. And the blue light is gone, and the throne and the pillars are returned to blackness, and the eyes of him that sitteth upon the throne are no more visible.

I seek to go up close to the throne, and I am pushed back, because I cannot give the sign. I have given all the signs I know and am entitled to¹, and I have tried to give the sign that I know and am not entitled to², but have not the necessary appurtenance; and even if I had, it would be useless; for there are two more signs necessary³.

I find that I was wrong in suggesting⁴ that a Master of the Temple had a right to enter the temple of a Magus or an Ipsissimus. On the contrary, the rule that holds below, holds also above. The higher you go, the greater is the distance from one grade to another⁵.

I am being slowly pushed backwards down the avenue, out into the wind. And this time I am caught up by the wind and whirled away down it like a dead leaf.

And a great Angel sweeps through the wind, and catches hold of me, and bears me up against it; and he sets me down on the hither side of the wind, and he whispers in my ear: Go thou forth into the world, O thrice and four times blessed who hast gazed upon the horror of the loneliness of The First⁶. No man shall look upon his face and live. And thou hast seen his eyes, and understood his heart, for the voice of the ape is the pulse of his heart and the labouring of his breast. Go, therefore, and rejoice, for thou art the prophet of the Aeon arising, wherein He is not⁷.

1. The sign of the Grades up to 7Degree = 4Square.
2. The sign of 8Degree = 3Square.
3. The signs of 9Degree = 2Square and 10Degree = 1Square; necessary because this Vision pertains to Kether.
4. See the "Wake World" in "Konx Om Pax".
5. See "One Star in Sight".
6. Observe the point-of-view, so totally opposite to any ever previously set forth, about the psychology of Kether.
7. In the Ontology of the New Aeon, whose prime theorem is $0 = 2$, Kether exists only as the Child of any Marriage of one particular Hadit with one particular aspect of Nuit. There are thus as many Kethers as there are positive possibilities. More, Kether is not in any case a sole Unity, for each Marriage produces a Twin, $HB:Heh + HB:Yod = HB:Heh + HB:Vau$. There is a positive "Third Being", a Kether; and there is an Ecstasy, or dissolution into Nothing, by the same Event. One is the Magical, the other the Mystical, Result of an Act of Love under Will.

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Give thou praise unto thy lady Nuit, and unto her lord Hadit, that are for thee and thy bride, and the winners of the ordeal X1.

And with that we are come to the wall of the Aethyr, and there is a little narrow gate, and he pushes me through it, and I am suddenly in the desert.

The Desert, near Bou Saada².
November 29, 1909. 1:30 - 2:50 p.m.

The Cry of the 20th Aethyr, Which is Called KHR3

The dew that was upon the face of the stone is gone, and it is become like a pool of clear golden water. And now the light is come into the Rosy Cross. Yet all that I see is the night, with the stars therein, as they appear through a telescope⁴. And there cometh a peacock⁵ into the stone, filling the whole Aire. It is like the vision called the Universal Peacock, or, rather, like a representation of that vision. And now there are countless clouds of white angels⁶ filling the Aire as the peacock dissolves.

Now behind the angels are archangels with trumpets. These cause all things to appear at once, so that there is a tremendous confusion of images. And now I perceive that all these things are but veils of the wheel, for they all gather themselves⁷ into a

1. See "Liber AL" III, v. 22.
2. this night I took the shew-stone to my breast to sleep, and immediately a Dhyana arose of the sun, seen more clearly afterwards as the Star. Exceeding was its brilliance.
3. KHR = FireAirGemini = HB:Shin HB:Aleph HB:Vau = 308. (N.B. by Temurah, R.H.K. = Ra-Hoor-it). 308 = 28 x 11. 28 = HB:Chet HB:Koph = CancerJupiter (Jupiter is exalted in Cancer) means Power. And 29 is the "mystic number" of Netzach, Victory, the Sefhira that hangs from the Sphere of Jupiter, by the path of Jupiter, Atu X, the Wheel of Fortune. This Atu is the main subject of the vision in this Aethyr. In this Aethyr the Solar Body (Ruach --- the human consciousness) of the Seer was prepared for the Great Initiation which follows, as in the 27th Aire his Lunar Body (Nepesch --- automatic consciousness) was purified. These preliminary visions are veils.
5. The bird sacred to Juno, the feminine counterpart of Jupiter, whose Energy is about to appear.
6. The Chasmalim, "The brilliant ones", are the Chior of Angels which pertain to Jupiter.
7. This unification is necessary to all true comprehension.

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wheel¹ that spins with incredible velocity. It hath many colours, but all thrilled with white light, so that they are transparent and luminous. This one wheel is forty-nine wheels, set at different angles, so that they compose a sphere; each wheel has forty-nine spokes, and has forty-nine² concentric tyres at equal distances from the centre. And wherever the rays from any two wheels meet, there is a blinding flash of glory. It must be understood that though so much detail is visible in the wheel, yet at the same time the impression is of a single, simple object.

It seems that this wheel is being spun by a hand³. Though the wheel fills the whole Aire, yet the hand is much bigger than the wheel. And though this vision is so great and splendid, yet there is no seriousness with it, or solemnity. It seems that the hand is spinning the wheel merely for pleasure, it would be better to say amusement.

A voice comes: For he is a jocund and a ruddy god, and his laughter is the vibration of all that exists, and the earthquakes of the soul.

One is conscious of the whirring of the wheel thrilling one, like an electric discharge passing through one.

Now I see the figures on the wheel, which have been interpreted as the sworded Sphinx, Hermanubis and Typhon⁴. And that is wrong. The rim of the wheel is a vivid emerald snake; in the centre of the wheel is a scarlet heart; and, impossible to explain

as it is, the scarlet of the heart and the green of the snake are yet more vivid than the blinding white brilliance of the wheel⁵.

1. The Wheel of Fortune (so called); Atu X is the Wheel of the Samsara whose spokes are the Three Gunas, the three fundamental Modes of Energy, Sattvas, Rajas, and Tamas. See also "Book of Lies", Cap. 78.
2. The symbolism of the Table (see 22nd Aire) still retains its prominence. 7 is the number of the Inferiors, of the Feminine Perfection. $3 \times 49 = 147 = \text{Yod-Heh-Vau-Heh} + \text{Aleph-Heh-Yod-Heh} + \text{Aleph-Gemel-Lamed-Aleph} + \text{ph-Dalet-Nun-Yod} =$ the Four Names of god used in the Lesser Ritual of the Pentagram. Thus there is here the symbolism of the Fourfold Regimen (Tetragrammaton) implied in $3 \times 7 \times 7$.
3. Hand = HB:Yod = Yod-Vau-Dalet = 20 = HB:Koph = 4. But also the first is itself HB:Koph. There is, however, an esoteric doctrine in this phrase. HB:Yod is the spermatozoon, the source of all Spiritual Energy, the Minute Point, Hadit, the foundation of the Alphabet, (Hebrew). But also HB:Koph = Koph-Pehfinal = 100 = $10 \times 10 =$ HB:Yod B:Yod; and HB:Koph and HB:Peh are the initials of Ketis and theta-alpha-lambda-lambda-omicron-sigma whose union releases HB:Yod. Thus the Universe is shown as being set in motion by Love under Will. See "Book of Lies", Cap. 43.
4. See the usual drawing of Atu X by minor initiates.
5. The symbolism here assumes the form of "Liber LXV". It is simpler and therefore more difficult than the sevenfold. The counter charges become more frequent; the Seer is being led up to the state in which opposites are not only equal, but identical.

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The figures on the wheel are darker than the wheel itself; in fact, they are stains upon the purity of the wheel, and for that reason, and because of the whirling of the wheel, I cannot see them. But at the top seems to be the Lamb and Flag, such as one sees on some Christian medals, and one of the lower things is a wolf, and the other a raven. The Lamb and Flag symbol is much brighter than the other two. It keeps on growing brighter, until now it is brighter than the wheel itself, and occupies more space than it did.

It speaks: I am the greatest of the deceivers, for my purity and innocence shall seduce the pure and innocent, who but for me should come to the centre of the wheel¹. The wolf betrayeth only the greedy and the treacherous; the raven betrayeth only the melancholy and the dishonest². But I am he of whom it is written: He shall deceive the very elect.

For in the beginning the Father of all called forth lying spirits that they might sift the creatures of the earth in three sieves, according to the three impure souls. And he chose the wolf for the lust of the flesh, and the raven for the lust of the mind; but me did he choose above all to simulate the pure prompting of the soul³. Them that are fallen a prey to the wolf and the raven I have not scathed; but them that have rejected me, I have given over to the wrath of the raven and the wolf⁴. And the jaws of the one have torn them, and the beak of the other has devoured the corpse. Therefore is my flag white, because I have left nothing upon the earth alive. I have feasted myself on the blood of the saints, but I am not suspected of men to be their enemy, for my fleece is white and warm, and my teeth are not the teeth of one that tearth flesh; and mine eyes are mild, and they know me not the chief of the lying spirits that the Father of all sent forth from before his face in the beginning⁵.

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1. All unbalanced symbols are necessarily evil. They distract the attention from the true object of Vision, and so destroy Concentration.
 2. Note that no hostile force is hurtful. The enemy is always oneself.
 3. The attacks are against Nephesch, Ruach, and Neshama respectively.
 4. When the aspiration (Neshama), the natural protection against all lower forces, is sullied, befooled, or weakened, the wretch becomes an easy prey to grosser forms of temptation. We see in fact only too often that a man of the utmost probity and intellectual integrity, who errs in some strictly spiritual matter, lose every trace of rationality, and throw off all moral restraint, becoming the helpless victim of ludicrous and hideous temptations which had never threatened him before in his whole life. His nature is so radically corrupted that his friends believe him to have become insane. But his fall is quite logical, as a tumbling steeple may crush the perfectly sound structures beneath it.
 5. It is the superficial appeal of the idea of "Jesus" to the sentimental type of aspiration (the vilest parody of Neschamah is this pollution by the least virile elements of Nephesh) that has made possible the corruption implied in the doctrines of Sin and Vicarious Atonement. From this error have sprung the putrefaction of the reasoning faculties, and the suppression of all clear thinking, and the abominations of greed, persecution and the rest.

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(His attribution is salt; the wolf mercury, and the raven sulphur1.)

Now the lamb grows small again, there is again nothing but the wheel, and the hand that whirlleth it.

And I said: "By the word of power, double in the voice of the Master; by the word that is seven, and one in seven; and by the great and terrible word 2102, I beseech thee, O my Lord, to grant me the vision of thy glory." And all the rays of the wheel stream out at me, and I am blasted and blinded with the light. I am caught up into the wheel. I am one with the wheel. I am greater than the wheel3. In the midst of a myriad lightnings I stand, and I behold his face. (I am thrown violently back on to the earth every second, so that I cannot quite concentrate.)

All one gets is a liquid flame of pale gold. But its radiant force keeps hurling me back.

And I say: By the word and the will, by the penance and the prayer, let me behold thy face. (I cannot explain this, there is confusion of personalities.) I who speak to you, see what I tell you; but I, who see him, cannot communicate it to me, who speak to you4.

If one could gaze upon the sun at noon, that might be like the substance of him. But the light is without heat. It is the vision of Ut5 in the Upanishads. And from this vision have come all the legends of Bacchus and Krishna and Adonis6. For the impression

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1. Salt for Neschamah; Mercury for Ruach; Sulphur for Nephesch.
 2. N.O.X. = Nun-Ayin-Tzaddi = 210. Earth represents the reduction of the Dyad to Unity by Love under Will, and thence to 0 by dissolution in Nuit. It is here used by the Seer to destroy all positive symbols, for the true Wheel (apart from ornaments) is the circle, Nuit Herself.

3. Note the above-the-Abyss-consciousness. Cf. "I who am all, and made it all, abide its separate Lord." (Bhagavad Gita)
4. This personality-paradox is characteristic of visions of similar exaltation. It constitutes an essential difficulty of expression superadded to that natural to the description of things seen and heard, which are yet not subject to the ordinary Laws of perception.
5. See previous note on Falutli.
6. These are Solar, not Jupiterian deities. The Jupiter of the Wheel is that Invisible Energy, whom one can only divine from his Hand, his means of Expression. He is Amoun, the Concealed One, whose plumes are Truth, and whose Phallus is the Middle Pillar, the Shivalingam. We hind accordingly that these Solar Deities, who spring from the manifested Jupiter (as it at first sight appears) are soon recognized in their deeper nature.

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is of a youth dancing and making music. But you must understand that he is not doing that, for he is still¹. Even the hand that turns the wheel is not his hand, but only a hand energized by him.

And now it is the dance of Shiva. I lie beneath his feet, his saint, his victim². My form is the form of the God Phtah³, in my essence, but the form of the god Seb in my form⁴. And this is the reason of existence, that in this dance which is delight, there must needs be both the god and the adept. Also the earth herself is a saint; and the sun and the moon dance upon her, torturing her with delight.

This vision is not perfect. I am only in the outer court of the vision, because I have undertaken it in the service of the Holy One, and must retain sense and speech⁵. No recorded vision is perfect, of high visions, for the seer must keep either his physical organs or his memory in working order. And neither is capable. There is no bridge. One can only be conscious of one thing at a time, and as the consciousness moves nearer to the vision, it loses control of the physical and mental. Even so, the body and the mind must be very perfect before anything can be done, or the energy of the vision may send the body into spasms and the mind into insanity. This is why the first visions give Ananda, which is a shock. When the adept is attuned to Samadhi, there is but cloudless peace⁶.

This vision is particularly difficult to get into, because he is I⁷. And therefore the human ego is being constantly excited, so that one comes back so often. An acentric meditation practice like mahasatipatthana ought to be done before invocations of the Holy Guardian Angel, so that the ego may be very ready to yield itself utterly to the Beloved.

And now the breeze is blowing about us, like the sighs of love.

1. Change = Stability. 2Degree = 9Square. See the 11th Aethyr. Again this series of paradoxes (implied in the equations 0Degree = 0Square, 1Degree = 10Square, etc.) is of the essence of the Aire.
2. See any true Image of Shiva, who dances upon the Yogi, whom he has destroyed in the Union of Love.
3. Phtah, the still and silent Creative Energy.
4. That is, the form of the Seer is now the Earth itself, the Malkuth at the other end of the scale from, yet identical with, His Kether.
5. See note 5, page 44. Any vision as exalted as this must obviously be indicable. The plastic form of the expression, the definite character of the shapes, colours, and numbers employed, is far better mnemonically than the vaguely beatific outbursts customary in the

records usually offered by Mystics.

6. The psychology of the previous note explained at length.
7. In previous visions the Angel of the Aethyr has always been peculiar to his Aire. Even in ZAA, where the Angel is Luna, and the Vision represents the lustration of the Lunar Body (the Automatic Consciousness) of the Seer, He was not so wholly involved. For his normal consciousness was above that which the Aethyr affected.

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unsatisfied --- or satisfied. His lips moved. I cannot say the words at first.

And afterwords: "Shalt thou not bring the children of men to the sight of my glory? 'Only thy silence and thy speech that worship me avail.' 'For as I am the last, so am I the next, and as the next shalt thou reveal me to the multitude3.' Fear not for aught; turn not aside for aught, eremite of Nuit, apostle of Hadit, warrior of Ra Hoor Khu! The leaven taketh, and the bread shall be sweet; the ferment worketh, and the wine shall be sweet. My sacraments are vigorous food and divine madness. Come unto me, O ye children of men; come unto me, in whom I am, in whom ye are, were ye only alive with the life that abideth in Light."

All this time I have been fading away. I sink. The veil of night comes down a dull blue-gray with one pentagram in the midst of it, watery and dull. And I am to abide there for a while before I come back to the earth4. (But shut me the window up, hide me from the sun. Oh, shut the window!)5

Now, the pentagram is faded; black crosses fill the Aethyr gradually growing and interlacing, until there is a network.

It is all dark now. I am lying exhausted6, with the sharp edge of the shew-stone cutting into my forehead.

Bou-Saada.

November 30, 1909. 9:15 - 10:50 a.m.

1. It seems that the seer recognized in this Aethyr, the Knowledge and Conversation of His Holy Guardian Angel.
2. In the Crossing of the Abyss by the Seer ("The Temple Of Solomon the King", "Equinox" I, No. Viii, pp. 9-13) during his Burma-China journey, he accomplished the meditation called Sammasati. He became aware of his True Will, of the purpose for which he had undertaken Incarnation. And this was expressed thus: to aid Mankind to take the Next Step. And at the time he understood this as meaning: to lead them to aspire to the Knowledge and Conversation of the Holy Guardian Angel.
3. "Liber LXV" describes this attainment in the fullest detail. The first quotation is from "Liber VII", Cap. VI, verse 35. The second is from "Liber LXV", Chapter III, v. 62. (The persons are transposed --- "I" to "Thou", etc.)
4. The splendour of the Vision would have made too rapid a return a shock intolerable to human weakness.
5. It was done. --- O.V.
6. The Seer had not previously experienced so intense a Communion and had contributed his physical energy to maintain it. This was, of course, an error.

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(Note. --- All this has come to me without voice, without vision, without thought.)

1. POP = LeoLibraLeo = HB:Tet HB:Lamed HB:Tet . This Aire introduces the Hegemone, or leader of Candidate through the Ceremony of Initiation. She is the Holy Guardian Angel, in the form of Isis-Urania, the Instructress. p is Sun in his Northern declination, the form of Horus in his strength of Summer. He appears in his dual form, as it were the pillars between which the Hegemone, who bears a mitreheaded wand, symbolical of the Balances, is seated. (See the Neophyte Ceremony -- "Equinox", I, II, pp. 244-261.) She is the reconciler between all opposites. (See the Ceremony of the Equinox --- given in Equ. I, VII, pp. 372-5). Her function is to equilibrate all symbols in the sphere of the Candidate; this is the one supremely important formula of Instruction. This Aethyr contains accordingly the knowledge (somewhat fragmentary at first sight) necessary to the Aspirant to the Grade of Magister Templi. 48 is Chet-Yod-Lamed, a woman; also strength, any. HB:Chet the Bearer of the Graal; and the seed of life; HB:Lamed the Balances, i.e. She bears the Seed of Life in the Holy Cup ion balance. 48 is Heh-Memfinal Ham; see the sudden Revelation at the end of the Vision.
2. The Hegemone wears a Black Cross. See also 16th Aire, last paragraph.
3. The idea is that every idea, however apparently atomic, is to be analyzed.
4. Worship all things; for all things are alike necessary to the Being of the All. But keep separate the planes. Failure to do this is the most frequent Cause of error.
5. For purity means full simplification --- and the keeping of each idea in its Own true perfection, separate from all others.
6. Worship each thing in itself for its own sake, not inventing ideas.

(The shew-stone is pressed upon my forehead and causes intense pain; as I go on from Aethyr to Aethyr, it seems more difficult to open the Aethyr.

The golden cross has become a little narrow door, and an old man like the Hermit¹ of the Taro has opened it and come out. I ask him for admission: and he shakes his head kindly, and says: It is not given to flesh and blood to unveil the mysteries of the Aethyr, for therein are the chariots of fire². and the tumult of the horsemen; whoso entereth here may never look on life again with equal eyes. I insist.

The little gate is guarded by a great green dragon. And now the whole wall is suddenly fallen away; there is a blaze of the chariots and the horsemen; a furious battle is raging. One hears nothing but the clash of steel and the neighing of the chargers and the shrieks of the wounded. A thousand fall at every encounter and are trampled under foot. Yet the Aethyr is always full; there are infinite reserves.

No; that is all wrong, for this is not a battle between two forces, but a melee in which each warrior fights for himself against all the others. I cannot see one who has even one ally. And the least fortunate, who fall soonest, are those in the chariots. For as soon as they are engaged in fighting, their own charioteers stab them in the back³.

And in the midst of the battlefield there is a great tree, like a chinar-tree⁴. Yet it bears fruits. And now all the warriors are dead, and they are the ripe fruits that are fallen -- the ground is covered with them.

There is a laugh in my right ear: "This is the tree of life⁵."

And now there is a mighty god, Sebek⁶, with the head of a crocodile. His head is gray, like river mud, and his jaws fill the whole Aire. And he crunches up the whole tree and the ground

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1. See Note 1. This is the Sphere of Kokab (Mercury). Hence the Man of Atu IX.
 2. The Chariot (Atu VII) of the Bearer of the Sangraal. (See Note 1). HB:Chet depends from Binah, the sphere of the Hegemone.
 3. This seems to be a Vision of the Ideas which the Alphabet of Daggers is to analyze. The confusion suggests the influence of Choronzon. It is a warning of what the Aspirant must expect if he once lose his grip on Binah.
 4. One of the noblest trees of Hindustan.
 5. The Tree of Life bears fruit of innumerable ideas. They are all self-destroying and valueless unless organized by Understanding.
 6. The Saturnian Destroyer --- as opposed to Shiva. Time swallows up all ideas, all experiences, Life itself. That is a statement of the condition which the Exempt Adept aspires to transcend by becoming a Magister Templi.

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and everything.

Now then at last cometh forth the Angel of the Aethyr, who is like the Angel of the fourteenth key of Rotal, with beautiful blue wings, blue robes, the sun in her girdle like a brooch, and the two crescents of the moon shapen into sandals for her feet. Her hair is of flowing gold, each sparkle as a star. In her hands are the torch of Penelope and the cup of Circe².

She comes and kisses me on the mouth³, and says: Blessed art thou who hast beheld Sebek my Lord in his glory. Many are the champions of life, but all are unhorsed by the lance of death. Many are the children of the light, but their eyes shall all be put out by the Mother Darkness. Many are the servants of love, but love (that is not quenched by aught but love) shall be put out, as the child taketh the wick of a taper between his thumb and finger, by the god that sitteth alone⁴.

And on her mouth, like a chrysanthemum of radiant light, is a kiss, and on it is the monogram I.H.S. The letters I.H.S. mean In Homini Salus and Instar Hominis Summus, and Imago Hominis deus. And there are many, many other meanings, but they all imply this one thing; that nothing is of any importance but man; there is no hope or help but in man⁵.

And she says: Sweet are my kisses, O wayfarer that wanderest from star to star. Sweet are my kisses, O householder that weariest within four walls. Thou art pent within thy brain, and my shaft pierceth it, and thou art free. Thine imagination eateth up the universe as the dragon that eateth up the moon. And in my shaft is it concentrated and bound up. See how all around thee gather my warriors, strong knights in goodly armour ready for war. Look upon my crown; it is above the stars. Behold the glow and the blush thereof! Upon thy cheek is the breeze that stirs those plumes of truth. For though I am the Angel of the fourteenth key, I am also the Angel of the eighth key⁶. And from the love of these two have I come, who am the warden of Pope and the servant of them that dwell therein. Though all crowns fall, mine shall not fall; for my plumes reach up unto the Knees of Him that sitteth upon the holy throne, and liveth and reigneth for ever and

1. She is the Angel of Binah, though in this form. For Atu XIV is Sagittarius, the house of the Huntress.
2. She keeps Love alight by patient Fidelity --- the Holy Guardian Angel awaits eternally the address of Her Charge. And she is also the Arch-harlot, always ready to seduce and to intoxicate him who lusts after Her.
3. Relations with the Seer have been established long ago.
4. The Destruction of the Universe by the Devourer of all Things is the necessary beginning of the Initiation to the Grade of Magister Templi.
5. Man is the Candidate; he partakes of the Truth of all the Gods initiating.
6. See note 2, page 55.

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ever as the balance of righteousness and truth. I am the Angel of the moon. I am the veiled one that sitteth between the pillars veiled with a shining veil, and on my lap is the open Book of the mysteries of the ineffable light¹. I am the aspiration unto the higher; I am the love of the unknown. I am the blind ache within the heart of man. I am the minister of the sacrament of pain. I swing the censer of worship, and I sprinkle the waters of purification. I am the daughter of the house of the invisible. I am the Priestess of the Silver Star².

And she catches me up to her as a mother catches her babe, and holds me up in her left arm, and sets my lips to her breast³. And upon her breast is written: Rosa Mundi est Lilium Coeli⁴.

And I look down upon the open Book of the mysteries, and it is open at the page on which is the Holy Table with the twelve squares in the midst. It radiates a blaze of light, too dazzling to make out the characters, and a voice says: Non haec piscis omnium⁵.

(To interpret that, we must think of 'Iota chi theta upsilon 'sigma', which does not conceal Iesus Christos Theon Uios Soter as traditionally asserted, but is a mystery of the letter Nun and the letter Qoph, as may be seen by adding it up⁶.

'Iota-chi-theta-upsilon-sigma' is only connected with Christianity because it was a hieroglyph of syphilis, which the Romans supposed to have been brought from Syria; and it seems to have been confounded with leprosy, which also they thought was caused by fish-eating.

One important meaning of 'Iota-chi-theta-upsilon-sigma': it is formed of the initials of five Egyptian deities and also of five Greek deities: in

1. See note 1, page 55. She is Isis-Urania, in Atu II. As Atu XIV she leads directly upwards to Tiphereth (HB:Vau), as Atu VII directly upwards to Binah (HB:Heh), and as Atu II, directly upwards to Kether (the top point of HB:Yod).
2. The full title of Atu II. Note "Silver Star" as title of the Third Order. Hence she must appear as Hegemone to lead the Candidate to the first grade of that Order --- Magister Templi.
3. The Babe of the Abyss is taken to its Mother's breast. (There is a reference here to the technique of the grade.)
4. i.e.. Malkut is Binah.
5. 'Iota-chi-theta-upsilon-sigma' = 1219 = Yod-Vau-Zain-Resh Bet-Resh -Aleph-Shin-Yod-Taw. The Former (rock-maker) of that which was in the

Beginning. It refers to HB:Nun and HB:Qof : to HB:Nun because the Fish is "Life in the Water", i.e. the Primal Water of Thales: to HB:Qof because Atu XVIII shews that Life appearing in the Waters of Midnight, Kephra in the Pool of Great Dark Sea. This is the Glyph of Birth natural to Binah. There is presumably a further mystery --- numerical --- still not found.

both cases a magic formula of tremendous power is concealed1.

As to the Holy Table itself, I cannot see it for the blaze of light; but I am given to understand that it appears in another Aethyr, of which it forms practically the whole content. And I am bidden to study the Holy Table very intently so as to be able to concentrate on it when it appears.

I have grown greater, so that I am as great as the Angel. And we are standing, as if crucified, face to face, our hands and lips and breasts and knees and feet together, and her eyes pierce into my eyes like whirling shafts of steel, so that I fall backwards headlong through the Aethyr2 --- and there is a sudden and tremendous shout, absolutely stunning, cold and brutal: Osiris was a black god3! And the Aethyr claps its hands, greater than the peal of a thousand mighty thunders.

I am back.

Bou-Saada.
November 30, 1909 10-11:45 p.m.

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|--|---|
| 1. Egyptian: | Greek: |
| Isis --- The Mother -- Binah | I. |
| Cneph --- The Winged Egg --- Binah | Ch. |
| Thoth --- The Moon God (measurer
of time) | Themis --- the satisfied woman
Aleph-Yod-Mem-Aleph |
| Uramoth --- The Water Goddess
(The Great Sea) | Uranus --- Heaven, sphere above
the Abyss. |
| Sebek --- The Devourer (Time) | Selene --- The Moon |

All these deities represent divers forms and functions of the Idea of Binah. How to combine them in order to obtain Magical Formulae must be studied in the light of "Book 4", Part III.

- The Seer cannot make Union with his Guide. She is the feminine form of his Holy Guardian Angel; but the impulse to unite is only valid when it comes from above. In the 20th Aire this was the case; and so the Marriage was accomplished.
- This, to the Seer at that time, was a Revelation of the most appalling terror. The doctrine of the Third Order had not been promulgated. He expected to unite with the Great Mother in a Mode similar to that experienced in attaining to the Knowledge and Conversation of the Holy Guardian Angel. But the attainment of the Grade of Magister Templi involves the Annihilation of the aspirant. "Osiris was a black god"; i.e. of the nature of Binah --- BLACK. The love of Binah is that of the Queen Scorpion, who devours her mate. This revelation therefore, was much as if a romantic lover of the Richard Fernal type, were suddenly made fully aware that the Maiden of his Dreams intended to conclude their First Night of Love by a Breakfast, of which he was to form the staple dish! The Doctrine implied is that one must not be the

child, but the Mother.

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The Cry of the 18th Aethyr, Which is Called ZEN1

A Voice comes before any vision: Accursed are they who enter herein if they have nails, for they shall be pierced therewith; or if they have thorns, for they shall be crowned withal; or if they have whips, for with whips they shall be scourged: or if they bear wine, for their wine shall be turned to bitterness; or if they have a spear, for with a spear shall they be pierced unto the heart. And the nails are desires, of which there are three; the desire of light, the desire of life, the desire of love2.

(And the thorns are thoughts, and the whips are regrets, and the wine is ease, or perhaps unsteadiness, especially in ecstasy, and the spear is attachment.)

And now there dawns the scene of the Crucifixion; but the Crucified One is an enormous bat, and for the two thieves are two little children. It is night, and the night is full of hideous things and howlings3.

And an angel cometh forth, and saith: Be wary, for if thou change so much as the style of a letter, the holy word is blasphemed4. But enter into the mountain of the Caverns, for that this (how much more then that Calvary which mocks it, as his ape mocks Thoth?) is but the empty shell of the mystery of ZEN. Verily, I say unto thee, many are the adepts that have looked upon the back parts of my father, and cried, "our eyes fail before the glory of thy countenance5."

And with that he gives the sign of the rending of the veil, and tears down the vision. And behold! whirling columns of fiery light, seventy-two6. Upon them is supported a mountain of pure crystal. The mountain is a cone, the angle of the apex being sixty degrees7. And within the crystal is a pyramid of ruby8, like

1. ZEN = Leo Virgo Scorpio = HB:Tet HB:Yod HB:Nun = 69. 69 = Aleph-Bet -Vau-Samekh , a manger, stable, enclosure.
This Aethyr describes the Place of the Preliminary Ceremony of the Initiation of the Master of the Temple. The Candidate is fortified for the Ordeal of Intimate Communion with his Holy Guardian Angel, who comes upon him unaware, and prepares him interiorly below any normal sphere of consciousness.
2. The Exempt Adept must be freed from all attachment.
3. The aspirant is reminded by this vision of the horror which is always ready to take the place of a True Magical Operation. Corruptio optimi pessima.
4. This warning is given directly.
5. It is repeated in detail.
6. The number of the letters of Shemhamphorash, the "Divided Name", i.e., Tetragrammaton in detail. Also, 72 = Ayin-Bet, the "Secret Nature" of Atziluth, the Archetypal World of Pure Reality.
7. The cone is a figure of Iacchus, Lord of the Highest Ecstasy. It is the Phallus. Its mathematical implications are many and important. In particular, its relations with the Great Pyramid of Cheops yield remarkable correspondences.
8. pi- π -upsilon-rho-alpha-mu-iota-sigma = 831

unto the Great Pyramid of Gizeh.

I am entered in by the little door thereof, and I am come into the chamber of the king, which is fashioned like unto the vault of the adepts, or rather it is fitting to say that the vault of the adepts is a vile imitation of it. For there are four sides to the chamber, which with the roof and the floor and the chamber itself makes seven¹. So also is the pastos seven², for that which is within is like unto that which is without. And there is no furniture, and there are no symbols.

Light streams from every side upon the pastos. This light is that blue of Horus which we know, but being refined it is brilliance. For the light of Horus only appears blue because of the imperfection of our eyes³. But though the light pours from the pastos, yet the pastos remains perfectly dark, so that it is invisible. It hath no form: only, at a certain point in the chamber, the light is beaten back⁴.

I lie prostrate upon the ground before this mystery. Its splendour is impossible to describe. I can only say that its splendour is so great that my heart stops with the terror and the wonder and the rapture of it⁵. I am almost mad. A million insane images

1. Similarly, the Hexagram is attributed to the Seven Planets; for the Centre contains Sun.
2. Compare this whole geometrical symbolism with that given in the Ritual of Adeptus Minor.
3. Compare, in external nature, the appearance of the blue sky.
4. This very strange phenomenon is perhaps quite inadequately described. It is a general condition of most Spiritual Experience that the familiar laws of Nature do not obtain in their accustomed forms. It is only when Experience enables one to observe them with detachment that they are seen to be as uniform, simple and exact as those of normal physics.
5. Compare with this unlighted, light-radiating Pastos, the Boundless Cube in the Vision of Pure Love:

"In the morning I woke early, before 7, in an absolutely renewed physical condition. I had the clean fresh feeling of a healthy boyhood, and was alert and active as a kitten --- post talem mortem! Mentally, I woke into Pure Love. This was symbolized as a cubex of blue-white light like a diamond of the best quality. It was lucid, translucent, self-luminous, and yet not radiating forth. I suppose because there was nothing else in the Cosmos."

- x. I say "a cube", yet its most salient property was that it was without boundaries. Experience of similar trances is necessary for the understanding of this statement, which is a perfectly proper expression of a perfectly observed fact, despite its intellectual self-contradiction.

This withdrawal from sense of the Pastos, which is the Inmost and most sacred Self of the Aspirant, is the surrender of "all that he has and all that he is" on entering the Abyss.

chase each other through my brain...1 A voice comes: (it is my own voice -- I did not know it). "When thou shalt know me, O thou empty God, my little flame shall utterly expire in thy great N.O.X.2" There is no answer3. ... (20 minutes. O.V.) ...

And now, after so long a while, the Angel4 lifts me and

1. There is a fleeting Image of the Horror of the Abyss, as a mountaineer, leaping a Bergschrund, obtains a momentary glimpse of the Terrors beneath his airy Path. Cf. 10th Aire for these images of madness.
2. This quotation is from "Liber VII" I, v. 40. (This Book describes in detail the whole Attainment of the Grade of Magister Templi. It had been given to the Seer, years previously; but he had not understood it, even with his Neshamah, as a coherent entity. Nor does he even yet (An XXI, Sun in Cancer) understand it with his Rauch. Incidentally the full meaning of this Book 418, as a connected account of his Initiation, is only now becoming clear to him in the process of writing this Commentary upon it. For N.O.X., see Note above, 20th Aire. Observe that although the Exempt Adept, or the Babe of the Abyss, is completely baffled by the circumstances, and in no wise understands the situation, his Chiah, the Magician in him, acts with sublime confidence and correctness.
3. The quotation, accepting annihilation, instantly destroys the myriad of insane images which hastened to occupy the vacuum created by the leap of the Exempt Adept into the Abyss. Had he faltered, he would have become --- against his will --- a "Black Brother". But this being involuntary, he would not have attempted to maintain his coherence, as the Black Brothers do. He would therefore, have been destroyed at once; that is, to outward appearance he would have become a demented babbler. Spiritists present this phenomenon, on a much lower plane, and in a diluted form; though, with them as with the average Theosophist, there is usually a certain degree of obsession by pet phantoms --- a "Chinese Guide," or "Koot Hoomi," or what not --- to lend a species of semi-organized structure to the legions of disconnected ideas that throng their disintegrated gray matter.
4. (No Angel has been mentioned. The Seer was lost to being.) In this preliminary --- and so to say, symbolic --- crossing of the Abyss, His Holy Guardian Angel comes to the rescue of the Aspirant. Contrast the unspeakable Terror of the actual Crossing, when that Angel Himself abandons the Seer (see 11th Aire, the last paragraph.) Exactly how the Angel dealt with the Seer in this 20 minutes of earthly time is impossible to say; for he has no memory soever --- nor had he even at the time --- of what took place. We may, however, deduce from the fact that the Communion took place in a sphere beyond even Neschamah. It may well have been a Quintessence of Union sufficiently intimate to have identified the Seer with his Angel so perfectly as to have given him the right to make the passage fully, in every sense; and to have ensured his safety on the way. For the Angel cometh forth from above the Abyss, and dwelleth of right in the Bosom of the Great Mother. But the Angel deals not with the little pile of dust in the City of the Pyramids, (see 14th Aethyr) but with the Star that is cast forth to give light to the Earth.

takes me from the room¹, and sets me in a little chamber² where is another Angel like a fair youth in shining garments, who makes me partake of the sacraments; bread, that is labour; and fire, that is wit; and a rose, that is sin; and wine, that is death³. And all about us is a great company of angels in many-coloured robes, rose and spring-green, and sky-blue, and pale gold, and silver, and lilac, solemnly chanting without words. It is music wonderful beyond all that can be thought.

And now we go out of the chamber; on the right is a pylon, and the right figure is Isis, and the left figure Nephthys, and they are folding their wings over, and supporting Ra⁴.

1. This pyramid, where is the Pastos, is the Chamber of Annihilation. The Pastos contains the Essence of the Aspirant, and is in a Chamber containing the Essence of the Universe. This is all ready to be burnt up in the Energy of Aspiration to the Creative Annihilation, the Ruby Pyramid of Phallus. Finally, this Pyramid is within a Cone, a figure combining the straight line and the circle (Rose and Cross in their purest form) representing the new Universe into which the Old is to be transmuted. It is established, like all types of Universe, upon the Four Elements (divided into 72) which are the conditions of manifested Existence. (The elements are not only "material"; they include categories like "Time", "Space" and "Causality".)
2. This is the Birth-Chamber, where the Magister Templi awakes from the Oblivion of the Abyss.
3. These sacraments furnish him with the material of his new Life. Bread (Earth) is labour, the nourishment of his being. Fire is the perception of clear understanding (Neschamah). The Rose (Air) is Sin, the restriction which prevents him from being dissolved in pure light (Kether) for his Oath as a Master of the Temple is to deny himself the enjoyment of that privilege, for the sake of the Love that he bears to Mankind; wherefore is that Sin fragrant with the sent of love. Finally, Wine (Water) is Death, the Ecstasy of transmuting all things into Joy by the Sacrament of Creative Love.
4. Isis, Nature, and Nephthys, Perfection, preside over the Arising of the New Star. The Magister Templi is a little pyramid of dust in the City of the Pyramids (see 14th Aire) awaiting the Fire that shall burn him up to a white Ash (see 6th Aire). But the original combination of Sankharas (tendencies --- the elements of the Character of the Man) is void of the Ego. Ahamkara (the ego-making faculty) has been assimilated. The Sankharas are, however, still linked by the Karma of the Adept; for they had to be most strongly knit by him that he might be able to concentrate their whole Energies upon the Great Work of abandoning in a single gesture "all that he has and all that he is". They accordingly hold together: His Will has been accomplished, and he is free from them; but they depend upon the Elements which compose that true Will, which, since he has succeeded, can only be that Sublime Passion for Mankind, to help it to "Conquer Space, and lastly climb the walls of Time, and by the Golden Path the great have trod, Reach up to God." A phenomenon of this nature thus appears "as a morning star, or as an evening star, to give light to them that sit in darkness, and in the shadow of death". This is then the man himself, save that his separate individuality is no longer present; it is replaced by this single passion to rescue mankind.

I wanted to go back to the King's Chamber¹. The Angel pushed me away, saying: "Thou shalt see these visions from afar off, but thou shalt not partake of them save in the manner prescribed. For if thou change so much as the style of a letter, the holy word is blasphemed.²"

And this is the manner prescribed:

Let there be a room furnished as for the ritual of passing through Tuat³. And let the aspirant be clad in the robes of, and let him bear the insignia of his grade. And at the least he shall be a neophyte⁴.

Three days and three nights shall he have been in the tomb, vigilant and fasting, for he shall sleep no longer than three hours at any one time, and he shall drink pure water, and eat little sweet cakes consecrated unto the moon, and fruits, and the eggs of the duck, or of the goose, or of the plover. And he shall be shut in, so that no man may break in upon his meditation. But in the last twelve hours he shall neither eat nor sleep.

Then shall he break his fast, eating rich food, and drinking sweet wines, and wines that foam⁵; and he shall banish the elements and the planets and the signs and the sephiroth⁶; and then

1. The Seer's first impulse was to proceed with the Work on which he had been engaged when the Dissolution of his Being took place.
2. As stated in a previous Aire, these higher visions are not to be obtained by the methods applicable to less exalted spheres.
3. See the Book of the Dead, as adopted for modern use by the Authorities of the G.'. D.'.
4. He must be a neophyte to have access to the Ritual of Passing Through the Tuat.
5. See "Liber AL", I. v. 51. The general idea is to create true appetite in a body purified by fasting and a mind clarified by meditation, so as to make certain of being perfectly intoxicated. It should be needless to say that this state of mind, like all others, should be absolutely willed, criticized and controlled.
6. The Aethyrs pertain to an order of nature, sui generis. Though they possess many correspondences with the 32 Paths of Wisdom, all of these must be impartially banished; otherwise the Vacuum would be disturbed by an unequilibrated symbol sympathetic with the Aire to be invoked, which would flood the circle, and prevent the Aethyr arising in its perfect plenitude.

shall he take the holy table that he hath made for his altar; and he shall take the call of the Aethyr of which he will partake, which he hath written in the angelic character, or in the character of the holy alphabet that is revealed in Pope, upon a fair sheet of virgin vellum; and therewith shall he conjure the Aethyr, chanting the call. And in the lamp that is hung above the altar shall he burn the call that he hath written¹.

Then shall he kneel before the holy table, and it shall be given him to partake of the mystery of the Aethyr.

And concerning the ink with which he shall write; for the first Aethyr let it be gold, for the second scarlet, for the third violet, for the fourth emerald, for the fifth silver, for the sixth sapphire, for the seventh orange, for the eighth indigo, for the ninth gray, for the tenth black, for the eleventh maroon, for the twelfth russet, for the thirteenth green-gray, for the fourteenth amber, for the fifteenth olive, for the sixteenth pale blue, for the seventeenth crimson, for the eighteenth bright yellow, for the nineteenth crimson adorned with silver, for the twentieth mauve, for the twenty-first pale green, for the twenty-second rose-madder, for the twenty-third violet cobalt, for the twenty-fourth beetle-brown, blue-brown colour, for the twenty-fifth a cold dark gray, for the twenty-sixth white flecked with red, blue, and yellow; the edges of the letters shall be green, for the twenty-seventh angry clouds of ruddy brown, for the twenty-eighth indigo, for the twenty-ninth bluish-green, for the thirtieth mixed colours³.

1. This injunction has several obvious Magical advantages. The symbolic gesture is to consume the matter of the Operation in the Spirit thereof.
2. This is by no means a gesture of supplication, the vile attitude of the unmanly devotee of the Slave-Gods. It has as specific and positive practical purpose, which should be easy for the Neophyte to divine if his Zelator have well and wisely so instructed him.
3. I. Gold for Horus. II. Scarlet for Babalon.
III. Violet for Mercury House of Juggler IV. Emerald for Venus Love of Virgin.
V. Silver for Star A.'. A.'. VI. Sapphire for Chokmah.
VII. Orange for (?) VIII. Indigo for (?)
IX. Grey for Binah, fertilized. X. Black for the Abyss.
XI. Maroon, for Yesod the XII. Russet for the Concealed
threshold. Blood in the Cup.
XIII. Green-gray for Garden of Nemo XIV. Amber for Atu VII,
XV. Olive for Salome, Water of Malkuth. XVI. Pale Blue for (?)
XVII. Crimson for Pisces. XVIIII. Bright yellow for Holy
Guardian Angel and Hegemone.
XIX. Crimson-silver for XX. Mauve for Atu X.
Binah and Moon.
XXI. Pale green for (?) XXII. Rose madder for Rose of 49.
XXIII. Violet Cobalt for Aquarius Eagle. XXIV. Beetle Brown, for
Scorpio Love.
XXV. Cold dark gray for Capricorn XXVI. White flecked with
red, blue & yellow (edges
green) for Osiris.
XXVII. Angry Clouds, red brown XXVIII. Indigo for Night
brown for smoke of cauldron. sky of Binah.
XXIX. Blue green for Scorpio Change. XXX. Miscellaneous colours
for original confusion of
dying Aeon.

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This shall be the form to be used by him who would partake of the mystery of any Aethyr. And let him not change so much as the style of a letter, lest the holy word be blasphemed.

And let him beware, after he hath been permitted to partake of this mystery, that he await the completion of the 91st hour of his retirement, before he open the door of the place of his retirement; lest he contaminate his glory with uncleanness, and lest they

that behold him be smitten by his glory unto death¹.

For this is a holy mystery, and he that did first attain to reveal the alphabet thereof², perceived not one ten-thousandth part of the fringe that is upon its vesture.

Come away! for the clouds are gathered together, and the Aire heaveth like the womb of a woman in travail. Come away! lest he loose the lightnings from his hand, and unleash his hounds of thunder. Come away! For the voice of the Aethyr is accomplished. Come away! For the seal of His loving-kindness is made sure. And let there be praise and blessing unspeakable unto him that sitteth upon the Holy Throne, for he casteth down mercies as a spendthrift that scattereth gold. And he hath shut up judgment and hidden it away as a miser that hoardeth coins of little worth³.

All this while the Angel hath been pushing me backwards, and now he is turned into a golden cross with a rose at its heart, and that is the red cross wherein is set the golden shewstone.

Bou-Saada.

December 1, 1909. 2:30 - 4:10 p.m.

1. This injunction is to be taken very seriously. I have known uninitiates made ill by the shock of seeing Adepts of too high "residual charge"; worse, thrown off their moral balance.
2. Presumably Sir Edward Kelly. There is certainly no hint of the sublimity and profundity of such visions as the present series in the working of that adept.
3. This peroration suggests that early working by its style. It has little definite thought contained in it; the sublimity of the language ill conceals its vagueness. Nevertheless, it is a fitting conclusion to the mystery of this Aire. The ritual, and its lyrical outburst, were doubtless necessary to let the seer down gently from the colossal exaltation of the central event of the Aethyr.